# THE MONVMENT OF MATRONES:

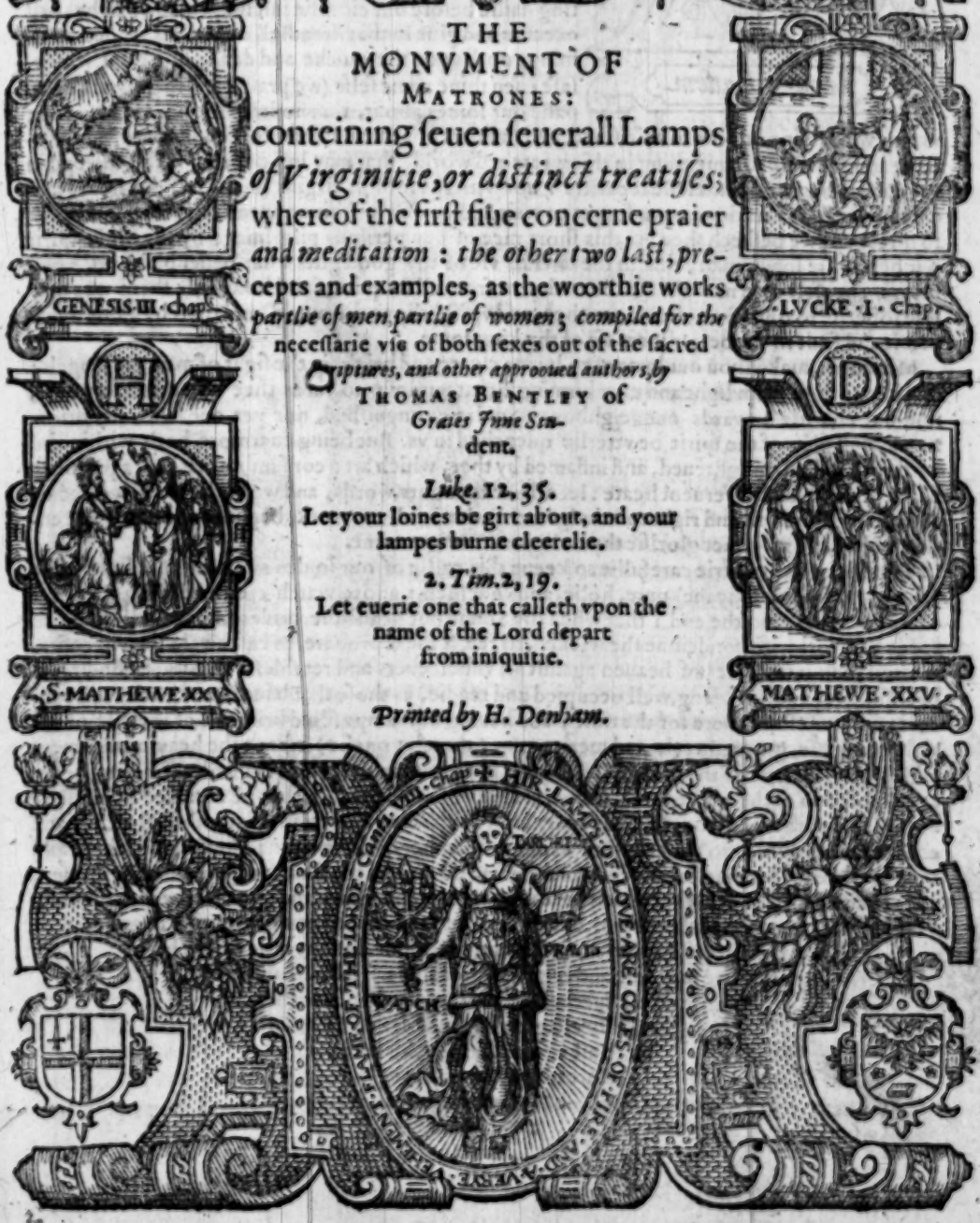
conteining ſeuen ſeuerall Lamps *of Virginitie, or diſtinct treatiſes*; whereof the firſt fiue concerne praier *and meditation*: *the other two laſt*, precepts and examples, as the woorthie works *partlie of men partlie of women*; *compiled for the* neceſſarie vſe of both ſexes out of the ſacred *Scriptures, and other approoued authors, by*

THOMAS BENTLEY of *Graies Inne Student.*

*Luke.* 12, 35.
Let your loines be girt about, and your lampes burne cleerelie.

2. *Tim.* 2, 19.
Let euerie one that calleth vpon the name of the Lord depart from iniquitie.

*Printed by H. Denham.*



# A praier vpon the posie *prefixed.*

ALmightie God and moſt mercifull Father, who in mercie haſt ordeined theſe lamps for thy choſen virgins, and commanded that with our loines g. t about, and our lamps burning bright, we ſhould take heed and be readie to execute the charge, which is committed vnto vs, and watch full warilie and continuallie in our ſeuerall callings by feruent and inſtant praier for the comming of thy ſonne our ſpirituall Spouſe, ſouereigne Lord, and ſweet Sauiour IESVS: giuing vs in the meane ſeaſon diuerſe gifts and talents to occupie and imploie till he come; and ſetting dailie before our eies the iuſt iudgement, that he ſhall execute and giue in that dreadfull daie of his ſudden comming, both vpon the quicke and dead; doo thou vouchſafe euen thine owne ſelfe (we praie thee) to gird and compaſſe our loines about, that no iniquitie haue power ouer vs, nor we decline or bow to anie ſinne. Oh ſuffer vs not to take that contentation or vaine delight and pleaſure of anie thing in this wretched world, that may lull or bring vs faſt aſleepe in the curſed cradle of ſenſeleſſe ſecuritie: nor with the fooliſh virgins to neglect the houre and daie of our laſt viſitation, or to forget to wait and attend for thine appearing in the clouds. But ſo direct vs (we beſeech thee) in this ſhort race of our perilous pilgrimage by thy holie ſpirit our heauenlie loadeſman, that in the lawfull vſe of thy good gifts whatſoeuer beſtowed vpon vs, our cheefeſt care may alwaies be to depart from all iniquitie, and how with them wee may liue ſoberlie to our ſelues, holilie to thee, and vprightlie to the world, and thereby gaine much profit and fruit to the better increaſe of thy kingdome.

Moreouer, make thou our lampes to burne cleere and bright in the ſight of men and Angels; and keepe thou them light and euer burning: that our loue towards thee wax neuer key cold, nor our charitie towards our neighbour be quite extinguiſhed, nor yet our faith, deuotion, zeale, and gifts of the ſpirit be vtterlie quenched in vs. But being euermore both within and without kindled, inlightened, and inflamed by thee, which art a conſuming fire, and a purifieng flame of vnſpeakable feruent heate: let all our thoughts, words, and works be alwaies directed to doo thy holie will and righteous iudgements, that in all our works begun, continued, and ended in thee, we may euer glorifie thy holie and reuerent name.

Finallie, make vs verie carefullie to keepe this caſtle of our ſoules and temple of the holie Ghoſt (our bodies I meane) pure, holie, and vndefiled: and to watch continuallie in all maner of well dooing vnto the end: that when thy Sonne our heauenlie bridegroome ſhall come to iudge the world, to condemne the wicked, to reiect the reprobate, to caſt awaie the vnprofitable, and to ſhut the gates of heauen againſt all vnbeleeuers and retchleſſe virgins; he finding vs heedfull, watchfull, praieng, well occupied and readie, as thoſe that haue beene verie well content with our eſtates here for the time, and hauing our lamps filled brim full of the oile of his righteouſneſſe, grace, mercie, and merits, may (thereby onelie) eſcape the heauie iudgement and direfull doome of the dreadfull daie: and not periſh in that common deſtruction and generall deſolation of the wicked worldlings, and vnprofitable ſeruants; but be receiued to himſelfe as thoſe that are made woorthie, onelie by him, ioifullie to enter with him and all the elect and choſen wiſe virgins, into the celeſtiall wedding chamber of thine eternall kingdome: there and then to poſſeſſe that manſion place, which before all worlds thou haſt prepared for thy choſen, and to receiue (of his gift) that which here now with deepe ſighes and groanes we greatlie long for: that is, euen the ſaluation of our ſoules, and the coronation of thy gifts in vs: that both with thee (ô Father) and with him thy Sonne, in the vnitie of the holie Ghoſt, we may liue and reigne in the full perfection, holineſſe and puritie of his euerlaſting virginitie, to bleſſe, praiſe, and glorifie thee, ô glorious and bleſſed Trinitie, with all virgins, angels, and creatures, by all ages, throughout all eternitie. *Amen: Amen, Amen.*

# To the moſt vertuous Ladie and Chriſtian Princeſſe, *Queene* ELIZABETH, *grace and peace* from God the Father through Chriſt *Ieſus our Sauiour.*

THE King of eternall glorie, who hath thus loued England in ſetting your Highneſſe on the throne of his maieſtie to execute iuſtice and iudgement, to inſtruct his people in Iacob, and to feed his inheritance in Iſrael, be bleſſed and magnified therefore for euer and euer, *Amen.*

This long and bleſſed peace wherin we your loiall ſubiects doo preſentlie liue (moſt noble QVEENE) euerie man ſitting vnder his vine and figtree throughout all your dominions, dooth giue iuſt occaſion to the godlie to bee no leſſe thankfull to God, and to your Maieſtie, than free harted and ſtudious to benefit his church and their countrie, by offering in the temple, ſome gold, ſome ſiluer, ſome one thing, ſome another, according to the meaſure of thoſe graces, which God the giuer of all good things hath beſtowed vpon them, or by his ſpirit hath incouraged & made them willing to further the worke of the Lord. Which mœued me alſo among the reſt (although of all other the meaneſt, & in euerie reſpect the vnworthieſt) to offer ſome thing, wherin I might bring profit to that myſticall bodie, wherof I truſt I am a member. And perſuading my ſelfe, I could not better employ my labour to the good of the church, nor preſent your Highneſſe the mightie defender thereof, with anie thing of greater price and eſtimation in this world, than (after a ſort) with that wherewith God the King of kings acknowledgeth himſelfe to be ſo highlie pleaſed and glorified both of Prince and people (praiſe and inuocation I meane) whereby in this life we obteine at his hand all things needfull for our bodies, and in the life to come euerlaſting ioie, reſt, and comfort both of bodie and ſoule: I haue vndertaken in the name and feare of God, loue of his church, obedience of your Maieſtie, and hartie

good will of my countrie, out of the admirable monuments of your owne Honourable works, and some other noble Queenes, famous Ladies, and vertuous Gentlewomen of our time, and former ages, to addresse and make readie these seuen Lamps of your perpetuall virginitie, to remaine vnto women as one entire and goodlie monument of praier, precepts, and examples meet for meditation, instruction, and imitation to all posteritie. And now in most dutifull maner commending and appropriating so diuine exercises of the church, vnto your Maiestie the most naturall mother and noble nurse thereof; the cause of a virgine to a Virgine, the works of Queenes to a Queene; your owne praiers to your selfe (to whom indeed the particular interest and due praise and honour thereof iustlie belongeth) I here prostrate on my knees, in most humble maner meekelie beseech your excellent Maiestie, graciouslie of your woonted clemencie, to pardon and forgiue this my too rash and bold enterprise; attempted both with bashfulnesse, feare, and trembling: and fauourablie (as in like cases you are accustomed) to accept these your liege subiect his great labors and painfull trauels in good part, which he (not to instruct your Highnesse (of whose notable learning I am not able to speake) but onelie for a monument of the hartie loue he beareth both to the church his deere mother, and to your Maiestie his dread Souereigne) hath in a godlie zeale and conscience, bestowed to the good and profit of his countrie. That (by your Graces good liking and princelie approbation) they may be both patronized against the wicked, and practised of the godlie. And so manie (by that means) with due reuerence and great honour to so honourable works, may receiue these lamps as from your bountifull hand to inlighten them by your good industrie in all vertue: and to prepare them by your holie example, like wise virgins to perseuerance in all good works of the spirit. And that therein manie may often looke and labour mightilie for your Highnesse as they are bound, in feruent praier; and manie mo thanks, I saie, be giuen of manie faithfull harts on your Maiesties behalfe for the benefit of such and so manie needfull and readie helps, ministred and afforded by your painfull hand and princelie affabilitie to your euerlasting comfort and renowme, the praise of God, and glorie of his deerest sonne Iesus Christ your sweet spouse. Whom now for a conclusion as I began, I most entirelie beseech, that as of his owne good will he first loued his church my deere mother, and gaue himselfe freelie for hir to sanctifie and clense hir in the most holie fountaine of water, through the word to make hir vnto himselfe a beautifull virgine, and glorious spouse without spot or wrinkle, that she should be holie, pure, perfect, and without blame before him: so he will vouchsafe in like mercie, still both to cherish, defend, and maintaine the same in his continuall grace, religion, and holinesse, that she may yet bring forth more fruit in hir age, and members, to his glorie: and also as your spirituall spouse to set your Maiestie (a most woorthie and mightie gouernor of the same) euer as a seale vpon his hart, to tie you fast as a signet or bracelet vpon his arme, to beare you still in his owne bosome, to set his eie ouer you continuallie for your health, wealth, and prosperitie, to bend his desires alwaies towards you, to doo you good; that so your Highnesse may be kept in his continuall grace, peace, and fauour long to reigne ouer vs: and also defended and preserued euermore from all bodilie and ghostlie perils and enimies, to your euerlasting comfort, and the reioice of all christian harts. Finallie, the Lord blesse your Maiestie euen out of Sion with all his heauenlie gifts and spirituall graces, that hauing the principall & heroicall spirit of your holie father

good

good king Dauid, doubled (yea trebled) in your noble and princelie hart, you may as in numbers of yeeres beyond manie ages, ſo in ſingular pietie and godlines far ſurmount & excell your moſt noble progenitors: that the remembrance of you our good Ioſias, may to all poſteritie be like the compoſition of the moſt pretious perfume of the Apothecarie, and as ſweet as honie in all mouthes, and as harmonicall muſicke at a banket of wine; that in you our zealous Hezechias, I ſaie, we may ſtill remaine in happie peace, and haue an hiding place from the wind, and a refuge from ſtorms and tempeſts, and riuers of waters to quench our thirſt, and temperate ſhadowes to ſhrowd vs from parching heate in a drie land: ſo ſhall the harts of manie thouſand virgins in England and elſe-where, be ioifull and thankfull to God and your Maieſtie; ſo ſhall the daughters of Ieruſalem ſing ioifullie the ſweet ſongs of Sion in their owne land, with great triumph to their celeſtial King, reigning on high ouer all; yea ſo ſhal all your faithfull and louing ſubiects, I ſaie, in all humble obedience and dutifull ſeruice both towards God, your Maieſtie, and their countrie, reſound by all poſſible meanes to all poſteritie your moſt excellent and woorthie praiſes, vntill the comming of our Lord and Sauiour Ieſus Chriſt: to whom with the Father and the holie Ghoſt be all empire, honor, dominion and praiſe, now and for euer, *Amen.*

*Your Maieſties humble, faithfull,*

*and obedient ſubiect,*

THOMAS BENTLEY.

*Ecce tibi lucet, Princeps clariſsima, lampas:*
*In tenebris greſſus dirigat illa tuos.*
*Si quæris librum cur lampada virginis iſtum*
*Inſcribam: cauſas dico fuiſſe duas.*
*Vna eſt, quòd talem præfert eccleſia lucem,*
*Expectans ſponſum virgo pudica ſuum.*
*Altera, quòd manibus virgo reginea librum*
*Sumit, cui veræ lampadis inſtar erit,*
*Dum Domino litat, & ſacris indicit honorem,*
*Nuncupat & Chriſto vota ſecunda ſuo.*
*Anna ſibi lucem, ſibi Debora prætulit iſtam:*
*Inq; ſuis Princeps* ELIZABETHA *malis.*
*Sic didicit lenire ſuas, ſic fallere curas,*
*Præſentémq; ſui poſcere regis opem;*
*Quem non plena ſacris placant altaria donis,*
*Non oblatorum corpora cæſa boum:*
*Ille Deus, Deus ille humili libamine vocum*
*Iræ deponit iuſta flagella ſuæ.*
*Illecebras carnis vincunt mundíq; furores,*
*Et ſathanæ faciunt fulmen inane preces.*
*Afflictis illæ præſtant ſolatia rebus,*
*Illis cæleſtes effodiuntur opes.*
*Hoc oleo plenam Domino qui lampada præbet,*
*Ille ſacrificio nobiliore litat.*

# To the Christian Reader, grace and truth in Christ.

HAuing my selfe taken no small comfort (good Christian Reader) by the reading and perusing of diuers verie godlie, learned, and diuine treatises, of meditations and praier, made by sundrie right famous Queenes, noble Ladies, vertuous Virgins, and godlie Gentlewomen of al ages (who to shew themselues woorthie paternes of all pietie, godlinesse, and religion to their sex, and for the common benefit of their countrie, haue not ceased, and that with all carefull industrie and earnest indeuour, most painfullie and diligentlie in great feruencie of the spirit, and zeale of the truth, euen from their tender & maidenlie yeeres, to spend their time, their wits, their substance, and also their bodies, in the studies of noble and approoued sciences, and in compiling and translating of sundrie most christian and godlie bookes: a tast whereof you haue here in the second Lampe) as namelie among the rest, the godlie and learned treatise called *The lamentation of a sinner*, written long since by the vertuous Ladie Queene Katherin, which for the excellencie thereof was first published in print by Sir William Cicill, now the right Honourable Lord Treasurer of England, as by his verie godlie, learned, and eloquent Epistle thereunto prefixed, and here also in this edition now inserted, to Gods glorie, and his high commendation doth and may appeere: but especiallie and aboue all, the most diuine, learned, and godlie treatise intituled *The Queenes meditation*, written first in French by the vertuous Ladie Margaret Queene of Nauar, and after verie exactlie and faithfullie translated by our most gratious Soueraigne, and learned Ladie Queene ELIZABETH, who among manie Queens, virgins, and women, through the feare of the Lord hath doone verie vertuouslie, and gotten thereby great renowme. And thereupon considering with my selfe what great profit, and singular pleasure might thereby come also to other of like mind to my selfe, if the same their excellent and rare woorks (dispersed into seuerall pamphlets, and in part some thing obscured and woorne cleane out of print, and so out of practise) were by some painefull hand collected together, and renued, or brought againe to their former good and godlie vse in the church: mee thought I could not better spend my time, nor emploie my talent, either for the renowme of such heroicall authors and woorthie women, or for the vniuersall commoditie of all good christians: than in, and by some apt treatise or collection, to reduce these their manifold woorks into one entire volume, and by that meanes, for to register their so rare and excellent monuments, of good record, as perfect presidents of true pietie and godlinesse in woman kind to all posteritie. Wherupon, God working in me both the will and consent, I vndertooke the same in his feare: which when after a sort I had doone, and perceiued that there wanted yet manie things to make the same an absolute and perfect booke for the simpler sort of women, according to my mind: to satisfie my selfe further in this my purposed collection, I fell to the perusing of the holie Bible, and manie other good bookes as well of praier, as of other diuine matter, such as from time to time haue beene penned by diuers godlie learned men: out of the which (that I might now particularlie applie that vnto them, women I meane, which generallie heretofore was written of them, or by some other for them, as also to the intent that all godlie and deuout women readers might haue in some measure, wherewith to exercise their faith, to stir vp their deuotion, and to satisfie their godlie desires: and also verie readilie find without tediousnesse, or distraction of the mind vertuouslie inclined, whatsoe-

ner they would either by prayer aske, by meditation ponder, by precepts learne, or by examples imitate, or auoid to their comfort & edification) I indeuoured for their sakes, by all possible diligence, to call and bring out of the rich store and treasurie of the approoued works of manie learned men, things both old and new concerning the same, both for priuate and publike vse, adding thereunto such plentie of heauenlie and spirituall helpes, both for profit and pleasure, as the diuersities of so diuine matter, and varietie of so honourable inuentions would afford. Besides, to auoid confusion and disorder (a thing verie prejudiciall to so holie an exercise) I haue carefullie digested the same into such a plaine, easie, familiar, and certeine method, order, and direction, both for matter and maner, as I could possiblie deuise. or was requisite for such a worke, to make it profitable to the simple and vnlearned reader. Lastlie, because the diuersitie of matter forced a distinction of the treatises, I fitly, as I could, haue diuided and contriued the whole booke into seuen seuerall parts or Lampes: all which for diuers good and approoued considerations I terme or intitle by this generall name, THE MONVMENT OF MATRONES. And now make bold, yet vnder the deliberate view, and carefull correction of manie verie graue, wise, learned, and godlie Diuines, thereunto appointed by authoritie: as also with the approbation and allowance of the right reuerend father in God my Lord the bishop of London, to publish the same abroad in print, as a booke, in the iudgement of them that are learned, not vnprofitable to the church: but verie necessarie, and in some respect, more proper and peculiar for the priuate vse of women, than heretofore hath beene set out by anie. Which I haue doone, not for that there lacked prayer bookes sufficient for women to read, but onelie to increase the plentie of heauenlie comforts, wherewith this our church and realme of England (thanks be to God) floweth: as also to make this treatise heretofore (in part) priuate to my selfe, and a few of my freends, now publike and common also to you good christian readers. For behold (I protest) I haue not laboured for my selfe, but for you, and all them that seeke knowledge, feare God, be deuout, and would (not by fits and starts, as those that can find scarse anie leisure to attend vpon the Lord and his seruice as they ought: but) date and night continuallie and incessantlie, either silentlie in hart with Hanna, or openlie in mouth with Marie, as they are bound, spend their whole life, and make it their whole worke to praie, meditate, and read Gods word with other such good bookes, or at the least to allow to themselues some little portion or part of the date and night, to prostrate themselues apart from all companie in prayer and meditation before the Lord of heauen and earth their creator, redeemer, and sauiour, and that in all christian perfection, and humble obedience to his word and commandements. So haue you good reader, by the goodnesse of God, who worketh all our works for vs, here now at the length in this Monument or collection conteined (if you list so for distinction or names sake to call or intitle them) not onelie a burning Lampe for virgins, but also a christall Mirrour for Matrones: as also a delectable Diall for to direct you to true deuotion, with a perfect President or register of holie prayer for all women generally to haue recourse vnto, as to their homelie or domesticall librarie.

First, a Lampe, readie replenished and prepared of the wise virgins, with that fragrant oile, precious perfume, and odoriferous incense of holie inuocation, pure prayer, diuine sacrifice, and heauenlie worship, wherewith God is so highlie pleased and whereby at his holie hand the virgine or single woman, through the intercession of Christ, obteineth the gift of puritie, modestie, shamefastnesse, and chastitie: the deflowred woman findeth grace to repent, and to be restored to fauour both with God and men: the naturall or stepdaughter to reuerence and obeie hir parents in all childlike duties: the wooed woman not to be by anie meanes coosned or abused in marriage: the yoong married wife to consecrate hir selfe to liue holilie in that honourable estate: the elder married woman, to liue louinglie, faithfullie, and quietlie with hir husband: the woman with child, to escape the pit of so great perils, and to be thankfull for hir mightie deliuerance after childbirth: the midwife, and women assistants, dutifullie and diligentlie to aid, comfort, and cherish the trauelling woman: the mother carefullie to bring vp hir children: the daughter naturallie to cherish and obeie hir mother: the mother in lawe, to liue charitablie and louinglie with the daughter in lawe: againe, the daughter in lawe to behaue hir selfe christianlie and curteouslie to the mother in

lawe:

lawe: the dame or mistresse, to intreate hir handmaids well: the handmaids to shew all dutifull and faithfull seruice to their mistresse: the widowe, to comfort hir selfe in all sorrowes: the old woman to number hir daies, that she may applie hir hart vnto wisedome: both yoong and old, one and other to consider their creation, condition, vocation, and saluation, the better to liue to learne, to learne to liue, and to liue to die. To conclude, a Lampe (I saie) for all estates and degrees of women generallie, to carrie euer in their hands and hart by the burning light and flaming fire of the reading whereof, their faith, knowledge, zeale, deuotion, perseuerance in praier, almes deeds, fasting, with the loue of God and their brethren, the desire of vertue, and all maner of godlinesse shall be thoroughlie kindled and increased in them, so oft as they wax cold, heaute, drowsie, slouthfull, dull, negligent, and remisse, by too much bodilie ease, worldlie prosperitie, vaine pleasures, pomps, and delights of this wretched life: and they at all times made readie, like wise and prudent virgins, to meet the bridegroome whensoeuer he commeth, to be receiued of him, and to enter with him toifullie into the celestiall wedding chamber of his eternall happinesse, there to glorifie and praise him for euer and euer.

Secondlie, a Mirrour for all sorts of wicked women, as in a cleere glasse with Athalia, Jezabell, Herodias, and such like, perfectlie to see their shamelesse pride, cruelrie, idolatrie, and contempt of religion, with Putphers wife, to behold their incontinencie and infidelitie towards their husbands: with Appam their shamelesse impudencie: with Cozbi, their manifest whoordome and adulterie: with the witch of Endor, their abhominable sorceries: with Queene Vasthy their disobedience to their souereigne: with Bethshemah and Judith their rebellious stubbornesse to their louing parents in lawe: with Hagar their contempt of their mistresse: with Miriam their murmuring against their onelie brother: with Heua their subtiltie and couetousnes to beguile their husbands: with Zipporah, Michol, Jobs wife, old Anna, Tobit, &c. their vnseemelie vpbraidings and bitter taunting, or chiding of their godlie husbands, &c. least that for their great impietie and vngodlinesse with Queene Maacha, they be deposed from their seate of maiestie: or with Vasti, and Q. Vasthy, they be diuorced from their husbands: or with Athalia, they be slaine without the temple: or with Cozbi, be thrust through with a sword, or with Jezabel, in all their brauerie they be throwne headlong downe into the street out of their owne windowe, and be eaten and deuoured of dogs, and so want the honour of christian burtall: or with Saphyra be striken with sudden death at the Apostles feete: or with the Leuites wife be shamefullie abused to death, and after chopt in peeces: or with Samsons wife be burnt to ashes in the house where they dwell: to conclude, least with the whoore of Babel they be cast quiche into the bottomlesse pit of perdition: or with the fiue foolish virgins they be shut cleane out of heauen, and go alone downe into hell, there to be damned for euer, if in time they call not for grace to beware and repent them of their former wickednesse. Againe, a Mirrour contrariwise for all godlie and vertuous women plainlie to behold the faith, religion, modestie, sobrietie, sinceritie of life and conuersation of Sara, Ruth, Q. Candaces, Bernice, Susanna, Elizabeth, the blessed virgine Marie, &c. The holinesse, deuotion, feare of God, iustice, vprightnesse, &c. of Hanna, Q. Hester, &c. The rare wisedome, excellent knowledge, great learning, politike gouernement, courage, magnanimitie, with the memorable vertues of Deborah, Abigael, Bethsheba, Huldah, Jael, the woman of Tekoah, Philips foure daughters, the Ladie commended by saint John, &c. The famous cities, and statelie territories and towers built by Sherah that noble Gentlewoman to hir perpetuall renowme. The bountifull hospitalitie, great liberalitie, and often almes deeds of the Shunamitesse that vertuous Gentlewoman, of Dorcas, Lydia, Joanna, Judith, &c. The constant and faithfull loue towards their husbands, of Sara, Michol, Susanna, &c. The motherlie and carefull affection towards their children, of Sara, Hannah, Bethsheba, the blessed virgine Marie, the widowe of Sarepta, Samsons mother, &c. The dutifull obedience towards their parents, of Q. Hester, Jephas daughter, Orpha, Ruth, Sara, &c. The good intreatie and christian behauiour towards their handmaids, of Sara, Lea, Judith, &c. The fidelitie and obedient seruice towards their mistresse, of Hagar, Abia, Rhode, &c. The great kindnesse and curtesie towards their freends, kindred, and aliance of Bethsheba, Elizabeth, Q. Hester, Jehosheba, Ritzpah, &c. The womanlie pitie & tender harted compassion

and affection toward the distressed and persecuted members of Christ, of Noah, Shiphrah, Rachel, Pharaos daughter, Rizpah, Q. Hester, Jehosheba, Pilates wife, Marie Magdalen, Martha, &c. The sore labour and paines taking to get their owne living, of Anna Tobit, Lydia, Naomy, Ruth, Dorcas, &c. Finallie the admirable humilitie, and invincible patience and constancie in all aduersities and persecution euen to the death and martyrdome, of Jepthas daughter, Susanna, the mother of the seuen brethren, and women of the Machabites, and manie other: that looking in this glasse of the holie liues of their foremothers, they may christianlie conforme and adorne themselues after their good examples, and become for their rare vertues verie beautifull spouses in the sight of their spirituall bridegroome Jesus Christ: to whom, as the kings daughters, they may appeere all glorious within, and of whom with the lambes wife they may be marked in the forehead with the testimonie of his name Jesus, to the end that being clothed with the sunne of righteousnesse, and crowned with the twelue starr of God and his word, and treading the moone of this worldlie affections vnder their feet, they may euermore be deliuered by him their valiant Michael, and his angels from the power of the red dragon, which so greedilie gapeth to deuoure them: and possesse their soules in patience, in the restfull place of the presence of God, long since prepared for the elect where they shall be nourished and preserued for time & times, and together with all holie virgins, matrones, martyrs, and elect people of God, joifullie triumph and be glad for the gift of their euerlasting happinesse.

Thirdlie, a Diall of deuotion to direct you by the glorious globe and shine of the bright sunne of righteousnesse, which inlightneth all things in the world, verie readilie and plainlie at all feasts and seasons of the yeere, and at all houres and times of the daie and night continuallie vnto the holie mount of heauenlie contemplation and to the christian meditation and consideration of euerlasting felicitie in celestiall things, the better to contemne and forget all terrene, base, vile, momentanie, and earthlie vanities.

Fourthlie and lastlie, a domesticall librarie plentifullie stored and replenished both of the best approoued presidents of christian praiers and diuine meditations, made from time to time by manie right godlie authors, men and women of all ages: and also of the chosen sentences or perfect precepts of holie scripture concerning the christian duties of all degrees and estates of women in their seuerall callings, together with the pleasant histories and memorable acts, liues, and death of all maner of women good and bad, by name or without name, mentioned in the old and new testaments of the bible, where among, for the better vnderstanding of the text, I haue inserted some notes out of the Geneua bible with some difference by parenthesis, verie necessarie for the simple reader. All which treatises, though not so portable, yet so delectable, profitable, and readie prepared to lie in your secret chamber or oratorie to vse: howsoeuer intituled or called, God grant they may as diligentlie be read and fruitfullie practised of you, good readers, as they and euerie of them (I am sure) were painfullie compiled and faithfullie purposed of the authors. And for these, and all other such good helpes and furtherances to faith, deuotion, and godlinesse, God make both you and me alwaie thankfull vnto his maiestie, who by all meanes, at all times, and through all ages, most gratiouslie vseth both the ministerie of men and angels, to doo vs good continuallie, that through our vnthankfulnesse and wilfull contempt of his good gifts and graces dailie offered by so manie high, learned, and painfull hands, we may not loose the same and the profit thereof, by loathing that, which we ought most to loue and imbrace, but rather in good time by our grateful acceptation and approbation of that which deserues good liking, gaine to our selues comfort and consolation, and encourage others (which as yet of anie singular affection for their priuate vse conceale or detaine the workes of anie godlie authors men or women) to take good opportunitie by this occasion offered euen for the common benefit of Christs congregation, to publish the same abroad, for the perfection of this good worke, to the glorie of God, and the authors euerlasting praise and commendation both with God and men: that full deseruedlie it may be said of them, as most worthilie it is of these my right christian and heroicall authors.

Etsi mors indies accelerat,
Viuit tamen post funera virtus.

Thus

Thus being awaked by last of all as one that gathereth after them in the vintage, I haue laboured as you see (good reader) like a poore gleaner or grape gatherer with restlesse Ruth to go after the maidens in the haruest, and to gleane and gather for my mother Naomi certeine handfuls of corne, after the reapers and painfull labourers among the sheaues, let fall of deuotion in the fruitfull feelds of charitable Boaz: and haue assailed, as you well perceiue, to replenish my wine presse with the grapes of the Lords plentifull vintage, and to fill my lampes brimfull with the oile of Gods good blessing and rich store, left behind by the wise virgins in the holie vessels of his increase. Here therefore if I might be so bold without offense, as in the name of the foresaid blessed Boaz, I would gladlie exhort and perswade Ruth, and in hir all other godlie women of the simple sort, to followe this his good counsell (who saith: Heare me, my daughter, and go to none other feeld to gather, neither depart from hence to gleane, but abide here by my maidens, let thine eies be on the feeld that they doo reape in, and go thou after the maidens: and when thou art athirst go also to the vessels, and drinke of that which the seruants and handmaids haue drawne, and when thou art hungrie, come hither and eate of the bread, and dip thy morsell in the vineger, and sit by the reapers, and thou shalt be satisfied to the full.) So now least you should gather by anie method, order, diuision, title, direction, or application, that you shall find in this booke, or anie part therof, that I go about nicelie, curiouslie, or strictlie to inioine you to obserue houres, daies, feasts, times, or seasons, or to bind you vnlawfullie to an impossibilitie, as of necessitie to vse all or euerie of these praiers and meditations, in place, maner, and forme as they are set downe (although it is to be wished that for the most part they might, if it were possible, or the necessities of this turbulent life would permit) that you should not mistake me, I saie, and iudge that my purpose is in anie respect to hinder common praier, or interrupt the ministration of the word and sacraments in the church, where & at what time I knowe we ought all to glorifie God together with one hart, spirit, and mouth, and to be no otherwise occupied, either in reading or in praieng, than the publike minister is, vnlesse we would be deemed meere superstitious, and vnder the pretense of seuerall deuotion to commit manifest vngodlinesse: I thinke it verie necessarie for me to let you vnderstand (gentle reader) that my meaning herby was and is, simplie first to plaie the part of a faithfull collector, by following my copies trulie, and placing their works and praiers together as I found them referred by the authors for priuate or publike vse: secondlie, for order and memorie sake, after the good example of the learned fathers of our time, to intitle, reduce, and applie those other godlie meditations and praiers, which for the matter I found worthie the more often vse in the church, or elsewhere, vnto some more speciall place, apt time, and peculiar purpose, than heretofore (to my knowledge) by anie others haue beene intituled, referred, or applied. But thirdlie and principallie by the meanes of some plaine forme and ease method of praier and meditation, to prepare for the vnlearned at all times, and in all places such and so manie sorts, as to auoid ignorance and tediousnesse might conuenientlie serue to further their godlie desires, to the glorie of God, the confusion of Sathan, and their owne eternall comfort in Christ Jesus: referring them notwithstanding, which you shall find proper for the church to be vsed there onelie at conuenient times by the ordinances of the church lawfullie permitted: the rest which are more priuate to be vsed elsewhere at your discretions, when and so often as opportunitie shall serue, and Gods spirit by his heauenlie motion giue you anie occasion. For as I would not haue you thinke hereby, that I my selfe doo in all respects obserue this order here prescribed (although I assure you I strine to doo it either within booke or without: and repent from the bottome of my hart the often omission of it in times past) so I wish you good readers, whith christianlie haue consecrated and vowed to giue your selues to this holie exercise (as the Lord, I saie, in mercie shall giue you grace, leisure, time, and occasion, and not suffer you to be tired with anie worldlie necessitie) in the name and feare of God, to obserue this or that order, method, forme, or direction, which he in his word dooth allow of, or you knowe best will keepe you in the continuall faith, feare, and fauour of God.

For trust me, if you will but a little together with me call these ten memorable things to your christian remembrance in this so holie an exercise. First, the commandements of almightie God himselfe, whom in consideration of our owne

great miſerie and neceſſitie, and common lacke of the chriſtian congregation, hath willed vs to call vpon him, ſaieng: *Praie alwaies with all maner of praiers and ſupplicati-*
2 *ons in the ſpirit, and watch therevnto with all perſeuerance.* Secondlie, his moſt ſweet and comfortable promiſes made gratiouſlie both to heare and grant our godlie and lawfull requeſts, ſaieng: *Aske, and ye ſhall haue; ſeeke, and ye ſhall find; knocke, and it ſhall be opened vnto you: for euerie one that calleth vpon the name of the Lord, and departeth from iniquitie,*
3 *ſhall be ſaued, &c.* Thirdlie, our great and manifold ſinnes, whereof we are guiltie, which will not ſuffer vs to ſit ſtill without care, but driueth vs of neceſſitie to beg
4 his moſt gratious pardon. Fourthlie, our feeble fleſh and weake nature vnable in euerie reſpect to doo anie good thing, which requireth continuall praier to aid and
5 ſtrength it. Fiftlie, the wilie ſubtiltie of our ſpirituall enimie Sathan, who priuilie lurketh in the inward parts, waiting euen in our beſt actions to trip and ouer-
6 throwe vs, againſt whom we muſt by feruent praier vehementlie ſtrue. Sixtlie, our owne greeuous aſſaults and cruell temptations, which neuer giue vs truce, reſt,
7 nor quietneſſe, but haſten vs verie much vnto God for helpe. Seuenthlie, the zeale of the glorie of God, and aduancement of his kingdome, which ought wholie to drawe and moone vs continuallie to exerciſe our ſelues in the ſeruice of GOD.
8 Eightlie, the dailie dangers and continuall calamities that hourelie hang ouer our heads, which giue vs all cauſe enough, yea euen the moſt holie, and that with ſighs and grones continuallie to flie vnto God our heauenlie father, and call vpon him
9 by feruent praiers. Ninthlie, the infinite benefits and great bleſſings of God ſo bountifullie and plentifullie euerie waie powred continuallie vpon vs, which giue vs both ample matter, and iuſt occaſion hourelie by thankeſgiuing, euen from the
10 bottome of our harts to praiſe and magnifie him for the ſame. Tenthlie and laſtlie, the great excellencie, worthineſſe, neceſſitie, vertue, fruit, and profit of true and chriſtian praier, conſiſting partlie in the dignitie of God the commander, and partlie in the effect of obteining of what ſoeuer we aſke according to his will. Theſe things I ſaie, good reader, well conſidered, I ſuppoſe you will ſaie here is nothing ſuperfluous: but all little enough to ſo needfull and profitable an exerciſe of our faith, praier I meane, as wherein the peace of conſcience, yea our whole ſaluation conſiſteth, and whereby God himſelfe is ſaid to be preſent with vs, not onelie by his prouidence to watch ouer vs, but alſo by his power to ſuſteine and ſuccour vs, and by his goodneſſe and mercie to receiue vs into his fatherlie grace and fauour.

Yea I doubt not, but you will willinglie confeſſe with me, I ſaie, that all ſorts of deuout women haue great cauſe, and that continuallie, to take theſe lamps into their hands, thereby either with banished Hagar to acknowledge Gods graces towards them: or with deſolate Naomi to praie that God would bleſſe their children to be ſtaies and ſtaues of their age to their comfort: or with heuie Hanna to powre out their harts before the Lord in teares for a ſonne, and for his mercie and fauour towards them: or with wiſe Abigail, by praier to preuent the miſcheefes that hang as well ouer their heads, as their families: yea or with hir often on their knees to praie for the good proſperitie and preſeruation of their gratious gouernour Queene ELIZABETH: or with the church and faithfull ſoule of all chriſtians, ſo long for the kiſſes of the peace of Chriſt their ſpirituall ſpouſe, and neuer to ceaſe daie nor night to ſeeke him, whom their ſoule loueth, till by praier and meditation they haue found him: or with the wofull daughter of Sion, to lament and mourne pitiouſlie for their ſinnes, till their miſeries be mitigated, and they comforted: or with ſorrowfull Sara Tobit in faſting, and teares to be deliuered from dailie reproches and ſlanderous roongs: or with vertuous Judith in ſackcloth and aſhes to obteine ſtrength and courage mightilie to deſtroie and ouercome proud Olopherues, with all the huge hoſt of his bloudie ruffians: or with noble Queene Heſter to proclaime a faſt, and call their virgins, families, and people together, to praie daie and night to the hazarding of their owne liues alſo, if need ſo require for their owne further preſeruation, and their peoples and ſubiects ſaferie and deliuerance out of the hands of cruell Haman, and all his ſeditious conſpirators: or with chaſt and innocent Suſanna to appeale to God the high iudge of iudges, to be acquitted from a violent death by falſe accuſation, and more vniuſt condemnation: or with the afflicted church in exile, to acknowledge their ſinnes, and call for mercie to be deliuered from diſtreſſe: or with the woman of Canaan to flie vnto Chriſt in all neceſſities, to be relieued both bodilie and ghoſtlie: or with our

moſt

moſt gratious Soueraigne Ladie Queene ELIZABETH, to muſe diuinelie of the inward loue of the ſoule towards Chriſt their ſpouſe, their Lord and father, mother and brother: or with the vertuous Ladie Queene KATHERINE, to bewaile the ignorance of their blind life led in ſuperſtition: and with hir alſo in all their troubles to ſtir vp their godlie minds patientlie to ſuffer all afflictions for the loue of euerlaſting felicitie: or with the right godlie Ladie Jane Dudley to endure the croſſe to death moſt patientlie: or with good Ladie Turwit to exercile themſelues morning and euening in fruitfull and godlie praiers, pſalmes, hymnes, and meditations: or with the honourable Ladie Aburgauennie by the like, to tread the path to paradiſe for the health of their ſoule: or with holie Agnus and Eulalia the martyrs, to triumph in the victorie of Chriſts death: or with Anne Aſkew the martyr to praie hartilie for their enimies: or with maiſter Bradfords mother to be petitioners vnto God for the conſtancie in faith to death of their children: or with miſtreſſe Dorcas Marten carefullie to inſtruct their whole familie in the principall points of chriſtian religion: or with other graue and godlie matrones vnknowne, to exhort others to mortification and holineſſe of life, and to flie vnto God in all troubles for releefe as he hath commanded.

That ſo with the fiue foolish virgins it be neuer too late for them to crie, Lord, Lord, open to vs: but that to their comforts and the praiſe of God, with Miriam they may euermore vpon their timbrels ſing the ſong of Moſes, for their mightie and miraculous deliuerance from Sathan their ſpirituall Pharao: and with Debora giue great thanks for the victorie got by our Jahel againſt Sicera: and with holie Hannah reioiſe from the hart, and praiſe God in the temple for the birth of their children, and ſafe deliuerance: and with the women of Iſrael triumph vpon timbrels for the famous victories of Dauids daughter our noble Queene ELIZABETH had againſt all hir enimies: and with the ſpirituall ſpouſe at the marriage daie ſing the ſweet ſong of ſongs to the glorie of the bridegroome Chriſt Jeſus: and with Sara Tobit bleſſe the name of God for their deliuerance from ſlanderous reproches, and the euill ſpirit Aſmodeus, that enimie of holie matrimonie: and with holie Judith highlie praiſe God for hir and hir peoples mightie preſeruation out of the hands of their cruell enimies: and with the bleſſed virgine Marie continuallie magnifie the Lord their Sauiour, for their high exaltation and fauour with God, with men, and with angels: and with our moſt gratious Queene ELIZABETH, inceſſantlie to yeeld all poſſible praiſe and hartie thanks for their ſo often, mightie, and marueilous preſeruation and deliuerance from ſo manie kinds of dangers, yea deaths and deſtruction pretended by Sathan and his bloudie miniſters dailie againſt them.

Finallie, that all godlie women (taking hereby good occaſion with theſe their holie foremothers continuallie to make their petitions for the preuenting of euils: their ſupplications, for the obteining of all things needfull for ſoule and bodie: their interceſſions as well for others, as for themſelues: and their thankſgiuings for corporall and ſpirituall benefits receiued) may ſhew themſelues daughters worthie ſuch mothers: virgins worthie ſuch lamps of perpetuall virginitie: and women worthie ſuch ghoſtlie weapons of their right chriſtian miniſtration to helpe their weakneſſe (praiers, precepts, and meditations I meane) by following their vertues wiſelie in the perfect feare of God: by bearing the ſame in the hand of their harts carefullie in the due obedience of their prince: and by fighting therewith in Golgatha the field of this ſpirituall warfare, the good fight of faith couragiouſlie in the pure loue of their countrie, and chriſtian charitie towards their neighbours: and at the laſt in the world to come to the glorie of God, & their euerlaſting comfort together with the wiſe virgins, and all the elect people of God, ioifullie triumph ouer all weakneſſe, infirmitie, and corruption: yea ouer ſinne, death, hell, and damnation, and ſate: *Oh death, where is thy ſting? Oh hell, where is thy victorie?*

But now if in wading ſo far in this argument of praier, and in making this volume ſo big, ante ſhall thinke or ſaie, that I, by mine idleneſſe and time thus ſpent, am verie chargeable vnto them: and conſidering the plentie of praier bookes more portable alreadie extant, ſhall iudge me to haue taken a verie needleſſe or bootleſſe trauell, or to haue laboured in vaine, and ſpent my ſtrength for nothing, as he that would adde ſtars to the ſkie, or light a lampe at noone daie, and there-

foꝛe ſhall deeme me wooꝛthie in their opinions to looſe both *Oleum & operam*. Oh foꝛgiue me this wꝛong I pꝛaie you: and conſidering that I could not otherwiſe either ſatiſfie my ſelfe to go foꝛward in my determined purpoſe, accoꝛding to the pꝛeſcript oꝛder of this collection, oꝛ pleaſure the ſimple reader with ſuch plentie and varietie of pꝛofitable matter, eſpeciallie in ſo good paper and faire vſuall letter, a thing to the aged and feeble ſighted reader verie gratefull and much deſired. Let me intreate you whoſoeuer you be, to meaſure the ſame rather by the goodneſſe of the contents, of the which the godlie can neuer haue enough: than by the bignelle oꝛ deerenelle of the volume, which to the willing and deſirous mind are euer beſt cheape. So no doubt ſhall the pleaſure and pꝛofit of the one at the leaſt counteruaile, if not far ſurmount, the paine and charges of the other.

As foꝛ my ſelfe (good reader) who haue rudelie as you ſee vndertaken this great labour, I pꝛoteſt, I haue doone it neither of pꝛeſumption, as he that would vſurpe the office of a Diuine, and intrude himſelfe into the ſtudies of other pꝛofeſſions: noꝛ of arrogancie, as he that would boaſt and make great bꝛags of other mens labours: noꝛ of emule, as he that went about to make fruſtrate and inſufficient the painfull and godlie woꝛks of better learned: neither yet of ambition oꝛ vaineglozie, as he that gaped after the pꝛaiſe and commendation of anie, oꝛ that would faine ſeeme to be appꝛooued and regiſtred of anie Chꝛonicler foꝛ an authoꝛ, oꝛ one that knoweth ſomewhat, who in deed knowes nothing, much leſſe foꝛ all this deſerues to be thought of aboue that, which anie either of their owne knowledge, oꝛ by true repoꝛt doo, oꝛ ſhall ſee in me, knowe me to be, oꝛ heare of me. Theꝛefoꝛe I ſaie (good reader) my iudgement, howſoeuer it pleaſe others to iudge of me, and of mine intent herein, is, I knowe with the Lord that foꝛmed me from the wombe, to be his ſeruant: foꝛ he is the eie witneſſe of mine integritie and ſimple meaning herein, I ſaie, in whom my life is hid, and to whom I am made manifeſt, doo liue, and muſt die.

As foꝛ my woꝛke (ſo honourable foꝛ the verie authoꝛs, ſo godlie foꝛ the matter, ſo neceſſarie foꝛ the time, ſo pꝛofitable foꝛ the perſons, ſo excellent foꝛ the vſe, and ſo conuenient to increaſe pietie and chꝛiſtianitie in the ſimpler ſoꝛt, howſoeuer otherwiſe with ſome carping heads, and euill diſpoſed readers, with Aeſops dog in the manger neuer giuen either to doo well themſelues, oꝛ to iudge rightlie and ſpeake truth of others) it is I am right well aſſured with my God, who firſt put me in mind to take it in hand, and in, by, and through whom onelie I confeſſe with humble and hartie thankeſgiuing after manie a yeeres ſoꝛe trauell, in ſtudie much ſweet, long watching, and great expences, I haue now at the length finiſhed the ſame I truſt to his gloꝛie, your pꝛofit, and mine owne comfoꝛt.

Theꝛefoꝛe leaning to all and euerie of the wooꝛthie woꝛks of other godlie men oꝛ women howſoeuer here oꝛ elſewhere extant, their particular vſe in the church of God, as they were publiſhed: and to the honourable authoꝛs themſelues their due deſerued pꝛaiſe and perpetuall commendation to all poſteritie, with exhoꝛtation to all godlie chꝛiſtians reuerentlie, willinglie, and thankfullie to read, receiue, and imbꝛace the ſame, as wherein to the better fulfilling of ſo heauenlie an exerciſe of our faith moſt agreeable to Gods good will and woꝛd is perfectlie ſupplied and accompliſhed, by the rare gifts, oꝛnaments, and graces of the holie Ghoſt in the compilers, whatſoeuer otherwiſe through ignoꝛance, wanteth both in me, and perhaps in you alſo (good readers) if you be vnlearned. (Giue them theꝛefoꝛe, O giue them, I ſaie, and that wooꝛthilie of the fruit of their owne hands, and let their owne woꝛks pꝛaiſe them in all the woꝛld.) I to conclude humbly ſubmit my ſelfe vnto the graue iudgements of the godlie learned, and mine heroicall authoꝛs liuing, of whom I meeklie craue pardon foꝛ this my bold enterpꝛiſe attempted both with baſhfulneſſe, doubtfulneſſe, and feare to become a wꝛiter in this ſo learned an age, oꝛ to trouble your ſtudies with my rude labours. And here laſtlie I offer theſe my labours ſuch as they are vnto the good liking and fauourable coꝛrection as well in matter, as in maner of you my right chꝛiſtian learned readers, of whom in full recompenſe and ſatiſfaction of anie fruit, that either you oꝛ the ſimpler ſoꝛt ſhall hereby reape, I onelie now make this requeſt, as dutifullie to reuerence the diuine woꝛks of ſo noble and learned authoꝛs, by whoſe holie trauels you perceiue your ſelues to enioie moſt ineſtimable benefits: ſo freendlie to take in good part theſe firſt fruits of my pooꝛe ſtudies, pꝛoceeding from a well meaning

mind,

mind, and built vpon so good foundations, as from him that did that hee could though not that he ought to benefit all, and to hurt or offend none. That they being now as lamps well esteemed of in the opinion of the rich in vertue and knowledge, and gratefullie accepted and approoued of the learneder sort, as the monuments of so famous matrones, may yet at the least for their sakes become welcome and approoued of all other simple christians, and I by that meanes greatlie incouraged to go forward in vertuous studies for the benefit of my countrie, with hartie thankesgiuing vnto God both for his mercie, and your great curtesie and goodnesse towards me, in whom I bid you farewell, and vnto whose heauenlie defense, almightie protection, diuine fauour, and continuall blessing, I finallie commend and betake both these my labours, my selfe, and you deere and well beloued readers, beseeching you to loue me, as I loue you vnfainedlie, to speake of me and my worke, no worse than I doo of you and yours christianlie, and that for his sake alone that loued vs all most deerelie, & in that loue for vs all endured all maner of reproch and slanders that might be most patientlie, euen to the effusion of his most pretious bloud often and sundrie times trulie, as well in feruent praier as in sweat, and otherwise on the crosse for our eternall glorie: to whom therefore, and for all the inestimable benefits of his bloudie praiers, dyrie death, and bitter passion be euermore rendred and giuen as of writers and readers, so of angels, men, and all creatures in heauen, in earth, or in the deepe, all possible praise and perpetuall glorie that hart can thinke, hand can worke, or toong can speake, *Amen.*

Yours as his owne in him that is
all in all, and our owne for euer,

*THOMAS BENTLEY.*

IAm propè sexagies redijt centesimus annus,
Quum læso æternum seruans sub pectore vulnus,
Incensis animis gerit implacabile bellum
Cum serpentino muliéris semine semen.
Nam pater omnipotens (nec iam pater: improbus ex quo
Seduxit serpens primos errore parentes)
Nullus amor natis, dixit, nec fœdera sunto.
Exoriare aliquis pura de virgine vindex,
Cuius dextra caput serpentis conterat, & cui
Iratus serpens leniter calcanea tundat.
Nunc olim stirpem pono, & genus omne futurum
Exercendum odijs vtrinq; atq; impero tolli
Infestas aquilas aquilis, contraria pilis
Pila, alas alis, & signa minantia signis.
Hæc Deus ex illo struere & malè nectere serpens
Arte dolos cœpit, belliq; opponere molem.
Nulla quies: ætas, quæ tempore fluxit ab illo,
Militia est; hostis factum iam grande periclis
Ingenium, & longo creuit solertia bello.
Effrendétq; draco ruber immortalibus iris,
Crudelis, reparátq; nouas in prælia vires,
Audet & à nobis sumptis confligere telis.
Nam peccatorum, benè quæ numerantur ab illo,
Vel numero miseras animas vel pondere terret.
Tunc aptè mortem peccati ostendere stipem,
Tunc stygias turmas, totúmq; Acheronta ciere
Promptus, & hijs hominem petit exitialibus armis.
Non par lex huius, non ius æquabile pugnæ:
Nos sumus in terris, est in cœlestibus hostis.
Non pede congreditur pes, densúsq; viro vir:
Sed micat in tenebris, & spiritualibus armis
Vtitur, & nocet, & non vult nocuisse videri
Improbus, infligit vulnus, neq; vulneris author
Extat: sic pugnat, sic est metuendus Abaddon.
Adde alios hostes, quos intùs habemus & extrà.
Hinc caro nos blandis odijs, affabilis hostis
Enecat, & leni peccati imbuta veneno
Strangulat, inclusas animas & conficit intùs.
Extrà alias scelerum faces, dirásq; cohortes,
Et coniuratum cernas obsistere mundum.
Quacunq; aspicimus, timor vndique & vndique terror,
Infernæq; ruunt acies prædámq; requirunt
Christicolas. Quem das finem, rex magne laborum?
Nos tua progenies cœli quibus annuis arcem
Perdimur, ac cœli longè disiungimur oris.
Hæc est illa fides, potis est quæ vincere mundum,
Infernúq; fores? Sic nos in sceptra reponis?
Ollis subridens Christus, qui cuncta serenat,
Oscula libauit natis, dein talia fatus:

Nata

Nata Deo proles ex viui semine verbi,
O multum dilecta mihi, dilecta parenti,
Mœstáne per tantos semper iactabere fluctus?
Nec quæ sit tua spes, quæ sit victoria, noris?
Tu sathanam? Tu tela times ignita gehennæ?
Esto: tuos quondam potuit superare parentes,
Nec dum animo exciderint iræ sæuóq; dolores,
Et veteres verset fraudes, ac pectora tentet,
Atque omne secum Phlegetonta in prælia ducat,
Idcircóne tuo poteris diffidere Christo?
Nec venit in mentem, quam crux ferat alma salutem?
Ille, vides? Leo terribilis, quíque omnia sæuus
Circuit, immanis rugit, prædámque futuram
Faucibus expectat siccis, quem pessima ventris
Exigit impransum rabies, exutus, inermis,
In cruce confossus iacet: en victor Leo Iudæ,
Inferni fregit portas, & contudit omnes
Peccati vires, & mortem morte peremit.
Hæc spolia æterna, has lauros ex hoste reporto.
Ecce Deum summum medijs est cernere terris,
In cœlis hominem, tibi sese æterna reseruant
Gaudia, cum superis homini benè conuenit, actum est,
Vicisti, pepigit cum terra fœdera cœlum.
Iam Cherubinorum vaginæ includitur ensis,
Atque iterum tibi se tradit paradisus habendum.
Námque ego, quem gremio tellus absorpsit iniquo,
Vincula perrupi mortis, cœlúmque petiui.
Et cupis hijs mecum pariter considere regnis?
Regnum quod teneo vestrum est: hîc meta laborum.
Iudáque, génsque mihi nullo discrimine agétur.
Pugnat adhuc sathanas & confert agmina: pugnet,
Iusti materiem præbet tibi pugna triumphi:
Per varios casus, per multa pericula rerum
Tenditur in cœlum, sedes vbi fata quietas
Ostendunt, illic fas læta pace potiri,
Durato, & temet rebus seruato secundis,
Sic placitum: dum in te pietas excocta periclis
Splendeat, & viua formetur imagine Christus.
Tempus erit, quùm me, paucis labentibus annis,
Cernes in densis venientem nubibus, & quùm
Regnabis mecum, & victo dominaberis hosti.
Tu modò posce Deum veniam, sacrísque litatis,
Arma assume Dei, causáſq; innecte morandi.
I, bona, simplicitas animi tibi baltheus esto,
Quo stes contra ictus omnes circundata lumbos;
Indue iustitiæ thoracem, & pectora muni,
Tum pro calceolis cœlestis nuncia pacis,
Aptato pedibus certis: super omnia viuæ
Sume manu scutum fidei, galeámque salutis
Spem capiti imponas, lateríque accingere ferrum

Spirituale pares, & in hoſtem ſtringe rebellem:
Quicquid & aduerſum verbo eſt, interfice verbo.
Sic vbi iam mundi decurſa volubilis ætas,
Poſt exantlatæ diuerſa pericula pugnæ,
Non areſcentis folijs redimita coronæ,
Fœlix cœleſtem patriam Hieroſolyma cernes.
Dixerat: extemplo mœſtos attollere vultus
Cœpit, & afflictis lætari eccleſia rebus;
Infuſóq; oleo manibus ſua lumina portans,
Præſtolánſque ſuum patiens & læta maritum,
Vota Deo ſupplex animo ſolennia fundit.

*L. S.*

## *Rob. Marbeck ad lectorem.*

AVſcultat noſtris diuina potentia votis;
Et prece, non pretio flectitur ira Dei.
Perlege ſcripturas, & ſancta volumina patrum;
Aſſiduis precibus nos vigilare iubent.
Si malè te morbus proſtratis viribus vrat;
Si te paupertas inuidioſa premat;
Per ſteriles ſaltus, per dura & inhoſpita ſaxa
Paſſibus ambiguis, ſi vel inermis eas,
Si mare te iactet, ſi tempeſtatibus actus,
Et cœlum, & terras, mox ruitura putes:
Si te circunſtet vel mille pericula mortis;
Inuoca, nil dubitans numina, ſaluus eris.
Ergo ſi precibus vis tanta putetur ineſſe,
Præponi precibus, nil (mihi crede) poteſt.
Hic labor, hic liber eſt, tibi quem *Bentleius* offert,
Nil aliud reſonans, quàm pietate preces;
Et pius eſt Author: pius & conatus: vtrunq;
Cur perames, cauſam candide lector, habes.

## *Argumentum libri.*

VIn' tibi quid portent hæc ſcire volumina ſeptem?
Occurrunt animo lumina ſparſa tuo.
Nulla quidem fruſtra eſt prælata a virgine lampas:
Oſtendit varias illáq;, & illa preces.
1 Prima docet Myriam, quas olim & Debora fudit,
Quas Domino Iudith fudit & Aanna preces.
2 Altera reginis quas a noſtratibus vſquam
Legimus in medijs incaluiſſe malis.
Hîc Katherina ſuas, mulieribus æmula ſanctis,
Hîc cernit Princeps ELIZABETHA ſuas.
3 Tertia habet pſalmos, quos pro ſolamine noſtræ
Reginæ docti compoſuere viri.
Hîc modo de noſtri loquitur moderamine regni,
Excipit hîc votum principis ore Deus.

Quarta

4 Quarta alias fusè complectitur omnibus aptas
Personis, rebus, temporibúsq; preces.
5 Quinta precum formas narrat, quas fœmina quæuis
Seu virgo fuerit, siue marita, legat.
6 Sexta locos recitat sacris e fontibus hausſtos,
Possit vt officium fœmina scire suum.
7 Continet hiſtorias illarum septima, quarum
Vel bona vita fuit, vel mala vita fuit.
Hinc Saram propone tibi, castámq; Rebeccam;
Et subeat menti sancta Maria tuæ.
Illinc ante oculos infamis Iezabel adsit,
Occurrátq; tibi labe notata Thamar.
Sic exempla pares illustria, turpia vites:
Hiſtoriæ fructus maximus ille sacræ.
Interea *Bentlee*, tuo de lumine lumen,
Qui facis accensum fratribus esse tuis:
Hîc æterna pij cernis monumenta laboris,
Hîc zeli laus est non peritura tui. *L.S.*

## A breefe catalog of the memorable names of sundrie right famous *Queenes, godlie Ladies, and vertuous women of all ages, which in their* kind and countries were notablie learned, and whereof some marked *with this marke* were the authors of a great part of this booke, as* shall appeere: set foorth in alphabeticall order.

A.

* Abigael Queene.
* Agnes martyr.
Agrippina.
Anna.
* Anne Askew martyr.
Anne Bacon.
Anne Basset.
Angelia virgine.
Argentaria.
Assiothea.
Aspatia.

B.

Bridgit.
Bundiuica.

C.

Cambra.
Cassandra virgine.
Catherina Cellia.
Catherina Senensis virgine.
* Catherina Parre.
Claudia Ruffina.
Cleobula virgine.
Cleopatra.
Corinna.
Cornelia Affrica.

D.

Damma.
Danophila Pamphia.
* Deborah propheteſſe.
Demetria.
Diodorus siue daughters.
Diotima.
* Dorcas Marten.

E.

Edesia Syria.
Egitha Queene of England.
* Elizabeth Q. of England.
Elizabeth Queene of Syria.
* Elizabeth Tirwit Ladie.
Elizabeth an Abbesse.
Erinna.
Eudoxia Theodosia.
Eustasia.
* Eulalia martyr.

F.

Fabrola.
* Francis Aburgauennie La.
Furia.

G.

Genebria.
Gysla.

H.

* Hagar.
* Hannah Elcanah.
Helena Flauia.
Helizabeth Cenobia.
Helpis Boetia.
Herophila.
* Hester Queene.
Hierontia.
Hilda.
Hildizarda virgine.
Hipathia.
Hortensia.
* Huldah propheteſſe.

I.

* Iane Dudley Ladie.
Ioan Philippa Queene.
Isota virgine.
Isabel Q. hir foure daughters
* Iudith Bethulia.
Iuno Chrisia virgine.

K.

* Katherine Q. of England.

L.

Ladie commended by S. Iohn with hir daughters.
Lasthema.
Leontium.
Lera.
Lucretia.

M.

Mantinea.
Marcella.
* Marie the blessed virgine.
Marie Queene of England.

Marie

Marie Ladie Cicil.
* Margaret Q. of Nauar.
Margaret Counteſſe of R.
Martia Q. of England.
Maximilla propheteſſe.
Myriam propheteſſe.
Moera.

N.

* Naomi.
Noſſidis.

O.

Olympiades.

P.

Paula.
Panothea.
Phemono virgine.
Philips foure daughters.
Polla.
Portia.
Priſcilla.
Proba Romana.
Pythagoras daughter.

R.

Richthruda.
Roſe wyda.

S.

Salina or Salma.
Sappho poëta.
* Sarra Tobit.
Sibyls ten.
* Suſanna.

T.

Tecla.
Theaneo Metaponta.
Theſeles or Theleſtilla.
Theodoſia.
Thragelia.

V.

Valeria proba.

Z.

Zenobia Queene of Syria.
&c.

THus, good Readers, I haue ſet downe the names of ſome notable learned women to your conſideration, referring ſuch as deſire to knowe further of their ſeuerall works to this treatiſe following, and to Geſnerus, Bale, Ludouicus Viues, the Chronicles, and ſuch other writers of our time. Which I haue doone, not like a Sycophant to currie fauour by flatterie with women; but ſimplie, God is my witneſſe, & for good purpoſe: partlie, for that I well perceiue theſe and manie other not here named, for their well deſeruing and excellent works (a taſt wherof you haue here in this booke) haue heretofore beene had, and that right woorthilie, in great veneration of the godlie learned fathers and writers in all ages: and therfore are no leſſe of vs alſo to be reuerentlie regarded and had in honourable remembrance, to the perpetuall recordation and further continuance of their heroicall names and fames, as it were by ſome inrollment of their condigne praiſes and memorable dooings to all poſterities: but eſpeciallie for that I might hereby, as much as in me lieth, incourage, prouoke, and allure all godlie women of our time, in ſome meaſure, according to their ſeueral gifts giuen them of God, to become euen from their youth more ſtudious imitators, and diligent folowers of ſo godlie and rare examples in their vertuous mothers, that as they either in ſex, name, or eſtate are equall with them: ſo in learning, wiſedome, good induſtrie, and in all holie ſtudies and vertuous exerciſes commendable for women, they would dailie endeuour themſelues

ſelues to become like them, that ſo being lightened by their good examples both of life and doctrine, they may ſhine alſo together with them on earth, as burning lampes of verie virginitie; and in heauen, as bright ſtarres of eternall glorie: which God, for his owne name ſake, grant, Amen.

## *VVhat ceremonie euerie woman ought by Gods* word to vſe in the time of praier, *publike or priuate.*

1. Corinth. chapter 11, verſe. 4, &c.

*EVerie man praieng or propheſieng, hauing anie thing on his head, diſhonoureth (God) his head: but euerie woman that praieth or propheſieth bare headed, diſhonoureth (hir husband) hir head. For it is euen one verie thing as though ſhe were ſhauen.*

*Therefore if the woman be not couered, let hir alſo be ſhorne; and if it be a ſhame for a woman to be ſhorne or polled (as in deed it is) then (for ſhame) let hir be couered (and keepe hir haire truſſed vp vnder a kercher.)*

*For a man ought not to couer his head (but ought to be polled and bare, forſomuch as he is the image and glorie of God, in whom his maieſtie and power dooth ſhine, concerning his authoritie ouer his wife, and other of Gods creatures ſubiected vnder his dominion and rule.)*

*But the woman is the glorie of the man (or receiueth hir glorie in commendation of man, and therefore is ſubiect:) for the man is not of the woman; but the woman of the man: neither was the man created for the womans ſake; but the woman for the mans ſake.*

*Therefore ought the woman to haue power on hir head (that is, ſome thing to couer hir head in ſigne of ſubiection, becauſe of the angels, to whom alſo they ſhew their diſſolution and ſhame, and not onelie to Chriſt and his church, or congregation where they praie.)*

*Iudge you in your ſelues alſo, is it comelie that a woman praie vnto God bare headed? Dooth not nature it ſelfe teach you, that if a man haue long haire like a woman, it is a ſhame vnto him: but if a woman haue long haire, it is a praiſe vnto hir: for hir haire is giuen vnto hir for a couering (and to the end ſhe ſhould truſſe it vp about hir head: to declare that ſhe muſt couer hir head.)*

*But if anie man liſt to be contentious, we haue no ſuch cuſtome, neither the church of God.*

# ¶ The first *Lampe* of *Virginitie*, conteining the diuine PRAIERS, HYMNES, or SONGS, made by sundrie holie women in the *Scripture: something explaned in the* hardest places, for the better vnderstanding *and edifieng of the vnlearned* Reader: and first,

The praier of Hagar the handmaid of Sarai, which she made in hir trouble and banishment; wherein she rebuketh hir owne dulnesse, and acknowledgeth Gods graces, who was present with hir euerie-where.

*Genesis. 16, 13.*

**THou GOD lookest on me: haue I not also loked here after him that seeth me?**

The song of thankesgiuing of Moses, which Myriam the Prophetesse and sister of Aaron, together with all the women, sang vpon Timbrels to the praise of God, for the people of Israëls deliuerance out of the hands of Pharao, &c.

*Exodus. 15, 1.*

**SIng ye vnto the Lord, for he hath triumphed gloriouslie: the horse and his rider hath he ouerthrowne in the sea.**

**The Lord is our strength and praise, and he is become our saluation: he is our God, and we will glorifie him: hee is our fathers God, and we will exalt him.**

**The Lord is a man of war, Iehouah is his name:** [in battell he stil ouercommeth, & is euer mindfull of his promise.]

**Pharaos chariots and his host hath hee cast into the sea: his chosen captaines also are drowned in the red sea.**

**The deepe waters haue couered them: they sunke to the bottome as a stone.**

**Thy right hand Lord is become glorious in power: thy right hand, O Lord, hath all to dashed the enimie.**

**And in thy great glorie thou hast ouerthrowne them**

that rose vp against thee: thou sentest forth thy wrath which consumed them as the stubble.

Through the blast of thy nostrils the waters gathered together, the fluds stood still as an heape, and the deep waters congealed together in the hart [or depth] of the sea.

The enimie said, I will pursue them: I will ouertake them, I will diuide the spoile, and my lust shall be satisfied vpon them: I will draw my sword, mine hand shall destroie them.

Thou didst blowe with thy winde: the sea couered them, they sanke as led in the mightie waters.

Who is like vnto thee, O Lord, among the gods, [or mightie men of the world:] Who is like thee so glorious in holinesse, fearefull in praises, shewing wonders?

Thou stretchest out thy right hand, the earth swallowed them.

Thou in thy mercie hast caried this people, which thou hast redeemed and deliuered: and thou wilt bring them in thy strength vnto thine holie habitation [the land of Canaan, or Mount Zion.]

The people and nations shall heare, and be afraid: sorowe shall come vpon the inhabitants of Palestina.

Then the Dukes of the Edomites shall be amazed, and trembling shall come vpon the great and mightiest men of the Moabites: all the inhabitants of Canaan shall waxe faint harted.

Feare and dread shall fall vpon them, because of the greatnes of thine arme or power; they shall be as still as a stone, till thy people passe through: O Lord till this people passe through, which thou hast gotten, or purchased.

Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is [Mount Zion] the place Lord that thou hast made and prepa-

red

red for to dwell in, euen the ſanctuarie, O Lord, which thine hands ſhall eſtabliſh.

The Lord ſhall reigne for euer and euer.

For Pharao on horſebacke went with his chariots and horſemen into the ſea: and the Lord brought the waters of the ſea vpon them: but the children of Iſrael went on drieland in the mids of the ſea.

Sing ye [therefore] vnto the Lord: for he hath triumphed glorioullie: the horſe and him that rode vpon him hath he ouerthrowne in the ſea.

The ſong or thankeſgiuing of Deborah and Barak, after the victorie giuen of God by the hands of Iaël, againſt Siſera.

*Iudges. 5, 2.*

PRaiſe ye the Lord, for the auenging of Iſrael: and for the people [of Zabulon and Nepthali] that offred themſelues [gladly,] and became ſo willing [to reſiſt their enimies.]

Heare O ye kings, harken O ye princes: I, euen I will ſing vnto the Lord, I will ſing praiſe vnto the Lord God of Iſrael.

Lord, when thou wenteſt out of Seir, when thou departedſt out of the field of Edom, the earth trembled, and the heauens rained, the clouds alſo dropped water.

The mountaines melted before the Lord, euen as did Sinai before the Lord God of Iſrael.

In the daies of Samgar the ſonne of Anath, in the daies of Iael, the high waies were vnoccupied [for feare of the enimies,] and the trauellers walked through bywaies.

The townes were not inhabited, they decaied (I ſay) and the inhabitants thereof were gone in Iſrael: vntill I Deborah came vp, which [miraculouſly moued by God to pitie & deliuer them] roſe vp a mother in Iſrael.

They choſe new gods, and then had they war, or the

enimie in the gates: was there a shield or speare seene among fortie thousand of Israel? [they had no hart to resist their enimies.]

My hart is set on the gouernours of Israel, and loueth them that are willing among the people: praise yee the Lord.

Speake yee [gouernours] that ride on faire Asses [or Moiles,] yee that dwell by Middin [in danger of your enimies,] and that walke by the waies.

For the noise of the archers among the drawers of water ceased. There shall they rehearse the righteousnesse of the Lord, his righteousnesse in his vnfenced townes in Israel: then did the people of the Lord go downe to the gates [without feare of the enimie.]

Up Deborah, vp, arise and sing a song. Arise Barak, and lead thy captiuitie [or them that kept thy people in bondage and captiuitie] captiue, thou sonne of Abinoam.

For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen mee dominion ouer the strong.

Of Ephraim their roote [Iosua first] arose [and fought] against Amalek: and after thee [Iosua] Beniamin [that is Saule] shall fight against thy people, O Amalek. Of Machir came rulers, and of Zebulun they that handle the penne of the writer, [euen the learned did helpe to fight.]

And the princes of Issachar were with Deborah, and [the whole tribe of] Issachar, and also Barak, he was sent on foote into the vallie: for the diuisions of Ruben were great thoughts of hart.

Why abodest thou among the sheepfolds, to heare the bleatings of the flocks? For the diuisions of Ruben [that came not ouer Iordan to helpe their brethren in their necessitie] were great thoughts of hart [and much marueiling.]

Gilead abode beyond Iordan [& yet came to helpe their brethren: therefore thou Ruben canst haue no excuse,] and why

doth

doth Dan remaine in ships? Asher continued on the sea shore, and taried in his desolate & decaied places.

But the people of Zebulun and Nepthalie haue ieoparded their liues vnto the death, in the hie places of the field.

The kings came and fought, then fought the king of Chanaan in Taanach, by the waters of Megiddo, and wan no monie [but lost all.]

They fought from heauen, euen the starres in their courses fought against Sisera, [and by Gods power his people were holpen to ouercome their enimies.]

The riuer of Kishon swept them away [as a beesome doth the filth of the house,] that ancient riuer, the riuer Kishon: O my soule, thou hast marched valiantly.

Then were the horse hoofes broken with the praunsing and oft beating together of their mightie men.

Curse ye the citie of Meros [where ye fought] (said the Angel of the Lord,) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

Jael the wife of Heber, the Kenite, shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

He asked water, and she gaue him milke: she brought forth butter in a lordlie dish.

She put hir hand to the naile, and hir right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and persed his temples.

He bowed him downe at hir feete, he fell downe, and lay still at hir feete, he bowed himselfe downe, and fell, & when he had sunk downe, he lay there dead & destroied.

The mother of Sisera looked out at a windowe, and cried through the lattise: Why is his chariot so long a comming? Why tarie the wheeles of his chariots?

All hir wise Ladies answered hir, yea she answered

[or comforted] hir ſelfe with hir owne words.

Surely they haue gotten, and found, they diuide the ſpoile: euerie man hath a damſell or two. Siſera hath a praie of diuers coloured garments, euen a praie of raiment died with ſundrie colours, and that are made of needle worke; raiment of diuers colours, and of needle worke on both ſides, which is meete for him that is chiefe in diſtributing of the ſpoiles.

So let all thine enimies periſh, O Lord: but they that loue him, ſhall be as the ſunne when hee riſeth in his might [and growe dailie more and more in Gods fauour.] And the land had reſt fortie yeeres.

The praier or bleſſing of Naomy for hir two daughters in lawe, Ruth and Orpah.

*Ruth.* 1, 8, 9.

THE Lord ſhew fauour, and deale as kindlie with you [my good daughters] as yee haue dealt with the dead [your huſbands my two ſonnes] and with mee. Yea the Lord grant you that you may find reſt, either of you, in the houſe of hir huſband.

The praier or vow of Hanna, for a ſonne.

*1. Samuel.* 1, 11.

O Lord of hoſts, if thou wilt looke on the trouble of thine handmaid, and remember mee, and not forget thine handmaid, but giue vnto thine handmaid a manchild: then I will giue him vnto the Lord, all the daies of his life, and there ſhall no raſor come vpon his head.

The ſong and thankeſgiuing of Hanna, after ſhe by praier had obteined a ſonne called Samuel.

*1. Samuel.* 2.

MIne hart reioiceth in the Lord, and mine horne is exalted in the Lord [for I haue recouered ſtrength and glorie by his benefit:] my mouth is inlarged or wide open ouer mine enimies:

[ſo

[ ſo that I can now anſwere them that repꝛoue my barrennelle, ] foꝛ I reioice in thy ſaluation.

There is none holie as the Lord, yea there is none beſides thee, and there is no god like our God.

Speake no moꝛe pꝛeſumptuouſlie [ againſt God in condemning my barrennelle, ] let not arrogancie come out of your mouth: foꝛ the Lord is a God of knowledge, and his purpoſes come to paſſe, and by him enterpꝛiſes are eſtabliſhed.

The bowe with the mightie men are broken, and they that were weake, haue girded themſelues with ſtrength.

They that were full are hired fꝛth foꝛ bꝛead, [ and ſell their labours foꝛ neceſſarie fode, ] and the hungrie are no moꝛe hired, [ but ceaſe to haue nede: ] ſo that the barren hath boꝛne ſeuen [ euen many, ] and ſhe that had many children is waxen feeble.

The Lord killeth, & maketh aliue: bꝛingeth downe to the graue, and raiſeth vp againe.

The Lord maketh poꝛe, and maketh rich: bꝛingeth lowe, and exalteth vp on high.

He raiſeth vp the poꝛe out of the duſt, and [ accoꝛding to his owne will ] lifteth vp the begger from the dunghill, to ſet them among pꝛinces, and to make them inherit the ſeate of glozie: foꝛ the pillers of the earth are the Lords, and he hath ſet the woꝛld vpon them: [ theꝛefoꝛe he may diſpoſe all things at his pleaſure, and pꝛefer whom he will to honour. ]

He will keepe the feete of his Saints [ ſo that they ſhall neither walke noꝛ fall into any euill ] & the wicked ſhall keepe ſilence in darkeneſſe: foꝛ in his owne might ſhall no man be ſtrong.

The Lords aduerſaries ſhall be deſtroied, and out of heauen ſhall he thunder vpon them: ꝯ Lord ſhall iudge the ends of the woꝛld, and ſhall giue power vnto his king [ Ieſus, ] & exalt the hoꝛne of [ Chꝛiſt ] his annointed.

The song of the women of Israël, in the praise of Dauids victorie ouer Goliah.

*1. Samuel.* 18, 7.

SAule hath slaine his thousand: and Dauid his ten thousand.

The praier or wish of Abigaël for king Dauid, against his enimies.

*1. Samuel.* 25, 24.

OH my Lord, I haue committed the iniquitie: and I praie thee let thine handmaid speake vnto thee, and heare thou the words of thine handmaid. Let not my Lord I praie thee regard this wicked man Nabal, for as his name is, so is he. Nabal is his name, and follie is with him: but I thine handmaid sawe not the yong men of my Lord, whome thou sentest. Now therefore my Lord, as the Lord liueth, & as thy soule liueth, the Lord, I say, that hath withholden thee from comming to shed blood, and that thine hand should not saue thee, [nor reuenge thee on thine enimies.] So now, I pray God that thine enimies, and they that intend to do my Lord euill, may be as Nabal: and I praie thee, forget the trespasse of thine handmaid, &c.

The song of Sion, or the familiar talke and mysticall communication, or diuine dialogue of the speciall loue betwene the spirituall bridegrome Iesus Christ, and the bride the faithful soule, his sanctified, chaste, and holie spouse the Church: commonlie called, The Song of songs, or Ballat of ballats, made by king Salomon.

*Cantic.* 1, 2, 3, 4, 5, 6, 7, 8, 9.

The Church or faithfull soule speaketh to Christ.

OThat thou wouldest kisse me with the kisses of thy mouth [euen with thy peace which passeth all vnderstanding:] for thy loue [O Christ] is better and more pleasant [vnto me] than wine: and that bicause of the good and pleasant sauour of thy most

most pretious balmes or ointments, [euen of thy great benefits, which I taste and feele from thée.]

Thy name [O Christ] is as a sweet smelling ointment when it is powred out and shed forth: [thy mercie is set forth and published by preaching thy Gospell,] therefore the Virgins [euen they that are pure in hart and conuersation] do loue thee.

Drawe thou me [O sweete Christ] vnto thee, and wee will run after thee: [for otherwise I confesse we can not come to thée, except we be drawne of thée.] The king hath brought me into his priuie chambers: [and reuealed vnto me the secret ioies not knowne to the world,] we will [therefore] be glad and reioice in thee, [yea] wee thinke more of thy loue, than of wine. [For] they that be righteous loue thee [aboue all things.]

I am blacke [I confesse through the spots of sinne, persecution, and troubles] O ye daughters of Ierusalem: but yet comelie, faire, and welfauoured [through faith in the blood of Christ, in whose fauour I haue confidence and trust,] as the fruites or tents of the Kedarens or Arabians: and as the hangings or curtens of Salomon [which within were all set with pretious stones and iewels.]

Maruell not therfore at me, bicause I am so blacke, [nor regard or consider me by the outward apperance,] for why? the sunne [euen the corruption of nature through sinne and affliction] hath looked and shined vpon me. Yea and my mothers children [euen mine owne brethren which should haue most fauoured me] were angrie against me, and hauing euill will at mee, they made me the keeper of the vineyards: but mine owne vineyard haue I not kept, [such alas hath béene mine owne negligence.]

[Therefore feeling my faults and imperfections, I flie now vnto thee, O Christ, my spirituall husband onlie for succour, beseeching thée and saieng,] Tell me, O thou whom my soule loueth, where thou feedest the sheepe, [O shew me, I saie,] where thou liest, and makest them rest at the noon day: for

for why should I be like hir that turneth aside, or goeth wrong about the flocks of thy companions [whome thou hast called to the dignitie of pastors in thy Church: and yet they like apostataes not onelie set forth their owne false dreames and traditions in steed of thy true doctrine: but also are become the domesticall enimies that persecute the Church.]

Christ speaketh to his Church, or the faithfull soule.

O Thou the faireſt among women: if thou knowe not thy selfe [but art ignorant in my waies:] then go thy way forth after the footsteps of the flock of sheepe, [euen after the doctrine of the Apostles] and feede thy goates and kids by the tents of the shepheards [and learne of the true pastors and spirituall doctors.]

I haue compared thee, O my loue, vnto the troupe of horses in the chariots of Pharao [bicause that for thy spirituall beautie and excellencie there was no worldlie treasure to be compared vnto thée.]

Thy cheekes and thy neck are beautifull as the turtles, and behanged with spangles, chaines, and goodly iewels: a neckband [also] imbrodered with gold and studs, or buttons of siluer will I make thee.

The Church.

WHen the king sitteth at the table, and is at his repast: hee shall smell my Nardus, or spikenard [for I reioice that I am admitted to the companie of my husband Christ] yea my welbeloued is as a bundle of Mirrh vnto mee, and he shall lie betwixt my brests, [for he is most deere vnto me,] my welbeloued [I saie] is as a cluster of Camphire vnto me in the vineyards of Engedi: [wherfore so long as I followe my Christ, I can not erre from the true faith of saluation.]

CHRIST.

O How faire art thou my loue? Oh how faire art thou? Thine eies are like the doues eies. [behold, most acceptable art thou vnto me, and I commend thy beautie.]

The

The Church.

OH, how faire art thou [also] my beloued? How well-fauoured and pleasant art thou? Our bed [euen the hart of the faithfull: where thou, O Christ, dwellest by thy spirit] is all græne, bedecked with flowers: the beames or sælings of our house are of Cedar træs, and our crosse ioints of Cipresse.

I am the rose of the field, and the lillie of the vallies.

CHRIST.

YEa like as the lillie among the thornes: so is my loue among the daughters: [for my Church is to be preferred before & aboue all other things, yea so am I also among mine enimies.

The Church.

LIke as the apple træ among the træs of the forest: so is my welbeloued among the sonnes of men, [I can not but testifie my loue and great desire towards him,] for my delight is to sit and rest vnder his shadowe, because his fruite [and word] is swæt vnto my mouth: [and when my strength faileth me] he bringeth me into his own wine seller: and spreadeth the banner of his loue ouer mæ, [and there I desired to be comforted, saieng:] Set about mæ cups or flagons of wine, and comfort me with apples, for I am sicke of loue, [and lo, I haue felt it.] For his left hand is vnder my head, and his right hand doth imbrace mæ.

CHRIST.

I Charge you, O daughters of Ierusalem, [yæ rulers, which haue to dw in the Church, as it were by this solemne oth] by the roes, and by the hinds of the field, that yæ wake not vp my loue, nor touch hir, [or trouble hir quietnesse] vntill she please, or be content hir selfe.

The Church.

MEthinke I heare ỹ voice of my welbeloued [spouse Christ] behold, he [hath taken our nature vpon him, and] commeth

commeth leaping vpon the mountaines, and skipping ouer the little hils [to helpe his Church:] My beloued is like a Roe or a yong Hart. Behold, he [hauing his diuinitie hid vnder the cloke of our flesh] standeth behind our wall looking forth of the windowes, shewing himselfe thorough the grates, [so that we can not haue full knowledge of him in this life] and my welbeloued spake & said vnto me.

CHRIST.

O My loue, arise, and stand vp, my faire one, come thy waie, and go to thine owne. Behold, the winter [of sinne, error, and infidelitie] is now past, [driuen backe and put awaie by my comming in the flesh, which is compared to the Springtime, when all things flourish:] the raine is changed and gone awaie: the flowers [of good works] are come vp and appere in the fields: the time of the birds singing is come, and the voice of the turtle dowe [or holie Ghost] is heard in our land. The fig træ bringeth forth hir figs, and the vines beare blossoms, and haue a good smell.

O stand vp then, and come my loue, arise, I saie, my beautifull one, and come awaie, O my dowe. Thou that art in the caues of the rocks, holes in the wall, and in the secret place of the staires: [thou, I saie, that art ashamed of thy sinnes, come and] shew thy selfe vnto me. O let me sée thy countenance, and heare thy voice. For swæte is thy voice, and faire and comelie is thy face.

Take vs the foxes, yea the little foxes, which destroy the vines: [suppresse the heretikes and enimies of my Church whiles they be yong: that is, when they begin to shew their malice, and destroie my vine, by preaching false doctrine:] for our vines beare blossoms, and haue small grapes.

The Church.

MY welbeloued is mine, and I am his: hee fædeth among the lillies vntill the daie breake, and till the shadowes be gone.

Returne

Returne [I praie thée] and come againe, O my beloued [Christ,] and be like a Roe, or young Hart vpon the wild mountaines of Bether, [euer most readie to helpe and defend me in all dangers.]

In my bed by night, [or in my troubles] I sought him whom my soule loueth, yea diligentlie sought I him, but I found him not [by carnall reason, but by the scriptures] neither was I incontinentlie heard.

[And because we must continue in praier till we féele comfort, though we féele it not at the first:] therefore thought I, I will now rise and get vp, and go about the citie by the stræts, and by the hie waies and open places, and will séeke him [by praier continuallie,] whom my soule loueth, [for I desire to be ioined inseparably to Christ my husband.] But when I sought him [by carnall reason] I found him not, [but by the scriptures. Then séeking further vnto all others also, of whom I hoped to haue any comfort & succor, at last] the watchmen that went about the citie found mee, to whom I said, Saw ye not him whom my soule loueth?

So when I was a little past them, I found him [by the preaching of his word] whom my soule loueth. I haue gotten hold vpon him, and will not let him go, vntill I haue brought him into my mothers house, [euen] into the chamber of hir that conceiued me, and bare me.

CHRIST.

I Charge you, O ye daughters of Jerusalem, [ye rulers and Magistrats that haue to do in my Church, as it were by this solemne oth,] by the Roes and by the Hinds of the field: that ye wake not vp my loue, nor touch hir, [nor trouble the state, quietnesse, or peace thereof,] vntill she please and be content hir selfe.

The Church speaking of hir deliuerance out of the wildernesse; and of the beautie of Salomons Temple, saith:

WHo is this that commeth vp out of the wildernes like pillers or vapours of smoke, perfumed as

as it were with the swæt smell of Mirrh and incense, and with all maner spices or swæt powders of the Apothecarie or merchant, [me thinke it is like the comming of the childzen of Israel, which were led in the wilderneſſe, and followed Christ fortie yéeres.]

Behold the bedsted, [or Temple,] which Salomon made, round about it stand thrææscore strong men [euen] of the most valiant and mightie men of Israel. They all handle the swozd, and are expert in war, euerie one hath his swozd vpon his thigh, [watching, keeping, and defending the Temple by the wozd of God,] bicause of the feare in the night.

King Salomon made himselfe a palace, or chariot, of the træs and wood of Lebanon, hee made the pillers therof of siluer, and the pauement and couering therof of gold, the hangings thereof of purple, whose mids, or ground, was paued pleasantlie with the loue of the daughters of Jerusalem.

Come forth, O yee daughters of Zion, [euen all yée that are of the number of the faithfull,] and behold this king Salomon [euen Christ become man] crowned [by the loue of God with the glorious crowne of his diuinitie,] wherewith his mother crowned him in the daie of his mariage, and in the daie of the gladneſſe of his hart.

CHRIST.

O How faire art thou my loue! how faire art thou! [I can not chuſe but praiſe and commend all that is in thée, in whom I haue so great delight.] Thou hast doues eies, [euen a simple and sincere faith,] besides that which lieth hid within thy hearie locks [euen the fruits of a true faith] are like the woll of a flocke of goates that be shorne vpon Mount Gilead, [so great respect haue I to the multitude of the faithfull ones, which are manie in number.]

Thy teeth, [or faith by the which all the faithfull are made the sonnes of God equallie] are like a flocke of shæpe in good order

order of the same bigneſſe, which went vp from the waſhing place, where euerie one beareth two twins; and not one is vnfruitfull or barren among them.

Thy lips are like a roſe coloured riband, thy words are louelie, and thy talke comlie: thy cheeks or temples are like a peece of a pomgranate within thy hearie locks.

Thy necke [or preachers] is like the tower of Dauid, builded with coſtlie ſtones lieng out on the ſides for defence: a thouſand ſhields hang therein: yea and all the weapons and targats of the giants or ſtrong men [are fired therein.]

Thy two breaſts, [the old Teſtament and the new] wherein are knowledge and zeale, [two pretious iewels] are like two twins of yong Roes, which feede among roſes.

O that I might go to the mountaine of Mirrh, and to the hill of frankincenſe, till the daie breake, and till the ſhadowes be paſt awaie!

Thou art all faire, O my loue, and no ſpot [or blemiſh] is there in thee [in my ſight.]

Come to mee from Lebanon, O my ſpouſe: come to me from Lebanon. Looke from the top of Amanah, from the top of Shenir and Hermon: from the dens of the lions, and from the mountaines of the leopards [euen from all the corners of the world will I call thee, my Church and faithfull vnto me.]

O my ſiſter, [for ſo I cal thée my Church, in reſpect that I haue taken the fleſh of man vpon me.] O my ſpouſe: thou haſt wounded or bewitched my hart with loue. O my ſiſter and ſpouſe, thou haſt wounded my hart with one of thy eies, and with a chaine of thy necke, [yea I loue my gifts in thée, whom I haue therewith made ſo beautifull and rich.]

O how faire are thy breſts, my ſiſter, my ſpouſe, how faire is thy loue! Thy breaſts or loue are much better and more pleaſant [vnto me] than wine, and the ſauour of thine ointments paſſeth all ſpices.

Thy

Thy lips, O my spouse, [because of thy confession & thanksgiuing, and through preaching of the Gospell,] drop as the honie combe, [and bring forth much consolation and comfort:] yea milke and honie are vnder thy tongue, and the swæt smell or sauour of thy garments is like the smell of Lebanon.

My sister, my spouse is as a garden well locked or inclosed: as a spring shut vp, and a fountaine sealed vp.

The fruits that are planted in thæ are like a verie paradise or orchard of pomegranates: with swæte fruits, as Camphire, Nardus, or Spikenard, Saffron, Calamus, and Cinamon, with all swæt smelling træs of incense, Myrrh, Aloes, and all the best spices.

The Church.

O Fountaine of the gardens! O Well of liuing waters and the springs of Lebanon! [I confesse that all my glorie and beautie commeth of thæ, O Christ, who art the true fountaine of all grace and godnesse to me the Church thy spouse.]

Arise O north wind, and come O thou south wind, come and blowe on my garden, that the spices & smell thereof may flowe out, and be carried on euerie side: yea let my welbeloued come to his garden, and eate of the swæt and plesant fruits that growe therein. [For this is all my desire to haue thæ, O Christ, my beloued spouse, to come and comfort me, and to powre the graces of thy holie spirit from all quarters vpon me.]

CHRIST.

I Am come into my garden, [euen vnto my kingdome and Church, where I prepare the banket for mine elect, and bestowe vpon them my singular benefits.] O my sister, my spouse, I haue gathered my Myrrh with my spice: I haue eaten my honie with the honie combe: I haue drunke my wine with my milke. Eate ye [also] O friends, drink ye, and make you merrie, O welbeloued.

The

The Church.

I Slæepe [and am troubled with the cares of worldlie things,] but mine hart waketh: I heare the voice of my welbeloued that knocketh, saieng:

CHRIST.

OPen to me, O my sister, my loue, my doue, my derling, mine vndefiled. For mine head is full of dew, and the locks of my heare are full of the night drops: [hauing long patience towards sinners.]

The Church.

I Haue put off my cote, [and confesse my nakednesse, hauing of my selfe nothing:] how shall I put it on againe? I haue washed my feete: [and am made cleane,] how shall I defile my selfe againe? [Yea therefore, seeing I am once by thee made cleane, I here promise now vnto thee, neuer to defile or pollute my selfe with sinne againe.]

My welbeloued put in his hand by the hole of the dore, and my hart and bowels were affectioned, or moued towards him.

I rose vp to open to my beloued, and my hands dropped with Mirrh: and the Mirrh ran downe my fingers vpon the hands of the barre, or locke.

I opened vnto my welbeloued, but he was departed and gone his waie past me, and my hart was gone when he did speake. [For when I sought him, and would faine haue beene annointed of Christ, I could not find him, bicause I thought to annoint him with my good works.] I sought him, [I saie] and could not find him: I called, and cried vpon him, but he answered mee not. [For he left me for a time, to the end he might stir vp in me a greater desire of him by continuall praier.]

So the [wicked] watchmen [and false teachers] that went about the citie found me: they smote me, and wounded my [conscience with their traditions,] yea the watchmen that kept the walles, toke awaie my vaile or kerchife

from mee.

I charge you [therefore] O ye daughters of Ierusalem, [ye godlie watchmen of Zion, from whence the lawe & salvation commeth] if ye find my welbeloued, that you tell him that I am sicke of loue, [and that ye direct me vnto him.]

The daughters of Ierusalem, or faithfull Christians, to the Church, saie:

O Thou faireſt among women, what maner of man is thy welbeloued aboue other louers? or what is he more than other welbeloued? or what can thy loue do more than other louers, that thou doſt ſo ſtraightlie charge vs?

The Church.

My welbeloued [to deſcribe his perfect beautie and comlineſſe vnto you,] is white, and ruddie coloured, the goodlieſt and chiefeſt perſon among ten thouſand.

His head is as the moſt fine gold, his locks are curled, and blacke as a rauen.

His eies are like doues eies, by the water brookes, [which looke] as though they were waſhed with milke, and remaine by the fullers veſſels, and are ſet like pearles in gold.

His cheekes are like a garden bed, wherin the Apothecaries plant all maner of ſweete ſpices, flowers, and things.

His lips are like lillies, that drop downe pure and ſweet ſmelling Myrrh.

His hands are like gold rings, ſet with the Chryſolite, or pretious ſtone of Tharſis.

His bellie is like white Iuorie, deckt or couered ouer with Saphyres.

His legs are as the pillers of marble, ſet vpon ſockets of fine gold.

His face or countenance is as Lebanus, and excellent as the beautie of the Cedar trees.

His mouth, and the words thereof are ſweet, and he

is

is altogither louelie, and wholie delectable, [euen] this or such a one is my loue, O yee daughters of Ieruſalem, [and] ſuch a maner of man is this my welbeloued [ſpouſe Chriſt.]

The daughters of Ieruſalem, or the faithfull to the Church, ſaie:

O Thou faireſt among women, whither is [this] thy welbeloued [Chriſt] gone? whither is thy welbeloued turned aſide, that we [alſo] may ſeek him with thee. [For hearing of this his excellencie and beautie, we are inflamed greatlie with deſire to knowe how and where to find him alſo,]

The Church.

MY welbeloued is gone downe into his garden, [and is conuerſant here in earth among men in his Church, which is directed by his ſcriptures,] vnto the ſweet ſmelling beds of ſpices, [is my loue come,] that he may refreſh himſelfe, and feede in the gardens, and gather lillies.

[I aſſure my ſelfe of the loue of Chriſt, and that] I am my welbeloueds, and my welbeloued is mine, who feedeth among the lillies.

CHRIST.

THou art beautifull, O my loue, as is the place, or ſtrong and faire citie Tirzah: thou art comlie and faire as Ieruſalem: fearfull and terrible as an armie of men with their banners.

Turne awaie thine eies from mee, for they haue ſet me on fire, and ouercome mee: [ſo exceeding is my loue towards thee my Church, yea I muſt needs praiſe thy ſpirituall and comlie beautie alſo in all thy members. For] thy hearie locks are like a flocke of goats, which go downe to be ſhorne vpon the mountaine of Gilead.

Thy teeth are like a flocke of ſhorne ſheepe, which go vp from the waſhing place, where euerie one beareth twins, & not one is barren, or vnfruitfull among them.

Thy cheekes, or temples, are like a peece of pomgranate, within thy locks of heare.

There are threeſcore Queenes, and foureſcore concubines,

cubines, or wiues, and of the damsels without number. [For the faithfull are manie in number, and diuers orders and degrées of men there are therein: or the gifts and graces which I do giue vnto my Church, are infinit.]

But my doue is one alone, and mine vndefiled dearling, she is the onlie beloued daughter of hir mother, and deere vnto hir that bare hir. [For diuers particular Churches dispersed, make but one catholike Church.] When the daughters sawe hir, they said she was blessed: yea euen the Queenes and concubins, or wiues praised hir.

What, or who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible and fearfull as an armie of men with their banners? [Though the beginning of my Church was but small, yet hath it growne vp to a great multitude.]

I went downe vnto the nut garden, [and loked vpon my Church, subiect to affliction, what fruit it bringeth,] and to see what grew by the brooks in the vallie, if the vine budded, and if the vineyard & pomgranats flourished: [I went downe, I saie, into the Synagogue, to see what fruits came of the lawe and the Prophets, but] I knew nothing, [nor found any thing but rebellion therin.] My soule set me as the chariots of my noble people that be vnder tribute: [and I ran as swift as the nobles of my people in their chariots, to call them to repentance, saieng:]

Come againe, turne againe, O Shulamite, thou perfect one: turne againe, O my people of Ierusalem, turne againe, and we will looke vpon thee. What shall ye see in the Shulamite, [that is, Ierusalem, the which was Shalem, that signifieth peace,] but like men of war singing in a companie?

O how pleasant and beautifull are thy goings with shoes, thou princes daughter! The ioints of thy thighs are like a faire iewell, which is wrought by the hand of a cunning workemaister?

Thy nauell is like a round goblet or cup, which is neuer

neuer without drinke, or wanteth liquor, [but is euer replenished with the rich knowledge of Gods word, and heauenlie desires.]

Thy bellie or wombe is as an heape of wheate that is set about with lillies: [euen full of spirituall treasures.]

Thy two breasts [of the old testament and the new, which came from God,] are like two twins of yong Roes, [and are of equall authoritie in the Church.]

Thy necke [or preachers,] is like the tower of Iuorie, [and ought to be pure and godlie.] Thine eies also are like the water poles that are in Hesbon, by the gates of Bath-Rabbin, [euen thy magistrates must be well instructed in Gods word.] Thy nose [or Iudges of good & euill,] is like the tower of Lebanon, which looketh toward Damascus.

Thine head that standeth vpon thee is like Carmel, or skarlet, & the heare of thine head like purple. The king is tied in the gallerie or rafters, or dwelleth among manie water conduits, [and delighteth to come neere thee, and to be in thy companie.]

O how faire and louelie art thou my loue! How pleasant art thou O my dearling in pleasures!

This thy stature is like a palme tree, [which the more it is pressed & persecuted, the more it groweth and increaseth,] and thy breasts are like the clusters of grapes.

I said, I will climbe vp into the palme tree, and take hold of hir high boughes. Thy breasts also shall now be like the clusters of the vine, and the smell of thy nostrils like as the sauour of apples.

And the roofe of thy mouth like the best wine, which is meet for my best bloud, and causeth the lips of the ancient to speake.

The Church.

I Am my welbeloueds, and his desire is to turne towards me. O come on my welbeloued, let vs go forth into the field, and take our lodging in the villages, and there remaine.

CHRIST.

IN the morning will we get vp earelie, and go sæ the vineyard, we will sæ if the vine be sprong forth, if the grapes be growne, and if the pomegranates flourish, and be shot out. [I will call them that profesſe my word to an account, what fruit they dow bring forth in my Church.] There will I giue thæ my loue, or my breasts: [euen my graces to the faithfull that are in my Church.]

The mandrakes haue giuen their smell, and in our gates are all sweet things, new and old, which I haue kept for thæ, O my beloued.

The Church.

OThat I [that is, the fathers of the old testament,] might find thæ without, [that is, sæ the incarnation of Christ,] and kisse thæ, whome I loue as my brother, which suckt my mothers breasts, then they should not despise thæ nor mæ.

I will leade thæ, and bring thæ into my mothers house, that thou [O Christ] mightest teach me, and that I might giue thæ drinke of the spiced wine, and of the sweet sap of my pomgranats.

His left hand shall be vnder my head, and his right hand shall imbrace me. [His gratious fauour shall preserue me from desperation in aduersitie, and from presumption in prosperitie.]

CHRIST.

I Charge you, O ye daughters of Jerusalem, [ye magistrates or elders, which rule in my Church,] that ye stir not vp [contentions, or wars therein,] nor wake my loue, [by tumults and troubles,] vntill she please.

Who is she that thus commeth vp from out of the wildernesse, leaning vpon hir welbeloued? I waked, or raised thæ vp among the apple trees, where thy mother conceiued thæ, where thy mother, I saie, that bare thæ, brought thæ into the world.

The

The Church.

O Set me as a ſeale vpon thine hart, and as a ſignet vpon thine arme. [For I thy ſpouſe deſire to be ioined in perpetuall loue with thée, O Chriſt, by the ſeale of the holie Ghoſt.] For loue is ſtrong as death, and ielouſie is cruell as the graue.

The coales thereof are fierie coales, and a verie behement flame of the Lord: ſo that manie waters are not able to quench loue, neither may the ſtreames of fluds drowne it: yea if a man would giue all the ſubſtance of his houſe for loue, he ſhould count it nothing: [but] would greatlie contemne it.

We haue a little ſiſter, [namelie, the Church of the Gentils,] ſhe is but yong, and hath no breaſts, [but wanteth both the old and new teſtament.] What ſhall we doo for our ſiſter, when ſhe ſhall be ſpoken for?

If ſhe be [ſure and firme as] a wall, we will build vpon hir a ſiluer palace: and if ſhe be a doore, we will keepe or faſten hir with boords of Cedar træs. [If the Church be ſure and faſt, ſhe is meete for the husband to dwell in, and we the Apoſtles will preach to them that are called inwardlie of God to ſaluation.]

[Yea] I am a wall, and my breaſts are as towers. [For I doo promiſe fidelitie & conſtancie vnto my ſpouſe Chriſt.] Then was I as one that hath found fauor and peace in his ſight.

Salomon [the Lord Chriſt] hath a vineyard at Baalhamon, and this vineyard let he out vnto kepers, that euerie one, for the fruit therof, ſhould giue him a thouſand peeces of ſiluer.

But my vineyard, which is mine, is in my ſight before me: to thee O [Chriſt the ſpirituall] Salomon apperteine a thouſand peeces of ſiluer, and two thouſand to them that keepe the fruit thereof: [euen the greateſt profit, which is life euerlaſting, obteined by the grace of God, and not by our merits.]

O thou that dwellest in the gardens, [thy Church, where] thy companions [or faithfull ones,] hearken vnto thy voice. O let me heare it [also,] that my companions may hearken vnto the same.

O my welbeloued [Christ, if thou] flie awaie, and [depart from vs thy faithfull ones for a while, yet we beseech thee] be like vnto the Roe, or as the yong Hart vpon the sweet smelling mountaines of spices, [and make haste (we praie thee) to come againe, and helpe vs in our troubles, Amen.]

The foure lamentations of the daughter of Zion, the Church, wherin with weeping, sighing, howling, and with an heauie and wofull hart she sorowfullie bewaileth hir miserable estate, being plagued of God, and forsaken of hir spouse Christ, for hir sinnes, vnfaithfulnesse, and rebellion.

*Lament.* 1.

The first Lamentation.

Las, how doth the citie [Ierusalem] remaine so solitarie and desolate, that sometime was full of people? How is she become like a widowe? How is she brought vnder tribute, that was great among the nations, & ruled the lands and prouinces as princesse?

She weepeth sore continuallie in the night, and the teares run downe by hir cheekes: [so that shee taketh no rest.] For among all hir louers she hath none to comfort hir, yea all hir next friends trangresse against hir, and haue dealt vnfaithfullie with hir, and are become hir enimies.

Iuda is caried away captiue, because of [hir cruell] affliction and great bondage, or seruitude, [and oppression of their seruants, and the poore:] she dwelleth [now] among the heathen, and findeth no rest: all hir persecutours tooke hir in the strait places, where shee could not escape.

The

The waies and ſtreets of Zion mourne and lament, becauſe no man commeth anie more [with mirth and ioie as they were wont] to the ſolemne feaſts: all hir gates are deſolate: hir prieſts ſigh and make lamentation: hir virgins are diſcomfited, hir maides are carefull, and ſhe hir ſelfe is in great heauineſſe.

Hir aduerſaries are the chiefe [rulers ouer hir,] and hir enimies proſper. For the Lord hath chaſtened and afflicted hir for hir great wickednеſſe, and hir children are gone into captiuitie before the enimie, for the multitude of hir tranſgreſſions.

And from the daughter of Zion all hir beautie is gone and departed, hir princes are become like harts that finde no paſture, [euen as men pined awaie with ſorowe, and haue no courage,] and they are driuen awaie, and gone without ſtrength before the enimie and purſuer, ſo that they haue no more power.

Now Jeruſalem remembred, in the time of hir miſerie and affliction, bare eſtate and rebellion, all hir ioie and pleaſure that ſhe hath had in times paſt: ſeeing hir people is brought downe vnder the power of the enimie, and there is no man for to helpe hir. The enimies ſtand looking at hir, and laugh and mocke hir Sabboth daies [that is, hir Religion and ſeruing of God,] to ſcorne.

Jeruſalem hath grieuouſlie ſinned, therefore is ſhe come in decaie, and had in deriſion: all they that had hir in honour [now] deſpiſe hir, becauſe they haue ſeene hir filthineſſe: yea ſhe ſigheth and turneth backward, as ſhe that is aſhamed of hir ſelfe.

Hir filthineſſe is in hir ſkirts [and manifeſt,] yet ſhe [was not aſhamed of hir ſinne, nor] remembred hir laſt end: therefore is hir downe-fall ſo wonderfull, and there is no man to comfort hir. O Lord, behold mine affliction, and conſider my trouble, for mine enimie hath the vpper hand, and hath proudlie magnified himſelfe.

The

The enimie hath put his hand to all the pretious things that she had: yea euen before hir eies came the heathen, and entred in and out of hir Sanctuarie, whome thou (neuertheless) didst command and forbid to come within thy Church and congregation.

All hir people sigh, and seeke their bread with heauinesse: and looke what pretious or pleasant thing euerie man hath, that giueth he for meate to saue his life, and refresh his soule. Consider O Lord, and see, how vile I am become.

Haue ye no regard [to pitie me] all yee that passe by this waie? Behold and see, if there be anie sorowe like vnto mine, wherewith the Lord hath afflicted or troubled me, in the day of his fierce and fearefull wrath, [and learne to beware by mine example.]

From aboue hath he [euen GOD] sent downe a fire into my bones, which preuaileth and burneth them cruellie: he hath spred or laid a net for my feete, turned me backe, and throwne me wide open: he hath made me desolate, so that I am dailie in heauines, and must euer be mourning.

The yoke of my transgressions is bound fast to [God] his hand, they are wrapped or wreathen, and come vp vpon my necke, [so that by no meanes it can be shaken off, or remitted, but onlie of his speciall grace and mercie.] He hath made my strength to faile: the Lord hath deliuered me into their hands, neither am I able to rise vp, and quit my selfe from them [that haue me in bondage.]

The Lord hath troden vnder foote, and destroied all my valiant and mightie men, that were in the middes of me: he hath proclaimed an appointed time, and called an assemblie to slaughter and destroie all my best yong men. The Lord hath troden downe the virgin, the daughter of Iuda, like as it were [grapes] in a wine-presse.

Therefore do I weepe, and mine eies, euen mine eies

gush

gush out with water, because the comforter that should quicken me and refresh my soule, is far from me. My children are driuen awaie and desolate. And why? Because the enimie hath gotten the vpper hand, and preuailed.

Zion casteth out hir hands, and there is none to comfort hir: the Lord hath laid the enimies of Jacob round about him, and Jerusalem is as a menstruous woman, [who for hir pollution, is separate from hir husband,] and is become abhomination in the middest of them.

The Lord is righteous, for I haue rebelled against his commandements, & prouoked his countenance to anger. O heare I praie you, and take heede all ye people, behold my sorowe, and consider my heauinesse: my virgins, my maidens, and my yong men are led awaie [prisoners, and] gone into captiuitie.

I called for my louers, but they deceiued me: for my priests and counsellers, but they perished [and died for hunger] in the Citie, euen whiles they sought for meate to saue their liues, and refresh their soules.

Behold, O Lord, and consider how I am troubled, my bowels swell, my wombe is disquieted, my hart turneth about within me, and I am full of heauinesse, because I rebelled stubbornelie: the sword spoileth me abroade, as death doth at home.

They heare my mourning, but there is none that will comfort me: all mine enimies haue heard of my trouble, and are glad thereof, because thou hast done it: [but] thou wilt bring forth the daie and time that thou hast pronounced, and calledst, when they also shall be like vnto me.

Let all their wickednesse come before thee, and do thou vnto them, as thou hast done vnto me for all my transgressions and trespasses. For my sorowe is verie great, my sighes are manie, and mine hart is heauie.

The

The second lamentation of Zion.

ALas, how hath the Lord darkned the daughter of Zion in his wrath, [and brought hir from prosperitie to aduersitie:] How hath he cast the beautie and honour of Israel downe from heauen vnto the earth, and [giuen hir a most sore fall,] not remembring his owne foote-stoole, [the Temple of Ierusalem,] in the daie of his wrath, when he was angrie?

The Lord hath cast out and destroied all the habitations of Iacob, without anie fauour: all the strong places or holdes of the daughter of Iuda hath he broken in his wrath, and throwne them downe to the ground, and not spared hir kingdome, and the princes thereof hath he prophaned and polluted.

In the wrath of his fierce indignation he hath broken all the horne [or power and strength] of Israel, he hath drawne backe his right hand [of succour] from before the enimie: yea a flame of fire was kindled in Iacob, which hath consumed & deuoured vp all round about.

He hath bent his bowe like an enimie, his right hand was stretched vp and fastned as an aduersarie, and euerie thing that was pleasant to the eie to see, he hath slaine, he hath powred out his wrath like a fire into the tabernacle of the daughter of Zion.

The Lord is become as it were an enimie, he hath deuoured Israel, and consumed all his palaces: yea all his strong holds hath he destroied, and filled and greatlie increased the daughter of Iuda with much sorrowe and heauinesse, lamentation and mourning.

For he hath destroied his tabernacle as a garden, his solemne meetings or congregation hath he put downe, yea the Lord hath brought it so to passe, that the high solemne feasts and sabboths are cleane forgotten in Zion, and hath despised in the heauie displeasure and indignation of his wrath [both] the king

and

and the priest.

The Lord hath forsaken his owne altar, and hath abhorred his owne Sanctuarie: he hath giuen the walles of hir palaces and towers into the hand of the enimies, who haue made a noise [with blasphemous shoutings and criengs] in the house of the Lord, as in the daie of solemnitie and feasting [when the people were accustomed to praie.]

The Lord hath determined to breake downe the walles of the daughter of Zion, he spread out his line, and hath not withdrawne his hand from destroieng: therefore he maketh the [insensible things, euen the] rampart turrets, and walles [as it were to take part of the sorowe, and to] mourne & lament, because they fell downe and were destroied together.

Hir gates are sunke downe to the ground, hir bars are broken and smitten in sunder, hir king and princes are caried awaie to the Gentiles, they haue not the lawe, neither haue hir Prophets anie vision from the Lord.

The Senatours and Elders of the daughter of Zion sit vpon the ground, and keepe silence, they haue cast vp dust and ashes vpon their heads, and girded themselues with sackcloth: the virgins or maides of Jerusalem hang downe their heads to the ground.

Mine eies do faile through weeping, and abundance of teares: my bowels swell, my liuer is powred vpon the earth, for the great hurt and destruction of the daughter of my people, because the children, babes, and sucklings faint and sowne in the streetes of the Citie.

They haue said to their mothers, Where is bread and drinke? when they sowned and fell downe as the wounded in the streetes of the citie, and when they gaue vp the ghost, and died in their mothers bosome.

What thing shall I take to witnesse against thee? Or what thing shal I liken to thee, O daughter Jerusalem?

salem. [Thy calamitie is so euident, that it néede no further proofe.] To whome then shall I compare thee, O thou virgin daughter Zion, to comfort thee withall? For thy breach [in thy hart] is like [the breach in] a maine sea. Who may heale thee?

Thy [false] Prophets haue looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, or shewed thee of thy wickednesse, to turne awaie thine affliction, and to keepe thee from captiuitie: but they [to flatter thée in thy sinnes] haue seene or looked out for the false prophesies, and causes of banishment, [and destruction.]

All that passe by the waie, clap their hands at thee, hissing and wagging their heads vpon the daughter Jerusalem, and saie: Is this the Citie that men call so faire, the perfection of beautie, and the ioie of the whole earth?

All thine enimies gape vpon thee with open mouths, they hisse at thee, and grinde their teeth, saieng: Let vs deuoure it, for certainlie this is the daie, the time that we looked for is come, we haue found, and seene it.

The Lord hath fulfilled the thing that he was purposed to do, and performed his word that he had deuised and determined of old time long ago: he hath throwne downe, destroied, and not spared: he hath caused thine aduersarie to reioice and triumph ouer thee, and hath set vp the horne [or power] of thine enimie.

Their hart cried vnto the Lord: O thou wall or citie of the daughter Zion, let thy teares run downe like a riuer: daie and night take thee no rest, neither let the apple of thine eie cease or leaue off [weeping.]

Arise, stand vp, and crie in the night, in the beginning of the watches: powre out thy hart like water before the face of the Lord, lift vp thine hands towards him, for the liues of the yong children that faint and die for hunger in the corners of all the streets.

Behold

Behold, O Lord, and consider to whome thou hast done thus. Shall ỹ women then eate their own fruit, euen their children of a span long? Shal the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

The yong & the old lie on the ground in the streetes: my virgins and my yong men are slaine, and fallen with the sword: thou hast slaine them and put them to death in the daie of thy wrathfull indignation: yea euen thou hast killed them, and not spared.

My terrours [euen mine enimies whom I feared] that are round about me, hast thou called as it were to a feast-daie, so that in the daie of the Lords wrath none escaped, neither was anie left behinde: those that I haue nourished and brought vp, hath mine enimie destroied and consumed.

The third lamentation of Zion.

HOw is the gold [or the princes] become so dimme? the most fine gold so changed? How are the stones of the Sanctuarie [or the priests] so scattered in the corner of euerie streete?

The noble men of Zion that were alwaie in honour, and cloathed with the most pretious gold, how are they esteemed, and now become like the earthen vessels, the worke of the potters hand? [of small estimation, and without anie honour.]

The Dragons [though they be cruell, yet for pitie] draw out their breasts, and giue sucke to [nourish] their yong ones: but the daughter of my people is become cruell, [and the women forsake their children] like the Estriches in the wildernes, [which forsake both egge and bird.]

The tongs of the sucking children cleaue to the rofe of their mouths for verie thirst, the yong children aske bread, but there is no man that giueth it them.

They that were woont to fare delicatelie, perish in the streets: they that afore were brought vp in purple and scarlet, now make much of dong.

For

For the iniquitie of the daughter of my people is bæcome greater than the wickednesse of Sodome, that suddenlie was destroied, and not taken with hands, nor anie camps pitched against hir.

Hir Nazarites or absteiners were purer than the snowe, and whiter than the milke: their colour in bodie was fresh & red as corall, and their beautie like the polished Saphyr, [so greatly were they once in Gods favour.]

But now their faces be verie blacke as a cole, in so much that none can knowe them in the stræts: their skinne cleaueth to their bones, it is withered, and become like a drie stocke, [and they are in greatest abhomination vnto him.]

They that be slaine with the sword, are happier than they that are killed or die with hunger. For they fade [and pine] awaie, as they were striken through for the lacke of the fruits of the field [and foode.]

The women, which of nature are pitifull, haue sodden their owne children with their hands, that they might be their meate in the miserable destruction of the daughter of my people.

The Lord hath performed his heauie wrath, he hath powred out the furiousnesse of his wrathfull displeasure: he hath kindled a fire in Zion, which hath consumed the foundations thereof.

Neither the kings of the earth, nor all the inhabitors of the world, would haue beleeued, that the enimie and aduersarie should haue entred and come into the gates of Jerusalem.

Which neuertheless [contrarie to all mens expectation] is come to passe, for the sinnes of hir Prophets, and the iniquities of hir Priests, that haue shed the bloud of the iust and innocent in the midst of hir.

As blind men went they stumbling in the stræts, and stained or polluted themselues with bloud, so that the heathen would not touch their garments.

But

But they cried vnto them, Depart and flee ye polluted: Awaie, get you hence, touch not [those priests,] for they are vncleane, and be remoued. Therfore they fled awaie, and wandered, yea they haue said among the heathen, They shall no more dwell there.

The anger, wrath, & countenance of the Lord hath scattered them, and shall neuer looke more vpon them, nor regard them. For they themselues neither regarded, nor reuerenced the face of the priests, nor had compassion or pitie of their Elders.

Wherefore our eies failed, whiles we yet looked for our vaine helpe of man. For in our waiting we haue looked for [the Aegyptians,] a nation & people that could do vs no good, nor saue vs.

They hunt our steps, and lay so sharpe wait for vs, that we can not go safe in the streets: our end is neere at hand, our daies are fulfilled, for our end is come.

Our persecutors are swifter than the Eagles of the aire, they pursued & followed vpon vs ouer the mountaines, and laid wait for vs in the wildernesse.

The verie breath of our nostrels, euen [Iosias the king and] the annointed of the Lord, (himselfe) [in whome stood our hope of Gods fauour, and on whome depended our state and life,] was taken in their nets, [and slaine,] of whome we said, Vnder his shadowe we shall be preserued aliue among the heathen.

And thou, O daughter Edom, that dwellest in the land of Huz, [go to,] be glad and reioice [at our destruction and fall: yet be thou sure thou shalt not escape.] For the cup [of Gods wrath] shall passe through, and come vnto thee also: thou shalt be dronken, and discouer thy nakednesse, and vomit [vp thine owne shame.]

[Be of good comfort therefore] O thou daughter Zion, thy sinnes are fullie punished, and thy punishment accomplished. [For after seuentie yeres, thy sorowes shal haue an end.] He will no more carie thee awaie into captiuitie: but

thy wickednesse, O daughter Edom, shall he visit, and will discouer thy sins: [so that the wicked shall be tormented for euer.]

The fourth lamentation or complaint of Zion.

I Am she, that through the rod of his wrath haue experience of miserie.

He droue me forth, and led me: yea into darkenesse, but not into light.

Surelie against me is he turned, he turneth his hand dailie against me.

My flesh and my skinne hath he made to waxe old, and my bones hath he bruised and broken.

He hath builded against me, and closed me in with gall and trauell.

He hath set me in darke places, as they that be dead for euer.

He hath hedged me in, that I can not get out, and he hath laid heauie linkes and chaines vpon me.

Also, though I crie and call pitiouslie, yet heareth he not my praier.

He hath stopped vp my waies with hewen or squared stones, and made my paths crooked.

He laieth waite for me like a Beare, and as a Lion in a hole, or secret places.

He hath stopped vp my waies, and broken me in peeces, he hath laid me waste, and made me desolate.

He hath bent his bowe, and made me a marke to shoote at with the arrowe.

The arrowes of his quiuer [I saie] hath he shot [at me,] and they are entred euen into my reines.

I am laughed to scorne and had in derision of all my people, and they make songs [or ballets] vpon me all the daie long.

He hath filled me with bitternesse, and made me dronken with wormewood [and with great anguish and sorowe

rowe he hath made me loſe my ſenſes.]

He hath ſmitten my teeth in peeces with ſtones, and rolled me in the duſt.

Thus my ſoule was farre off from peace, I forgat proſperitie, and all good things.

And I ſaid, My ſtrength and mine hope is periſhed from the Lord.

O remember yet my miſerie, and my trouble, the wormewood and the gall.

Yea in remembring, my ſoule doth ſtill remember them, and is humbled within me.

I conſider theſe things in my hart, and therefore I get hope againe.

Namelie, it is of the Lords mercies, that we are not vtterlie conſumed for our wickedneſſe: for truelie his pitifull compaſſions faile not.

New mercies ſhall the Lord ſhew vpon thee earlie in the daie ſpringing euerie morning. O Lord great is thy faithfulneſſe: [for we feele thy benefits continuallie.]

The Lord is my portion, ſaith my ſoule, therefore will I hope in him.

O how good is the Lord vnto them that put their truſt in him, and to the ſoule that ſeeketh after him!

The good man with ſilence and patience doth both truſt and waite for the health and ſaluation of the Lord.

It is good for a man to take and beare the yoke vpon him, in and from his youth vp.

He ſitteth alone [and murmureth not, but is patient,] and holdeth him ſtill, and keepeth ſilence, becauſe he hath taken and borne the Lords yoke vpon him.

He laieth his face vpon the earth [and humbleth himſelfe, waiting with patience,] if there may happen to be anie hope [of ſuccour.]

He offreth his cheeke to the ſmiter, he will be content with reproches.

For the Lord will not forsake for euer.

But though he send affliction, and punish, yet will he haue compassion, and according to the multitude of his mercies he receiueth to grace againe.

For he doth not plague willinglie, nor [delighteth to] afflict the children of men, [but doth it of necessitie for our amendment.]

To treade all the prisoners of the earth vnder his feete,

To ouerthrowe the right of a man before the face of the most high,

To condemne a man in his cause: the Lord hath not pleasure in such things.

What and who is he then that saith, And it commeth to passe, And the Lord commandeth it not. [For without his prouidence nothing is done.]

Out of the mouth of the most high procœdeth not euill and good: [both prosperitie and aduersitie.]

Wherefore then mourneth the liuing man, [when God afflicteth him:] Let him mourne, and be sorowfull for his owne sinnes, for which he suffereth.

Let vs search and trie, and looke well vpon our owne waies, and remember our selues, and turne againe to the Lord.

Let vs [without hypocrisie] lift vp both our harts and our hands vnto God, that is in the heauens, [and saie:]

We haue sinned, and rebelled, therefore hast thou not spared.

Thou hast couered vs in thy wrath, and persecuted vs: thou hast slaine without anie fauour.

Thou hast hid thy selfe as in a cloud, that our praiers should not passe through.

Thou hast made vs the offscowring and refuse in the mids of the people.

All our enimies haue opened their mouths against vs, and gape vpon vs.

Feare

Feare and snare is come vpon vs, yea desolation and destruction.

Whole riuers of waters gush out of mine eies, for the destruction of the daughter of my people.

Mine eie droppeth without staie, and ceaseth not: for there is no rest,

Till the Lord looke downe from heauen, & consider.

Mine eies breake mine hart, [and I am ouercome with weeping:] bicause of all the daughters [or people] of my Citie.

Mine enimies hunted and chased me sore like a bird, yea and that without a cause.

They haue shut vp my life in a dungeon, and cast a stone vpon me.

The waters flowed ouer mine head: then thought I, Now I am destroied.

I called vpon thy name, O Lord, out of the deepe pit, and lowe dungeon.

Thou hast heard my voice: stop not thine eare from my sighings and crieng.

Thou drewest neere vnto me in the daie when I called vpon thee, and hast said, Feare not.

O Lord, thou hast maintained the cause of my soule, and hast redeemed my life [that was in danger.]

O Lord, thou hast seene my wrong: take thou my cause vpon thee, and iudge it.

Thou hast seene all their vengeance, and all their deuises against mee.

Thou hast hard their reprochfull & despitefull words O Lord, yea and all their imaginations against me.

The lips also of those that rise against me, and their deuises and whisperings that they take against me all the daie long.

Behold also their sitting downe, and their rising vp: how I am now their song.

Reward them, O Lord, according to the works of

their hands.

Giue them sorrowe of hart, and an obstinate hart, euen thy curse to them.

Persecute them, O Lord, with thine indignation, and root them out, and vtterlie destroie them from vnder the heauen.

The fift lamentation, or praier of Zion.

CAll to remembrance, O Lord, what is come vpon vs: consider and behold our confusion and reproch.

Our inheritance is turned to the strangers, and our houses to the aliens.

We are vnderlings without fathers, and our mothers are as widowes.

We haue drunken our water for monie, and our wood haue we by sale sold vnto vs.

Our necks are vnder persecution: we are wearie, and haue no rest.

Aforetime we yælded our selues to the Aegyptians, and now [we haue submitted our selues] to the Assyrians, onlie that we might be satisfied, & haue bread inough.

Our fathers which now are gone haue sinned, and we must beare their wickednesse.

Seruants haue the rule of vs, and no man deliuereth vs out of their hands.

We must get our liuing with the perill of our liues, bicause of the drought of the wildernesse.

Our skin is made blacke like as an ouen, bicause of the trouble, famine, and verie sore hunger.

They rauish and defile the wiues in Zion: and the maidens in the citie of Judea.

The princes are hanged vp by their enimies hand: they haue not honoured the old sage mens faces.

They haue taken the yong men [for slaues] to grind, and the boies fainted vnder the burden of wood, [not able to abide it.]

The

The elders haue ceased from the gates, [so that there were no more lawes, nor forme of Commonwealth:] and the yong men from their songs.

The ioie of our hart is gone, our danse and melodious meeting is turned into mourning.

The garland or crowne of our head is fallen: Wo now vnto vs, and alas that euer we sinned.

Therfore our hart is full of heauinesse, and for these things our eies are dimme [with weeping.]

Bicause of the hill or mountaine of Zion, which is destroied and desolate, insomuch that the foxes runne vpon it.

But thou, O Lord, remainest for euer, and thy seate & throne from generation to generation, world without end: [and therefore thy couenant and mercies can neuer faile.]

Wherefore dost thou forget vs for euer, and forsake vs so long time?

Turne thou vs vnto thee, O Lord, and so we shall be turned: renew our daies as in old times.

But thou hast vtterlie banished and reiected vs: and thou art exceedinglie angrie and displeased against vs.

The praier and thankesgiuing of Sarra Tobits wife, which in hir virginitie, with fasting and weeping for the space of three daies and three nights, she made to be deliuered from the shame and reproch, wherewith hir fathers maids vpbraided hir.

*Tobit.* 3. 11.

BLessed art thou, O Lord my God: and thine holie and glorious name is blessed and honourable for euer. Let all thy works praise thee for euer, O God of our fathers, which when thou art wroth shewest mercie: and in the time of trouble thou forgiuest the sinnes of them that call vpon thee. Vnto thee, O Lord, turne I now my face: vnto thee lift I vp mine eies, and [saie,] I beseech thee,

O Lord, loose me out of the bonds of this rebuke, or else take me vtterlie awaie from out of the earth, that I may heare no more anie reproch. Thou knowest, O Lord [mine innocencie,] that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanlie lusts. Thou knowest, O Lord, [I say,] that I am pure from all sinne with man, and that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie. I haue not kept companie with those that passe their time in sport: neither haue I made my selfe partaker with them that walke in light behauiour. I am the onelie daughter of my father, neither hath he anie man child to be his heire, neither anie neere kinsman or child borne of him, to whom I may keepe my selfe for a wife. An husband haue I consented to take, not for my pleasure, but in thy feare: and my seuen husbands are now dead, [one after another,] and why should I liue [to endure so great reproch, as to be counted a murtherer of my husbands? Now] peraduenture, either I haue beene vnworthie of them, or else were they vnmeete for me. But if it please not thee that I should die, [as I desire:] for thou happilie hast kept me to another husband, command [then] to looke on me, & to pitie me, that I dow no more heare reproch. For why, thy counsell is not in the power of man: but euerie one that serueth thee, is sure of this, that if his life be in trieng, he shall be crowned: and if he be in trouble, that God no doubt shall deliuer him: & if his life be in chastening, that he shall haue leaue to come vnto thy mercie. For thou hast no pleasure in our damnation. And why? After a storme thou makest the weather faire and still: after weeping and heauinesse thou giuest great ioie. Thy name, O God of Israel, be praised for euer, Amen.

And at the same time were hir praiers heard before the maiestie of the great God.

The

The praier of Iudith, which ſhe made with faſting and teares, for the deliuerance of hir people the Bethulians, out of the hands of Holophernes, and the Aſſyrians hoſt that beſieged their citie.

*Iudith.9. 2.*

O Lord God of my father Simeon, which gaueſt him a ſwoord for a defence againſt the enimies, and to take vengeance of the ſtrangers, which vſed violence in their vncleanneſſe, and opened the wombe of the maid [Dinah,] and defiled hir: that rauiſhed the virgine, and diſcouered the thigh with ſhame, and polluted the wombe to hir reproch & confuſion. (For thou hadſt commanded that it ſhould not ſo be: yet they [the Sichemites I meane,] did things, for the which thou gaueſt their princes to the ſlaughter. For they were deceiued, and waſhed their beds with bloud.) And haſt ſtriken the ſeruants with the gouernors, & the gouernors vpon their thrones. Thou that gaueſt their wiues for a praie, and their daughters to be captiues, and all their ſpoiles for a bootie vnto thy children and ſeruants the Iſraelites, that thou louedſt, which were moued with thy zeale, and abhorred the pollution of their bloud, and called vpon thee for aid.

O God, O Lord my God, heare me alſo a widowe, and helpe mee, I beſeech thee. For thou haſt wrought the things afore, and theſe; and the things that ſhall be after: and thou conſidereſt the things that are preſent, and the things that are to come. For the things which thou doſt purpoſe are preſent, and ſaie, Behold, we are heere: and looke what thou haſt taken in hand and deuiſed, it came euer to paſſe. For all thy waies are readie prepared, and thy iudgements are put in thine euerlaſting foreknowledge. O looke now vpon the armies of the Aſſyrians, like as it was thy pleaſure ſomtime to looke vpon the hoſt of the Aegyptians,

when

when they being weaponed, persecuted thy seruants, and put their trust in their chariots, horsemen, and in the multitude of their men of war: but thou lookedst vpon their host, casting a thicke darknes before them. And when they came into the deepe, the waters ouerwhelmed them: euen so Lord, behold, and let it go with those Assyrians, which are multiplied by their power, and haue exalted themselues with horses, & horsemen: which glory in the strength of their footmen, that trust in shield, speare, and bowe: and do not knowe that thou only art the Lord our God, which breakest the battels, and destroiest the wars from the beginning. The Lord is thy name, and it apperteineth vnto thee to be called Lord.

O lift vp thine arme now like as euer from the beginning, and breake thou their strength by thy power, & cause their force to fall by thy wrath. For they haue purposed, yea and make their vaunt and boast, to vnhalowe and defile thy sanctuarie, to pollute the tabernacle where thy glorious name resteth: and to waste, spoile, and cast downe with sword and weapons the horns of thine altar. Behold their pride, and bring to passe, O Lord, that the blasphemie of this enimie [Holophernes] may be cut downe with his owne sword, and send thy wrath vpon their heads. Giue into mine hand which am a widowe, the strength that I haue conceiued, that he may be taken with the snare of his eies in me, and that thou maiest smite him with the lips of my loue. Smite (I saie) by the deceit of my lips, the seruant with the prince, and the prince with the seruant.

O giue me a stedfast mind, that I may despise him and his strength, and that I may destroie him. This shall bring thy name an euerlasting remembrance, if thou abate his strength, and ouerthrowe him by the hand of a woman. For thy power, O Lord, standeth not

not in the multitude of men, nor thy might in ſtrong men, neither haſt thou anie pleaſure in the ſtrength of horſes, neither was there from the beginning anie proud perſons that pleaſed thee. But in the praier of the humble and meeke hath thy pleaſure beene euermore. Thou (I ſaie) O Lord, art the helpe of the humble and little ones: the defender of the weake, and the protector of them that are forſaken, and the Sauiour of them that are without hope. Surelie, ſurelie, thou art the God of my fathers, and the God of the inheritance of Iſrael: the Lord of heauen and earth: the Creator of the waters: the King and Lord of all creatures. O heare thou my praiers: heare me (I ſaie) poore woman, calling vpon thee, and putting my truſt in thy mercie. Remember thy couenant, O Lord, and miniſter words in my mouth, and ſtabliſh this deuiſe in my hart, that thy houſe may continue ſtill in holineſſe: yea grant me words, I ſaie, and craft, and a wound, and a ſtroke againſt them that enterpriſe cruel things againſt thy couenant, and againſt thine holie houſe, and againſt the top of Zion, and againſt the houſe of the poſſeſſion of thy children. Shew euidentlie among all thy people, and all the tribes, that they and all the heathen may knowe, that thou art the God of all power and ſtrength, and that there is none other that defendeth the people of Iſrael, but thou: So be it.

Iudith hir praier that ſhee made ſecretlie, or mentallie in hir hart, when ſhe ſtroke off the head of proud Holophernes.

*Iudith.* 13, 4.

O Lord God of all power, behold at this preſent, and haue reſpect vnto the works of my hands in this houre for the exaltation of Ieruſalem, that thou maieſt ſet vp thy citie like as thou haſt promiſed. Strengthen me, O Lord God of Iſrael, and grant that I may performe the thing, which

which in hope that it may be done by thee I haue deuised. For now is the time to helpe thine inheritance, and to execute mine enterprises to the destruction of the enimies, which are risen against vs. Strengthen me therefore this daie, O Lord God of Israel, now strengthen me [I saie] O Lord God, [euen] in this houre.

Iudith hir song of praise and thankesgiuing, which she, togither with all the people, made for their deliuerance from the hands of the Assyrians, by the destruction of Holophernes.

*Iudith. 16.*

BEgin vnto my God with Timbrels: sing vnto my Lord with Cimbals: O tune vnto him a Psalme, and sing a new song of thankesgiuing vnto him, exalt his praise, be ioifull, and call vpon his name.

For it is the Lord that destroieth wars, and breaketh battels, euen the Lord is his name.

It is God, which hath pitched his tents, or campe in the mids of his people, and deliuered me and them out of the hands of all the persecutors our enimies.

Assur came out from the mountaines of the north, in the multitude of his strength, he came with thousands in his armie: so that the multitude of his people stopped the water brookes, and their horses couered the vallies.

He purposed to haue burnt vp my borders and land, and said that he would kill my yong men with the sword, & dash the suckling children against the ground, and lead awaie my children, and my virgins as a praie or spoile into captiuitie.

But the almightie Lord hindered him, and deliuered him into the hands of a woman, which hath brought him to naught and confusion.

For the mightie [Holophernes] did not fall, nor was destroied by the yong men. It was not the sonnes of Titan

Titan that slue him, neither haue the great giants inuaded him, or set themselues against him: but Iudith the daughter of Merari, with hir faire beautie and comlie countenance hath discomfited and brought him to naught.

For she put off, and laid awaie the garment of hir widowhood, and put on the apparell of gladnesse, for the exaltation and reioicing of those that were oppressed in Israel.

She annointed hir face with ointment, and bound vp hir heare in a coife, and toke a new stole or linnen garment to beguile him.

Hir slippers rauished his eies, hir beautie captiuated and toke his mind prisoner, with the sword or faulchin smote she off his head.

The Persians were astonished at hir boldnesse: and the Medes were troubled with hir hardinesse.

But mine afflicted reioiced, and my feble ones that appeared drie of thirst, showted for ioie: then [the Persians and Medes] feared, they lift vp their voice and howled, and turned backe.

The children of maides, or the sonnes of the daughters haue pierced them through, and wounded them as they fled awaie like fugitiue children: they perished in the battell for the verie feare of the Lord my God.

I will sing vnto the Lord a song of thankesgiuing: a new song of praise will I sing vnto my God.

O Lord, Lord, thou art a great and glorious GOD, maruellous mightie and inuincible in power, whom no man may ouercome.

Let all thy creatures serue thee. For thou spakest but the word, and they were made: thou sentest thy spirit, and they were created: and there is none that can resist or withstand thy voice.

For the mountaines moue, and leape vp from their foundations with the waters: the stonie rocks melt

at

at thy presence like waxe: yet thou art mercifull to them that feare thee.

For all sacrifices are too little for a sweet sauour, and all the fat is too little for thy burnt offering. But they that feare thee, O Lord, shall be great with thee in all things at all times.

Woe to the people and nations that rise vp against my generation and kindred. For the almightie Lord will take vengeance himselfe of them, and in the daie of iudgement will hee visit them, in sending fire and wormes in their flesh, and they shall burne, and feele them, and weepe for euermore: So be it.

The praier of Queene Hester, which she made for the deliuerance of hir selfe, and hir people, out of the bloudie hands of Haman, that conspired their death.

*Hester. 14. 3.*

O My Lord, thou onlie art our king: helpe me desolate woman, which haue no helper but thee. For my danger, miserie, and destruction is hard at hand. From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessors and forefathers, that they shuld be thy perpetuall inheritance. And looke what thou didst promise them, thou hast performed, and made it good vnto them.

Now Lord, we haue sinned before thee, therefore hast thou giuen vs into the hands of our enimies: because we worshipped their gods. O Lord thou art righteous: neuertheless, it satisfieth them not that we are in bitter and heauie captiuitie, and oppressed among them. But they haue stroken hands with their idols, that they will abolish and take awaie the thing, that thou with thy mouth hast ordeined and appointed, and destroie thine inheritance, to shut, and to stop

vp

vp the mouthes of them that praise thee, and to quench the glorie of thy temple, and worship of thine house and altar: and to open the mouthes of the heathen, that they may praise the power and vertue of the gods or idols, and to magnifie a fleshlie king for euer.

O Lord, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie and fall: but turne their deuise vpon themselues, and punish him [this wicked Haman I meane,] and make him an example, that hath begun the same against vs. Think vpon vs, O Lord, & shew thy selfe vnto vs in the time of our distresse & trouble: and strengthen mee, O thou king of gods, and Lord of all power. Giue me an eloquent and pleasant speech in my mouth before the lion, [king Ahuerus my husband.] Turne his hart to hate our enimies, and to destroie him, [that Haman I meane,] and all such as consent vnto him: but deliuer vs with thy hand, and helpe me thine handmaid that am solitarie, and haue no defence, nor helper, but onlie thee, O Lord.

Thou knowest all things, O Lord: thou wotest that I hate the glorie and worship of the vnrighteous, and that I abhor the bed of the vncircumcised, and of all the heathen. Thou knowest my necessitie, that I hate this token of my preeminence, worship, and dignitie, which I beare vpon mine head, what time as I must shew my selfe, and be seene, and that I abhor it as an vncleane or menstruous cloth and that I weare it not when I am quiet and alone by my selfe. Thou knowest also, that I thine handmaid haue not eaten at Hamans table, and that I haue had no pleasure nor delight in the kings feast, nor drunke the wine of the drinke offerings. And that I thine handmaid haue no ioie, since the daie that I was brought hither, vntill this daie, but in thee, O Lord GOD of Abraham. O thou mightie God aboue all, heare (therfore) the voice

of

of them that haue none other hope, and deliuer vs out of the hand of the wicked: and deliuer me out of my feare: So be it.

Susanna hir praier, which she made, at what time she was condemned by false witnesses, to die for adulterie.

*Susanna. 1, 42.*

O Euerlasting God, thou searcher of secrets, that knowest all things before they come to passe. Thou knowest that they haue borne false witnesse against me: and behold I must die, whereas I neuer did anie such thing, as these men haue maliciouslie inuented against me.

A praier of the Church made in hir affliction and captiuitie.

*Psalme. 123.*

VNto thee lift I vp mine eies: O thou that dwellest in the heauens.

Behold, euen as the eies of seruants looke vnto the hand of their maisters: and as the eies of a maiden vnto the hand of hir maistresse: euen so our eies waite vpon the Lord our God, vntill he haue mercie vpon vs.

Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterlie despised.

Our soule is filled with the scornefull reprofe of the wealthie: and with the despitefulnesse of the proud.

The song of the blessed virgine Marie, the mother of our Sauiour Christ, which she made at the time that she felt hir selfe conceiued of our Sauiour Iesus in hir wombe.

*Luke. 1, 46.*

MY soule magnifieth the Lord: and my spirit reioiceth in God my Sauiour.

For he hath looked on the poore degree and lowlinesse of his handmaiden and seruant: for

for behold from henceforth, now shall all generations call me blessed.

Because he that is mightie hath done for me great things: and holie is his name.

And his mercie is on them that feare him, from generation to generation.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their harts.

He hath put downe the mightie from their seates, and exalted them of lowe degree.

He hath filled the hungrie with good things: and sent awaie the rich emptie.

He hath vpholden and helped his seruant Israel, being mindfull of his mercie.

Euen as he spake to our fathers Abraham, and to his seede for euer.

The woman of Canaans praier vnto Christ for hir sicke daughter.

*Matthew.* 15, 22.

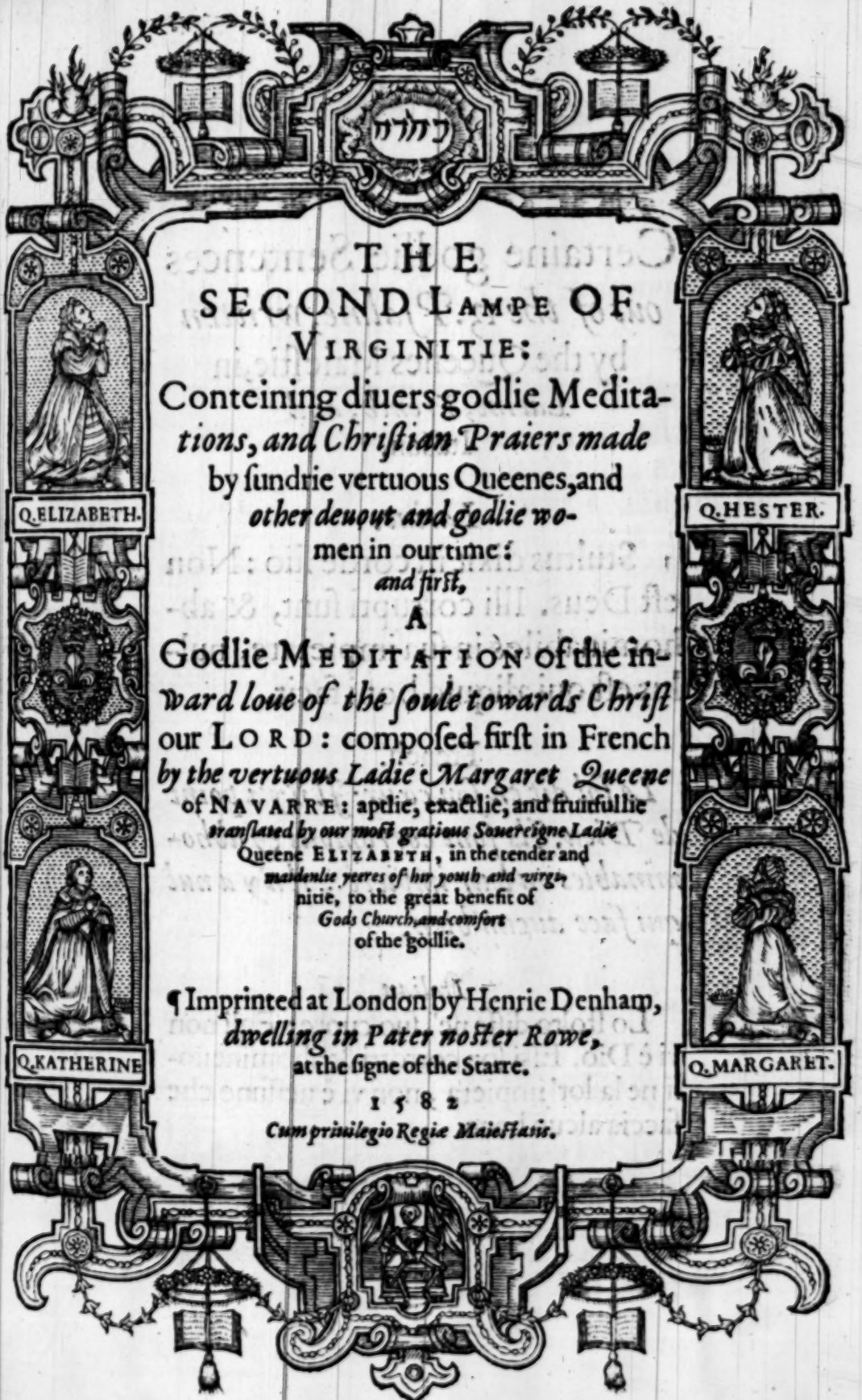
HAue mercie on mee, O Lord, thou sonne of Dauid: My daughter is grieuouslie vexed with a diuell: Lord, helpe me, and vouchsafe I beseech thee, that the whelpes may eate of the childrens crums, which fall from their maisters table.

The praier (but all too late) of the fiue foolish virgins.

*Matthew.* 25, 11.

Lord, Lord: open to vs.

To God onlie be all glorie,
AMEN.




# THE SECOND LAMPE OF VIRGINITIE:

Conteining diuers godlie Meditations, *and Christian Praiers made* by sundrie vertuous Queenes, and *other deuout and godlie women* in our time:

*and first,*

A

Godlie MEDITATION of the *inward loue of the soule towards Christ* our LORD: composed first in French *by the vertuous Ladie Margaret Queene* of NAVARRE: aptlie, exactlie, and fruitfullie *translated by our most gratious Soueraigne Ladie* Queene ELIZABETH, in the tender and *maidenlie yeeres of her youth and virgi*nitie, to the great benefit of *Gods Church, and comfort* of the godlie.

¶ Imprinted at London by Henrie Denham, *dwelling in Pater noster Rowe,* at the signe of the Starre.

1582

*Cum priuilegio Regiæ Maiestatis.*

# Certaine godlie Sentences *out of the* 13. *Pſalme, written* by the Queenes Maieſtie, in *Latine, French, and* Italian.

*Latine.*

Stultus dixit in corde ſuo: Non eſt Deus. Illi corrupti ſunt, & abhominabiles in ſua impietate, nullus eſt qui aliquid boni facit.

French.

*Le fol dit en ſon cœur: Il n'y a point de Dieu. Ils ſont corrompus & abhominables en leur impieté, il n'y a nul qui face aucun bien.*

*Italian.*

Lo ſtolto diſſe ne'l ſuo cuore: Egli non vi è Dio. Eſsi ſon corrotti & abomineuoli ne la lor' impietà, non vi è neſſuno che faccia alcun bene.

# A godlie meditation of the inward loue *of the Christian soule towards* Christ our Lord.

## The first Chapter, *Of the soules slauerie by sinne: and redemption* by Christ his passion.

Here is the hell, full of trauel, paine, mischiefe, and torment: Where is the pit of cursednesse, out of which doth spring all desperation: Is there any hel so profound, that is sufficient to punish ỹ tenth part of my sinnes, which in number are so manie, that the infinit swarme of them so shadoweth my darkened senses, that I can not account them, neither yet well see them: And I so farre am entred among them, that I haue no power to obteine the true knowledge of the dæpe dangers of them. I perfectlie feele also, that the rote of sinne is so grafted in me, that in my selfe I find none other effect, but all is, either branch, leafe, or fruit that it bringeth forth in me.

And if I looke for better, a branch therof shadoweth mine eies: and in my mouth doth fall, when I would speake, the bitter fruit of cursed sinne. If my spirit be stirred to harken, then the noise of hir leaues stoppeth mine eares, and filleth my nostrils with the smell of

hir flowers. Behold now therefore how in paines my ſoule, a ſlaue, and priſoner without light, or comfort, lieth crieng and weeping, hauing hir feete bound with the chaine of concupiſcence, and hir armes faſt tied thorough euill vſe. Who then hath power to helpe or remedie it? Not I: neither haue I power to crie for ſuccour. And as I can perceiue, there is no helpe of hope for me, but by the ſpeciall grace of God, which of my ſelfe I can not deſerue, but by Chriſt his onelie ſonne, whoſe brightneſſe giueth light to my darkneſſe: whoſe power examining my fault, breaketh the baile of ignorance, and giueth mee cleare vnderſtanding what thing abideth in mee, where I am, and wherefore I labour.

He it is, whom I haue offended: he it is, to whom I did obeie ſo ſeldome: wherefore it is conuenient that my pride be ſuppreſſed. With weeping hart and ſorowfull ſighs, I humblie therefore confeſſe that I am much leſſe than nothing. Before my birth, mire; after a dunghill, hauing a bodie prompt to all euill, not willing other ſtudie: ſubiect to care, ſorowe and paine, ſhort of life, the end vncertaine, and vnder ſin by Adam ſold, and by the lawe condemned. For of my ſelfe, I neuer had yet the power to obſerue one onelie commandement of God, the force of ſinne was ſuch in me, and therefore is my ſinne no whit the leſſe to be hidden: and the more I cloaked and diſſembled my ſinne outwardlie, the more it increaſed within my hart. For what God would, that could I not will: and what hee would not, I oft times deſired to performe: which thing doth conſtraine mee by inportable ſorowe, in this wearie and raging life, to wiſh the end of this miſerable bodie, through a deſired death.

Who ſhall he then be, that ſhall deliuer, or recouer anie good for me? Alas, it can be no mortall man. For his power and ſtrength is not ſuch as can deliuer me.

Who

Who then? The onlie grace of the almightie GOD, who neuer is slacke to helpe the penitent with his mercie. Oh what a maister is that, which without deseruing will shew his mercie on sinners! I serued him slothfullie, and without ceasing offended him euerie daie: yet is he not slacke in helping me.

He doth see the euill that I haue, what and how much it is, and that I of my selfe can do nothing that is good: but with hart & bodie so inclined I am to the contrarie, that I feele no strength in me, vnlesse it be to do euill. Yet doth he not tarie till I humblie praie him, or that seeing my hell and damnation, I do crie vpon him: but his spirit whurling in my hart, greater than I can declare, asketh for mee a gift, whereof the vertue is vnknowne to my little power.

And this the same vnknowne gift or whurling in my hart, doth bring mee a new desire, shewing the good that I haue lost by my sinne, and giuen me againe thorough his grace and bountie, that which hath ouercome all sinne.

O my Lord, what grace and goodnesse is this, which doth put out so manie sinnes? Now may I see that thou art full of all godlie loue, to make me of a sinner, thy seruant and child. Alas, my God, I did not seeke thee, but fled and ran awaie from thee: and here beneath, thou camest downe to mee, which am nothing but a woorme of the earth all naked. What do I saie? A woorme? Naie, woorse than a woorme, full of pride, deceit, malice, and treason. The promise which my friends made when I was baptised, is such, that I alwaies, thorough faith in thy passion, should feele the mortification of my flesh, and dwell alwaies with thee in the crosse, where thou wast fast nailed as I beleeue, and yelded death dead, as I also should yeld all sinne.

This haue I oftentimes vntied, taken downe, and set at large; I haue broken, denied, and falsified my

promiſe, and through pride I haue lifted vp my will in ſuch maner, that through ſloth, my dutie towards thee was forgotten, and that much more is, as well the profit, or value, which I had of thee in the daie of my baptiſme, as alſo thy ſauing loue and promiſes following, I haue all alike neglected: What ſhall I ſaie more? Albeit that oftentimes thou perceiuing mee wretched, and vnhappie, haſt giuen me ſo manie warnings in faith and ſacraments, admoniſhing mee by preachings, and comforted mee by the receiuing of thy bleſſed bodie and ſacred bloud, promiſing by the ſame to put me in the number of them that now are adorned with perfect innocencie: yet haue I all theſe high benefits throwne into forgetfulneſſe.

Oftentimes, O Lord, haue I with thee broken couenant, & partlie for that my poore ſoule was too much fed with the euill bread or damnable doctrine of hypocrites, I deſpiſed ſuch ſuccour and ghoſtlie phyſicke in Gods word, as would haue helped mee, if I had beene willing to loke for it: yet knew I at that time no teacher conuenient. For there is neither man, Saint, nor Angel, that can without thy ſpirit change the hart of a ſinner. Alas, good Jeſus, thou beholding my blindneſſe, and that at my neede I could haue no ſuccour of men, didſt open the waie of my ſaluation. O how great is thy goodneſſe, and how ineſtimable the ſweeteneſſe which thou haſt ſhewed therein! Is there anie father ſo naturall to the daughter, or brother to the ſiſter, which would euer haue done as thou haſt done? For thou cameſt downe into hel to ſuccour my ſoule, where againſt thy will ſhee was, intending to haue periſhed, becauſe ſhe did not loue thee.

Alas, ſweet Lord, thou haſt loued hir, yea euen to the verie outſhedding of thy moſt pretious bloud. O charitie feruent and incomparable! Nothing ſlacke art thou in loue, that ſo louedſt euerie ſinner, yea and alſo

thine

thine enimies, not onelie in forgiuing their offences, but also in giuing thy selfe for their saluation, libertie, and deliuerance to the death, crosse, trauell, paine, and sufferance. When I cast in mind what should be the occasion of thy loue towards mee, I can see nothing else but a loue woonderfull, which moueth thee to giue me that, which I can not deserue. Then as far forth as I can see, I ought to giue no thanks for my saluation, but onlie to thee my Lord Iesu, to whom I owe the praise thereof, as to him which is my Sauior and Creator.

## The second Chapter,
## *Of the soules affinitie with Christ.*

WHat a thing is it, O God, that thou hast done so much for me? Thou art not onelie contented to haue forgiuen me my sinnes, but also hast giuen vnto mee the right fortunate gift of grace.

For it should suffice mee, I comming out of such a danger, to be like a stranger vsed. But thou doest handle my soule, if I durst so say it, as a mother, daughter, sister, and wife: notwithstanding, my Lord, I am the trespasser, which am not woorthie to come neere the doore of thy right high place, to aske bread, where thy dwelling is. Oh what grace is this, that so suddenlie thou vouchsafest to drawe my soule into such highnes, that she feeleth hir selfe ruler of my bodie! She poore, ignorant, and lame, doth find hir selfe with thee rich, wise, and strong, because thou hast written in hir hart, the roote of thy spirit and holie word, giuing hir true faith to receiue it, which thing made hir to conceiue thy sonne, in beleeuing him to be man, God, Sauiour, and also the true forgiuer of sinnes. Therefore doest thou assure hir, that shee is mother to thy Sonne, of whome thou art the onlie father.

And

And furthermoꝛe, O my father, here is a great loue of thy well doung, that thy holie ſonne hath taken on him the bodie of a man, & hath mingled himſelfe with our aſhes, which thing we may not vnderſtand, without a moſt true faith. It hath pleaſed thee to put him ſo nære vs, that he did ioine himſelfe to our fleſh, and I ſæing him to be called man, am bold to call him bꝛother. Now ſith my ſoule may ſaie of hir ſelfe, that ſhee is the ſiſter of God, ought ſhe not to haue hir ſelfe aſſured in him? Yes trulie. Foꝛ thou doeſt declare with great loue, that hir creation was onlie of thy good wil, which it pleaſeth thee alwaies to haue towards hir, giuing aſſurance, that befoꝛe hir firſt daie, oꝛ time of being pꝛouided foꝛ hir, thou thoꝛough loue haſt made hir, as thou of power alone canſt well dꝛw it, and alſo didſt put hir within this bodie, not foꝛ to ſlacke with ſloth, but that both of them ſhould haue none other exerciſe, but only to thinke how to dꝛw ſome ſeruice vnto thee.

Then this truth maketh hir to fæle that there is in thee true paternitie. O what honoꝛ, what ſwætneſſe, and what gloꝛie hath the ſoule, which doeth alwaies remember that ſhe is thy daughter, and that in calling thee father, ſhee doth thy commandement! What is there moꝛe? Is that all? No, it doth pleaſe thee to giue hir another name, to call hir thy wife, and that ſhe againe dꝛw call thee huſband, declaring therby how thou haſt fræelie manifeſted the mariage of hir. By baptiſme haſt thou made a pꝛomiſe, to giue hir thy goods and riches, and to take on thee hir ſinnes: foꝛ ſhe hath nothing by heritage but ſinne of hir firſt father Adam. All hir treaſures that ſhe hath of nature, are nothing elſe but ſinnes, which thou haſt tied vpon the Croſſe, and paid all hir debts with thy goodes & lands.

Thou haſt made hir ſo rich, and with ſo great a ioinꝛture endued hir, that ſhe knowing hir ſelfe to be thy

wedded

wedded wife, doth beleeue to be quit of all that she o-weth, esteeming verie little that thee hath heere be-neath. She forsaketh hir old father, and all the goods that he giueth hir, for hir husbands sake. For surelie, O my GOD, it hurteth my soule to be fed with such good: and againe releeued in leauing the pleasures of this world, for that which is eternal, and where peace is without warre. Father, alas, what ought I to thinke? Shall my spirit be so bold as to take vpon hun to call thee father? yea, and also our father, for so hast thou taught in the Pater noster. But to call me daugh-ter, hast thou so said? I praie thee tell me. Alas, yea Lord, when with great sweetnes thou saiedst: Daugh-ter, lend me thy hart: and againe, thou saiedst, Daugh-ter thy faith hath saued thee.

O my soule, in stead of lending, my Lord is readie to giue himselfe wholie vnto thee: receiue him then, and do not permit that anie creature put him from thee, so that for euer with faithfull stedfastnesse he may loue thee, with a daughterlie loue. Now my Lord, if thou be my father, may I thinke that I may be thy mother? Indeede I can not well perceiue, how I should con-ceiue thee that createdst me: but in this matter, thou diddest satisfie my doubt, when in preaching and in stretching forth thy hands, thou didst saie, Those that shall do the will of my father, they are my brethren, my sister, and my mother. I beleue then, that hearing, and reading the words that thou hast taught, and vttered by thy holie Prophets and Apostles: the same also which through thy true Preachers thou dost dailie de-clare vnto men, in beleeuing it, and stedfastlie desiring to fulfill the same, I conceiue thee, and beare thee by loue.

Therfore without anie feare I wil take vpon me the name of a mother. What? Mother of Christ? O sweet virgine Marie, I beseech thee be not angrie that I take

take vp ſuch a title: I do neither ſteale, nor vſurpe anie thing vpon thy priuiledge, for thou onelie aboue all women, receiuedſt of him ſo great honour, that no man can in himſelfe comprehend, how he hath bene willing to take in thee our fleſh: for thou art the mother and perfect virgine, before, and after, and in his holie birth. In thy bleſſed wombe thou didſt beare him and nourith him, thou didſt followe him in his tribulations, and alſo in his teachings. Now briefflie to conclude, thou haſt with God found ſuch grace, as the enimie through malice and deceit had cauſed Adam and his poſteritie to loſe: by Eue, and him we haue loſt it, and by thy Sonne hath it been yelded vnto vs againe.

Therefore haſt thou bene rightfullie called full of grace, as one to whome the Lord hath ſhewed aboundant fauour. Sith then that he, which is the beſt among them that be good, and alſo the ſpring of all goodneſſe and power, hath created in thee ſo pure innocencie, endued thee with ſuch grace, exalted thee to ſuch dignitie, that he in thee, of all other the example of vertue, hath builded his dwelling and temple: he through loue did confirme himſelfe with thee, and thou through grace art confirmed in him, therefore no man can giue thee greater praiſe, then God himſelfe hath giuen thee, for there is no ſuch praiſe, as is the ſame, which commeth from God. Thou alſo haſt had ſo firme and conſtant a faith, that thou by the holie Ghoſt waſt filled with all godlineſſe. I will not take vpon me therefore to giue to thee greater praiſe, than the honour which thy ſonne and ſoueraigne Lord hath giuen thee. And as thou art his corporall mother, ſo art thou thorough faith his ſpirituall mother: and I following thy faith with all humbleneſſe, am his ſpirituall mother alſo.

Alas, my God, the brotherlineſſe that thou haſt towards me, thorough thy humbleneſſe, in calling me ſiſter,

ſter, is great, for thou haſt broken the kindred of mine old father, calling me daughter by adoption. Seeing then that we haue both one father, I will not feare to call thee my brother. For thou haſt ſo reported it by the wiſe Salomon in his Canticle, ſaieng: My ſiſter and ſpouſe, thou haſt wounded my hart with the ſweete looke of one of thine eies, &c. Alas my brother, I wiſh for nothing elſe, but that in wounding thee, I might finde my ſelfe wounded with thy loue, to that would I giue ouer my ſelfe. And likewiſe, thou doeſt call mee wife, ſpeaking to me theſe amorous words: Ariſe my deere doue, and come hitherward my delectable ſpouſe. Wherefore I may ſaie with louing faith, Thou art mine, and I am thine, becauſe thou haſt called me thy loue and faire ſpouſe. If I be ſo, ſuch haſt thou made me. Alas, doth it pleaſe thee to giue me ſuch names? Trulie they are able to breake the hart, and cauſe it to burne through loue vnſpeakeable, when it thinketh vpon the honour that thou doeſt vnto the ſoule, which is much greater than it hath deſerued. A mother, a mother? Alas, but of what child is it? My God, my ſonne? O Jeſus what ſpeech is this! Mother, daughter, ſiſter, and brother. O happie kindred! O what ſweetneſſe doth proceede out of that paternitie! But what daughterlie and reuerent feare ought I to haue towards him, my father, yea and my creator, my protector, and ſauiour, to be my brother? Alas, here is a great loue: I will therfore ſaie with Salomon, Now can my hart no longer refraine, but breake in ſunder, to make roome for the ſame ſo ſweete a brother, ſo that none other name be written in the ſame, but onlie the name of my brother Jeſus the ſonne of God. None other creature will I giue place to, for all the ſcurging and beating that can be done vnto me: keepe my hart then my deere brother and loue, and let not thine enimie enter into it.

The

## The third Chapter,
## *Of the ſoules infidelitie or apoſtaſie* from GOD.

O My ſweete Father, my child, my brother, and ſpouſe, with hands ioined, humblie vpon my knees I yeld thee thanks and praiſes, that it pleaſeth thee to turne thy face towards me, conuerting my hart, and couering me with ſuch grace, that thou doeſt ſee no more my euils and ſinnes. So well haſt thou hidden them, that it ſeemeth thou haſt put them in forgetfulneſſe: yea and alſo they ſeeme to be forgotten of me, which haue done and committed them. For faith and loue ſo working in me, cauſeth me to forget them, wholie putting my truſt in thee alone.

Then my Father, in whome lieth vnfeigned loue, whereof can I haue feare in my hart? I confeſſe that I haue done all the euill that one creature can do, and that of my ſelfe I am naught. Alſo, I haue offended thee, as did the prodigall child, following the fooliſh trade of the fleſh, wherewith I haue prodigallie ſpent the ſubſtance and aboundance of goodes, which thou here haſt giuen me to vſe to thy glorie: and for the miſpending of them, pouertie hath taken me, and hath withered me awaie, euen as haie, and yelded my ſpirit dead for hunger, compelling me to eate the releſe of ſwine: but in ſuch meates I found verie little ſauour. Then I ſeeing my life to be ſo miſerable, did returne to thee my father againe, ſaieng: Alas deere father, I haue ſinned againſt heauen, and before thee, I am therefore no more worthie to be called thy child. But O bountifull and mercifull father, do thou no worſſe to me, than to one of thy houſhold ſeruants. Alas, deere father, what loue and zeale is this, that thou wouldeſt not tarie my comming and praier, but ſpedilie

ſtretching

ſtretching forth thy hands, receiuedſt me, when I did thinke thou wouldeſt not looke on me: and ſo receiuing me, in ſtead to haue puniſhed me, thou didſt aſſure me of my ſaluation: Where is he then that ſhall puniſh me, when my father ſhall denie him my ſinne? There is no Iudge that can condemne me, vnleſſe God himſelfe will damne me: the want of goodneſſe I feare not, for I haue my God for my father: my enimie ſhall do me no harme, for my father will take all his ſtrength awaie from him. If I owe any thing, he ſhall paie it for me: if I haue deſerued death, he as a king ſhall pardon me, and deliuer me from priſon and death.

But heere is the worſt, what maner of mother haue I beene? For, after that I by faith had receiued the name of a true mother, I became verie rude vnto thee my Sonne: becauſe that after I had conceiued and brought thee forth, I left reaſon, and being ſubiect to my will, not taking heed vnto thee, I fell aſleepe, and gaue place to my great enimie, the which, in the night of ignorance, I being aſleepe, did ſteale thee from me craftilie, and in thy place ſhe did put hir child, which was dead, and ſo I did leeſe thee, which was a ſorowfull remorſe for me. Thus did I loſe thee my ſonne, by mine owne fault, becauſe I toke no heed to keepe thee. Senſualitie my neighbour, I beeing in my beaſtlie ſleepe, did ſteale thee from me, and gaue to me hir child, which had no life in him, named ſinne, whome I ſaid I would not haue, but vtterlie did forſake him.

She affirmed, that he was mine owne, but I knew him to be hirs. For as ſoone as I came to the light of grace, which thou hadſt giuen me, then I knewe my glorie to be changed, when I ſaw the dead child not to be mine. For the ſame which was aliue, whom ſhe had taken awaie, was my child: ſo apparant was the change betweene Ieſus and ſinne. But now heere is a ſtrange thing, this old woman cauſeth me to keepe

this

this dead child, whome she reporteth to be mine, and so will she mainteine. O Salomon, thou true and wise Iudge, thou hast heard this lamentable processe, and ordeined to content the parties, that the child should be diuided in two parts. The false woman agreeth it should be so, but I remembring him to be mine owne sonne, which was aliue, was rather content to leese him, than to see his bodie parted in twaine. For true and perfect loue is neuer content With the one halfe of that it loueth: rather I had therefore to weepe for the whole, than to recouer the one halfe without life. Alas noble Salomon, giue her the child which is aliue. For better it is for me to die, than to see my sonne diuided. But my Lord, thou didst better looke to it, than I. For thou seeing the anguish that I did suffer, and how I rather did forsake my right, than to behold such cruelnesse, thou saiedst, This is the true mother, and so causedst them to giue me my child againe, for whome before my hart was sorowfull.

O sweete Iesus, thus hast thou proued me, how much I loued thee: yea and when by sinne I had lost thee, yet didst thou returne vnto me. Alas, how gentlie doest thou vouchsafe to come againe to hir, which being let by sinne, could not keepe thee my sweete child, my sweete sonne, my helper, my nourisher, of whome I am an humble creature? Do not permit that euer I do leaue thee againe, for I do repent the time past.

Now come sensualitie with thy rablement of sinnes, thou hast no power to make me to receiue thy dead child. For my sonne is strong, and will defend me, he shall not permit that thou take him anie more awaie from me, his strength is greater than anie others, therefore may I sleepe and take rest neere him. For all things well considered, he shall keepe me from thine assaults. O sweete rest of the mother, and the sonne together, my sweete child, my God, onlie vnto thee be the

honour

honour and praise, for that euerie creature may see, how it hath pleased thee to call me (lesse than nothing) a mother: and the more it is strange and hard to be done, the more ought thy goodnesse to haue praise for it. And further, thou hast retained me for thy sister, wherefore I acknowledge my selfe more bound, than to anie other creature.

Now I am sister vnto thee, but so naughtie a sister, that better it were for me that I were without the name, than I to forget the name of adoption in so noble a kindred, and also thy good and brotherlie behauiour towards me. I with pride did rise against thee, and not remembring my faults, but going astraie from thee, did agree with Aaron my brother, being in will to giue iudgement against thy works; and following the example of Miriam, priuilie I grudged against thee, which thing caused me to haue remorse in my conscience. Alas right bountifull brother, and true Moses, which doest all with goodnesse and iustice, I haue estemed thy workes to be euen sinne, being so bold to speake euen rashlie, saieng: Wherefore hast thou maried a strange woman? Thou giuest vs a law, and punishment, if we do not fulfill it, and then thou wouldest not be bound to it, forbidding vs the thing which thou thy selfe doest.

For thou forbiddest vs to kill anie man, and thou doest kill, and sparest none, of three thousand, which thou commandedst to be slaine. Further, God gaue vs in commandement by thee, that we should not marrie the daughter of a stranger, yet thou takest thy wife from among them. Alas my deere brother Moses, with a great manie of these words, which I knowe to be foolish, with Aaron and Miriam, which is mine owne wit, I imbraided thee, wherof I repent. For the liuelie voice of God, rebukinglie toke me vp before I went out of the place. What wouldest thou then of

my ſinne: Thou wouldeſt not haue me puniſhed, but rather wouldeſt my ſaluation and health, in aſking for me this great benefit, that it might pleaſe God to mitigate his iudgement, the which thing thou couldeſt not obtaine. Wherefore I became a Lazar, ſo that all that looked on mee might well ſaie, I had not beene wiſe: and for mine vncleannes and leprоſie, I was put out from the tents and tabernacles, from among the people, becauſe the ſicke ſhould not infect ſuch as were whole. Oh what ſoule can haue a greater puniſhment, than to be baniſhed out of the companie of them which are holie in God! But what didſt thou my ſweet loue and brother, ſeeing my repentance? Thou prouidedſt that my penance was ſoone at an end, and with true loue madeſt meanes for me, whereupon I returned to thee. O what brother would, in ſtead to puniſh his fooliſh ſiſter, ſo naturallie cleaue vnto hir? For iniurie, grudge, and great offence by hir committed, thou giueſt hir grace, and loue in recompenſe. Alas my brother, how exceeding is this thy loue? Much more is it than brotherhode is bound to giue, to ſo poore and wretched a woman as I am. I haue done thee euill, and thou giueſt me good for it. I am thine, and thou ſaieſt, thou art mine: euen ſo I am, and euer will. I feare no more the great fooliſhneſſe of Aaron and Miriam, for no man may ſeparate me from thee; and now that we are together, as brother and ſiſter, I care little for all other, for thy land is mine inheritance.

Let vs then keepe, if it pleaſe thee, but one houſhold, ſith it hath pleaſed thee to humble thy ſelfe ſo much, as to ioine thy hart with mine, in making thy ſelfe a liuelie man. I do right hartilie thanke thee, and to thanke thee as I ought, lieth not in my power. Take my meaning then I praie thee, & excuſe mine ignorance, ſeeing I am of ſo great a kindred as to be thy ſiſter. O my God,

God, I haue good cause to loue, to praise, and to serue thee vnfeignedlie, and not to feare, nor desire anie thing saue thee onlie. Keepe me well then I humblie praie thee, for I will aske none other brother nor friend to helpe me. If anie father haue had anie pitie vpon his children; if anie mother haue taken anie care for hir sonne; if anie brother haue hid the sinne of his sister, it is thou.

## The fourth Chapter,

### *Of the entier affection and loue of God towards* the sinfull soule of man.

I Neuer sawe, or else it was kept wondrous secret, that euer anie husband would thoroughlie forgiue his wife, after she had him once offended, and did returne vnto him.

There haue beene manie of them, which for to auenge their wrongs, haue caused the Iudges to put them to death. Other, beholding their sinnes, did not spare their owne hands to kill them. Other also, seeing their faults to appeare, did send them home again to their owne friends. And some, perceiuing their euill dispositions, haue shut them vp in prison. Now briefly to conclude vpon their diuers complexions, the end of their pretence is punishment, and the least harme that euer I could perceiue in punishing them, is this, that they would neuer see them againe. But I do wish, that all of this mind should rather helpe to turne them, than to forsake them. And therfore my God, I can find no man comparable vnto thee: for of loue thou art the perfect example. Now therefore I confesse with lowlie hart, that I haue broken to thee mine othe & promise.

Alas, thou hadest chosen me for thy wife, and didst set me vp in great state and honour. For what greater honour may one haue, than to be in the place of thy

wife, which ſwætelie taketh hir reſt ſo nære to thæ, and not onlie in ſuretie of ſoule and bodie, but alſo of all thy gwdes, Quæne, Miſtreſſe, and Ladie: O what great fauour is it, that I ſo vile a creature, am ſo ennoblished by thæ to ſo honourable an huſband! Now to ſpeake it brieflie, I haue moze by poſſeſſing of thæ, than anie man moztall can deſire. Yet, when I remember mine vnwoꝛthie deſeruing, my hart doth ſob and ſigh, mine eies let fall abundance of teares, my mouth can not make tw manie exclamations. Foꝛ there is neither new noꝛ ancient wꝛitings, that can ſhew ſo pitifull a caſe as the ſame is which I tell now. Shall, oꝛ dare I tell it? May I pꝛonounce it without ſhame? Yea, foꝛ it is my confuſion, not to ſhew the great loue of my huſband: and foꝛ his woꝛſhip to declare my fault.

O my ſauiour, which waſt crucified on the croſſe foꝛ my ſinnes, this dæde of thine is not ſuch, as a father to leaue his ſonne, oꝛ as a child to offend his mother, oꝛ as a ſiſter to chide and grudge. But alas, my fault is ſuch, and far greater. Foꝛ the moze familiaritie I haue with thæ, and the moze benefits I receiue of thæ, the greater is mine offence, when I with thæ diſſemble; ſpeciallie that I ſhould ſo dw, which am called thy ſpouſe, and loued of thæ as thy ſoule. Shall I now tell the truth? O my ſpouſe, I haue left thæ, foꝛgotten thæ, and am run awaie from thæ; I did leaue thæ, foꝛ to go at my vaine pleaſure: I foꝛſwoke thæ, and choſe me another: yea I refuſed thæ the welſpꝛing of all gwdneſſe, and faithfull pꝛomiſe. I did leaue thæ. But whither went I? Into a place where nothing was but curſedneſſe.

I haue left thæ my truſtie friend and louer, woꝛthie to be beloued aboue all others: I haue put thæ aſide, O welſpꝛing of all healthſomnes, by mine owne wꝛetched will: yea I haue foꝛſaken thæ, full of beautie, gwdneſſe,

goodnesse, wisedome, and power, and sought to withdrawe me from thy loue. I haue accepted thy great enimies, that is, the diuell, the world, and the flesh, against whome for my sake thou foughtedst so sore on the crosse, to set me at libertie, which was by them of long time a prisoner and slaue, and so bound, that no man could cause me to humble my selfe. And as for the loue and charitie that I should haue had towards thee, they did quench it; so that the name of Iesus my deare husband, which before I had found so sweet, was to me tedious and hatefull, so that oftentimes I did iest at it: and when I haue heard the Gospell preached or taught, the word which I haue hard, hath not tarried with me, but as a feather doth in the winde.

I went neuer yet to heare thy word preached, but for a fashion onlie, which was a worke of hypocrisie: I was also annoied, when I hard speake of thee, because I was more willing to go at my pleasure. Now briefsie to conclude, all that thou didst forbid me, I fulfilled: and all that thou commandedst me to do, I did eschue, and this was the cause why I loued not thee. But yet Lord, for all that I did thus hate thee, and forsake thee, ran awaie from thee, and betraied thee, should I giue place to anie other? Hast thou suffered, that I should be mocked, either yet beaten, or killed? Hast thou put me in darke prison, or banished me for euer, setting naught by me? Hast thou taken awaie thy gifts and pretious iewels againe from me, to punish me for my vnfaithfull fruits? Haue I lost my ioin— ture, which thou promisedst me, through mine owne offence done against thee? Am I accused by thee, afore the eternall father, for a naughtie woman? Hast thou forbidden me thy presence, as I haue deserued, and that I should neuer appeare in thine house?

O most true husband, pure and perfect friend, the most louing among all louers! Alas, thou hast done o-

therwise for me. For thou hast diligentlie sought for me, when I was going into the most deepe place of Hell, where all euils are done. When I was farthest from thee, both in hart and mind, and directlie out of the waie, then didst thou louinglie call me backe, saieng, My deare daughter, hearken and see, and bow thine eare toward me: forget that strange nation, with whome thou hast run astraie, and also the house of thine owne father, where thou hast dwelt so long, and then shall the King of all faithfulnesse desire thy beautie. But when thou Lord sawest, that thy sweete and gratious calling did not profit me, then begannest thou to crie to me with a lowd voice, saieng: Come vnto me all you which are wearilie loden with labour, for I am he that shall plentiouslie refresh you, and feed you with the bread of life.

Alas, sweet Lord, vnto all these sweet words would I not hearken, but rather doubted whether it were thou, that so spake vnto me, or else a fabulous writing that so said. I was so foolish, that without loue I read thy word: I considered not the comparison of the Vineyard, which brought forth thornes and briers in stead of good fruit, and that it signified me, that so had done. I knew also, that when thou didst call the barren wife, saieng, Returne Shulamite, that thou didst speake it, that I should forsake my sinnes. Yet for all these words did I, as though I had vnderstood neuer a whit. But when I had perused the Prophet Jeremie, I confesse that I had in the reading thereof, feare in my hart, and bashfulnesse in my face. I will tell it, yea with teares in mine eies, and all Lord for thine honor, & to suppresse my pride. Thou hast said by that holie Prophet: If a woman haue offended hir husband, and is so left of him, for going astraie with other: if he therevpon refuseth hir, is she not to be estæmed polluted, and of no value?

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The lawe doth consent to put hir in the hands of iustice, or to driue hir awaie, and so neuer to take hir againe. Thou hast made a separation betweene thy bed and mine, saith he vnto me, and placed forren louers in my roome, committing with them fornication: yet for all this, thou maist returne to me againe, for I will not alwaies be angrie against thee. Lift vp therfore thine eies, and looke about thee on euerie side, and then shalt thou well see, into what place thy sinne hath lead thee, and how filthilie thou liest in the earth. O poore soule, looke where thy sinne hath put thee, euen vpon the high waies, where thou didst waite, and tarie to beguile them that came by, euen as a theefe doth, which is hidden in the wildernesse. Therefore thou, in fulfilling thy wicked pleasure, hast with fornication infected all the earth, which was about thee: thine eies, thy forehead, and thy face, haue lost all their good maner, for they were such as an harlot hath, and yet thou hadest no shame of thy sinne.

And the surplus that Jeremie saith, constreineth me to knowe my wretched life, and to wish with sorowfull sighes, the houre, the moneth, the daie, the yeare, and time that my life might haue an end, yelding my selfe condemned, and worthie to lie for euer in the euerlasting fire. The same feare which proceedeth of thee, and not of my selfe, putteth me rather in hope, than in despaire, as often as I do remember my sinne. For as soone as thou knowest my will, bowing vnder thine obedience, then putting in me a liuelie faith, thou didst vse great clemencie, so that after I knewe thee to be that same Lord, Maister, and king, whome I ought to haue feared, then found I my feare not quenched, but mixed with loue, beleeuing that thou art so gratious, gentle, and sweete, and so pitifull an husband, that I which should rather haue hid me, than to haue shewed my selfe, was not then in feare to

go forth, and to looke for thee, & so seeking, I found thee.
But what didst thou then? Didst thou refuse me? No Lord, but rather hast excused me. Hast thou turned thy face from me? No, for thine eie so sweetlie penetrated my hart, that wounding it almost to the death, it did giue to me remorse of my sinnes. Thou hast not put me backe with thy hand: but with both thine armes, and with a sweet and manlie hart, thou didst meete with me by the waie, and not once reproouing my faults, embracedst me. I could not see in beholding thy countenance, that euer thou didst once perceiue mine offences: wherefore thou hast done so much for me, as though I had neuer broken promise with thee. For thou didst hide my fault from euerie bodie, in giuing me againe the part of thy bed, and also in shewing, that the multitude of my sinnes are so hidden and ouercome by thy great victorie, that thou wilt neuer remember them more: so that now thou seest nothing in me, but the graces, gifts, and vertues, which it hath pleased thy free goodnesse to giue me.

O charitie most pretious! I do see well, that thy goodnesse doth consume my lewdnesse, and maketh me a new, godlie, and ioifull creature. The euill that was mine, thou hast destroied, and made me so perfect a creature, that all the good a husband can do to his wife, thou hast done it to me, in giuing me a faithfull hope in thy promises. Now haue I through thy good grace, recouered the place of thy wife. O happie, and desired place! O gratious bed! O thou right honourable seate of peace, rest from all warre, high steepe of honour, separate from the earth! Doest thou receiue this vnworthie creature, giuing hir the scepter and crowne of thine Empire and glorious Realme? Who did euer heare of such a storie, as to raise vp one so high, which of hir selfe was nothing; and maketh of great valure, which of it selfe was naught?

## The fift Chapter,
### *Of the vnion of death and life in the* faithfull ſoule by Chriſt.

ALas, what is this? For caſting mine eies on high, I ſee thy goodnes, thine vnknowne grace, and thy loue ſo incomprehenſible, that my ſight is wonderfull in beholding thee: but looking downeward, I might ſee what I am, and what I was willing to be. Alas, I do ſee in it the lewdeneſſe, darkeneſſe, and extreme deepenes of mine euils. My death, which by humblenes cloſeth mine eie: the admirable goodneſſe of thee, and the vnſpeakable euill, which is in me: thy right highnes, & pure maieſtie, my right fragill and mortall nature: thy gifts, goods & beatitude, my malice & great vnkindnes. O how good art thou vnto me! and how vnkind haue I bene vnto thee? this that thou wilt, and this that I purſue? Which things conſidered, cauſeth me to maruell, how it pleaſeth thee to ioine thy ſelfe to me, ſeeing there is no compariſon betweene vs both. Thou art my God, and I am thy worke: thou my creator, and I thy creature. Now to ſpeake briefly, though I cannot define, what it is to be of thee; yet know I my ſelfe to be the leaſt thing that may be compared vnto thee. O moſt happie loue! Thou madeſt this agreement, when thou didſt ioine life & death together, but ỹ vnion hath made aliue death; life dieng, and life without end, haue made our death a life. Death hath giuen vnto life a quickning, ỹ through death I being dead, may receiue life; and by death, I am rauiſhed with him which is aliue. I liue in him, other wiſe of my ſelf I am dead. And as concerning bodelie death, to me it is nothing, but a comming out of priſon: death is to me life, for through death, I am aliue. And as this mortall life filleth me full of care and ſorowe, ſo death yeldeth me content.

O what a godlie thing is it to die, that the ſoule may liue! For in deliuering hir from this mortall death, ſhe is deliuered from the death miſerable, and matched with hir moſt mightie louer. Is not then the ſoule blameleſſe, which faine would dy to haue life? Yes trulie, and ought to call death hir welbeloued friend. O ſweet death, pleaſant ſorowe, mightie king, deliuering from all wickednes! O Lord, thoſe which truſt in thee, and in thy death, are mortified by the hope they haue in thy paſſion.

Thus with a ſweet ſleepe doſt thou put them out of that death, which cauſeth manie to lament. O how happie is the ſame ſleepe vnto him, which when he awaketh, doth find through thy death, life euerlaſting! For death is none other thing to a Chriſtian man, but a libertie or deliuerance from his mortall band: and the death which is fearefull to the wicked, is pleaſant and acceptable to them that are good, bicauſe that death through death is deſtroied.

Therefore my God, if I were rightlie taught, I ſhould call death life, the end of labour, and beginning of euerlaſting ioie. For I knowe that long life doth let me from the ſight of thee. O death come and doe thine office on me, that I may ſee my ſpouſe: or elſe ſweet loue, tranſforme me in thee, and then ſhall I the better tarie the comming of death! O ſweet Lord, let me die, that I may liue with thee! For there is none other that can deliuer me, but thou onelie. O my Sauiour, through faith I am planted and ioined with thee. O what vnion is this, ſith that through faith I am aſſured to thee, and may call thee father, brother, ſonne, and huſband!

O my father! what paternitie? O my brother! what fraternitie? O my child! what delectation? O my ſpouſe! what coniunction is this? A father full of humilitie, a brother hauing our ſimilitude, a ſonne engendred

gendred through faith and loue, a husband louing and relæuing in all extremitie. But whom dost thou loue? Alas, it is she whom thou hast withdrawne from the snare, wherin through malice she was bound, and hast put hir in place, name, and office of a daughter, sister, mother, and wife. O my Sauiour, it is a great sauour of swætnesse, right pleasant, and delectable; when a soule after the hearing of thy word, shall cal thee without feare, his father, his brother, child and spouse: such a soule doubtlesse may continuallie burne in loue.

Is there anie loue, vnlesse it be this maner of loue, but it hath some euill condition? Is there anie pleasure to be hereto compared? Is there anie honour to this, but may be accounted shame? Yea, is there anie profit equall to this? Moreouer to conclude, is there any thing, that I could more earnestlie loue? Alas no. For he that vnfeinedlie loueth God, reputeth all these things wordlie, of lesse valure than the dunghill. Pleasure, profit, and honour of this world, are all but vanitie and trifles vnto him which hath found God. Such loue is so profitable, honourable, & abundant in grace, that I dare saie, she onlie sufficeth the hart of a godlie soule, and yældeth hir so constant, that she neuer desireth, or would haue other. For whosoeuer hath God, as he ought to be had, accounteth all other things superfluous or vaine.

Now thanked be my Lord, and my father; through faith I haue gotten the same loue: wherfore I ought to be satisfied and content. Now haue I thee my father, for defence of my wanton foolishnes, and my long youth. Now haue I thee my brother, for to succour my sorowes, wherein I find no end. Now haue I thee my sonne, for my fæble age, as an onlie staie. Now haue I thee a true and faithfull husband, for the satisfieng of my whole hart. And now, sith I haue thee, I will, and do forsake all them that are in the world, holding thee

fast,

fast, that thou maiest no more escape me. Seeing now that I haue possessed thee, I will look vpon none other thing, that might keepe me backe, from the beholding of thy diuinitie. Seeing that I do heare thee, I will heare nothing that letteth me from the fruition of thy voice. Seeing that I may frelie talke with thee, I will common with none other. Seeing it pleaseth thee to put me so neere thee, I will rather die, than to touch anie other: and seeing I serue thee, I will serue none other. Seeing that thou hast ioined thy hart with mine, if it depart from thee, let it be punished for euer. For the departing from thy loue is harder than any damnation. I do not feare the paine of ten thousand hels, as I do feare the once losing of thee.

Alas my God, my Father, and Creator, do not thou suffer that the enimie, inuenter of all sinne, haue anie power to make mee to lose thy presence. For whosoeuer shall feele the losse of thy loue, shall saie, he would rather be bound for euer in hell, than to feele the paine thereof one moment of time. O my Sauiour, do thou not permit, that euer I depart from thee againe; but that it may please thee, to put me in such a place, that my soule, through wantonnesse of sinne, be neuer separated from thy loue.

## The sixt Chapter, *Of the longing of the soule, by death to* feede with Christ.

IN this world I can not perfectlie haue this my desire; which thing maketh me feruentlie to desire the departing from this bodie of sinne, not fearing death, nor anie of hir instruments. For what feare ought I to haue of my God, which through loue offered himselfe, and suffered death, not of debt, or dutie; but

but onlie bicause he would, for my sake, vnder the power of mortall death: Now is Jesus dead, in whom we are all dead, and through his death we all shall liue: I meane those, which through faith are partakers of his passion. For euen as the death, before the great mysterie of the crosse, was hard to euerie man, & there was no man but was feared therewith, considering the copulation of the bodie, and the soule, their order, loue, and agreement; so were their sorowes extreme, in departing of the one from the other.

But since it hath pleased the swæt Lambe to offer himselfe vpon the crosse, his great loue hath kindled a fire within the hart, so vehement, that euerie true belæuer estæmeth the passage of death but a plaie, or pastime, and so prouoketh other constantlie to die. And euen as the feare of death doth retrograde vs: so ought loue to giue vs a desire to die. For if true loue be vnfainedlie within the hart of man, he can fæle none other thing; bicause loue is so strong of it selfe, that she kæpeth all the room, and putteth out all other desires, suffering nothing there but God onlie. For wheresoeuer true and perfect loue is, there is remembred neither feare, nor sorowe: yet our owne pride to attaine honour, causeth vs to sæke death by manie strange waies. As if a man, to haue his foolish pleasure, putteth himselfe in ieopardie of life: if a merchant, to obtaine riches, doth danger himselfe somtime for a small value: if the thæfe, conceiuing of roberie, or murther, crueltie, or deceit, doth so blind a man, that he doubteth nothing the danger of death, neither yet misfortune, when he sæketh to aduenge himselfe, or doth any other euill: if the furie of sickneſſe, or the rankeneſſe of melancholie, causeth a man fiercelie to wish for death, or oftentimes to drowne, hang, or kill themselues. Such euils are sometimes so great, that they cause their pained patient to chose death for libertie. If it

so

so be then, that these paines full of euils and imperfections, cause them not to feare the hazard of death, but rather to thinke that death tarieth too long: alas, what ought true & laudable loue to do? What ought the loue of the eternall creature to wish? Should she stir a hart in such wise, that she being maistered with such affections, should feele none other thing in hir? Alas yea. For death is a pleasant thing to the soule, which is in loue with God, and esteemeth the passage easie, thorough the which she commeth out of prison. For the hard waie, where through she commeth, can be no let for hir to embrace hir husband. O my Sauiour, how good and pleasant is the same death, through whom I shall haue the end of all sorowes: & by whom I shall enioie thy sight without impediment, and be transformed into the likenesse of thy maiestie!

O death, through thy force I trust to haue such honour, as vpon my knæs with crieng and wæping I dailie do desire. Therefore come quicklie, and make an end of my sorowes. O happie daughters, right holie soules, ioined to the citie Jerusalem, open your eies, and with pitie looke vpon my desolation! I beseech you, that for me, and in my name, ye do shew vnto my dære and best beloued, my God, my friend, & my King, how that euerie houre of the daie I do languish for his presence. O swæt death, come vnto me, and louinglie bring me vnto my Lord God. O death, where is now thy sting and dart? Alas, are they banished from mine eies? Is not rigour changed into swætnesse, seeing that for my sake, my friend did suffer vpon the crosse, whose death doth so encourage me, that death I wish to followe him?

The

## The seuenth Chapter,

*Of the trust the soule hath in the merits of hir Redeemer, against the dread of hell and desperation.*

SIth then that death is so pleasant to me, that it pleaseth me more than it feareth me; then ought I to feare nothing, but onlie the right iudgement of GOD. My sinnes with his iust ballance shall be weied, and all that I haue done, openlie shall be shewed: my thoughts and words shall be better knowne, than they were written in a roll. Wherefore I may not thinke, that charitie would offend iustice and truth. For certaine it is, whosoeuer liueth vnfaithfullie, shall be punished in euerlasting paine. For God is iust, and his iudgement righteous, and all that he doth is perfect in all things. What am I then, considering mine owne righteousnesse? A wretch and poore creature.

I knowe that all the works of iust men, are so full of imperfection, that afore God, they are more filthie than mire, or other vilenesse. What will it be then, concerning the sins which I haue committed, whereof I feele the burden importable? I can nothing else saie, but that I haue woon by them damnation. Is this the end? Shall despaire then be the comfort of my great ignorance? Alas my God, no? For the inuisible faith causeth me to beleeue, that all things, which are impossible to man, are possible vnto thee; so that thou dost conuert my worke, which is nothing, into some good worke of thine in me, which is speciallie faith. Then my Lord, who shall condemne me? Or what Iudge will damne me? Sith that thou, which art my Iudge, art also my father, my spouse, and my refuge. Alas, what father? Such as doth neuer condemne his child: but alwaies doth excuse and defend him.

him.

Then I perceiue to haue none other excuſer, but Jeſus Chriſt, which is my ſpouſe, and my redæmer, whoſe death hath reſtored me my loſt inheritance. For he made himſelfe my man of lawe, ſhewing his ſo worthie merits afore his father, wherewith my great debt is ſo aboundantlie recompenſed, that in iudgement it is nothing. O redæmer, here is a great loue: I find but few ſuch men of lawe. O ſweete Jeſus, it is to thee that I am a debtor, yet doeſt thou both praie and ſpeake for me. And moreouer, when thou doeſt ſee that I am poore, with the aboundance of thy goods thou doeſt paie my debts. O incomprehenſible ſea of all goodneſſe! O my deare father, doeſt thou vouchſafe to be my Judge, not willing the death of a ſinner? O Jeſus Chriſt crucifier and ſauiour of the ſoule, friend aboue all friends: thou being my man of law, didſt excuſe and ſpeake for me, where thou couldſt iuſtlie haue accuſed mee.

I feare no more therefore the crueltie of mine enimie, for the lawe by thee is ſatiſfied for all: the paiment is ſo made by my ſweete ſpouſe, that the lawe can aſke nothing of me, but it is paid by him. For as I beleeue, that he hath taken all my ſinnes vpon him, and hath giuen me in place of them his owne goodes in aboundance: ſo, O my Sauiour, thou preſenting thy vertues, doeſt content the lawe. And when ſhe will reproch me of my ſinnes, thou doeſt ſhew hir how willinglie, in thine owne fleſh, thou haſt taken the diſcharge of them, through the coniunction of our marriage. Alſo vpon the Croſſe, through thy paſſion, thou haſt made ſatiſfaction for it. Moreouer, thine onlie charitie hath giuen me this, that thou haſt for me deſerued. Therefore, ſeeing thy merite to be mine, the lawe can aſke nothing of me. Now then will I feare no more the iudgement, but with deſire, more than with perforce,

perforce, I will tarrie the time that I shall see my Iudge, and heare a iust iudgement of him.

I knowe that thy iudgement is iust, and that there is no fault therein, though mine infidelitie is worthie to suffer the cruelnesse of hell. For if I do onlie consider my deseruing, yet I can see nothing in it that can kepe me from the fire of hell. For true it is, that the torment of hell was prepared for the Diuell and his children. So if anie man haue set his minde, to be like to the Diuell, by sensuall appetite, then ought he, as the Diuell, to be paid with a like reward. But if a man through contemplation of the soule, do hold of thee, his Angell of counsell, vertue, and perfection, he is sure to obtaine heauen, which is a place of thy deseruing for him: then shall the wicked be punished, with the same punishment, which they ought to haue, to whom they haue ioined themselues. For sith they folowed Satan, they must enioie such place as is for him, and his Angels prepared.

Now I, considering the diuersitie of both the sorts, am little comforted in spirit by this. For I cannot denie, but that I am more like the Diuell, than the Angell of light: wherefore I feare and tremble. For as the Angell is pure and perfect, so am I vnpure and vnperfect, and am nothing like vnto him. But thus I confesse, that to the other I am so like in my dooings, and so accustomed in his waies, that of his paine and torment I ought to be partaker. For the cruell sinne which hath bound me in hell, is so great, and his force so strong, that it letteth nothing to come from it, neither feareth it the contrarie assault. But he, whose force lieth in this kind of strength, knoweth not how his strength goeth awaie, when a stronger than he commeth in place.

I could neuer yet see, that anie man by merite, or paines taking, could euer yet vanquish that hell, saue

onlie he, which did the great aſſault through his vn-ſpeakable charitie, when he humbled himſelfe to the croſſe, whereby he hath vanquiſhed and ouercome his enimie, and robbed hell of his power: ſo that now, it hath no more force and ſtrength to keepe that ſoule, which putteth hir truſt in God. Then beleeuing in the great ſtrength that my ſauiour hath, I do not ſet by hell and ſinne. For ſinne can haue no hold of me, vnles it be to ſhew how my God is mercifull, ſtrong, mightie, and a puiſſant vanquiſher of all the euils within my hart. If by ſinnes forgiueneſſe, is the glorie of my moſt louing ſauiour: then ought I alſo to beleeue, that my glorie is increaſed by his loue, and that I am planted and grafted in him.

His honour onlie doth honour all his, and his riches do replenish euerie one with his goods. Then death, hell, and ſinne are ouercome by him. O gluttonous hell! where is thy defence? Thou cruell villaine ſinne, where is thy tyrannous power? O Death! where is thy ſting, and victorie, which are ſo much ſpoken of? Inſtead of death, thou death giueſt me life, and ſo doeſt thou contrarie to thy will. Alſo, thou ſinne coueteſt to drawe each creature to damnation. Thou giueſt me a ladder, to reach thereby that godlie Citie Jeruſalem: yet wouldſt thou of thy curſed nature, that mine eternall maker ſhould loſe his creature: but through his loue and grace, the ſorie remembrance of thine vncomlineſſe, doth cauſe hir by repentance againe to come, and ſubmit hir ſelfe vnto God, whoſe inestimable goodneſſe cauſeth thee to loſe thy whole labour, which thou takeſt in hand. For the number that thou pretendeſt to haue, thou ſhalt not haue, becauſe that the comfortable ſhadowe of Chriſt his paſſion, is ſuch a mightie protection to the ſoule, that he needeth neither to doubt death, ſinne, nor hell. Is there anie thing then, that can pull me backe, if God be willing, through the

gift

gift of faith to drawe me to him: I meane such a faith, as we must needes haue, to obtaine the high graces from aboue: and also such a faith, as through charitie doth ioine the humble seruant to his maker. Now I being ioined vnto him, ought to haue no feare of trauell, paine, nor sorowe. For whosoeuer doth willinglie suffer anie maner of death, paine, or sorowe, for the truth, as Christ did, he shall feele in such torment, great comfort & consolation for his soule: knowing all this, I my self am weake, yet with God I am right strong.

Through his comfort I may do all things, and his loue is so constant, and permanent, that it varieth not for anie worldlie thing. Who can then withdrawe me from his grace? Surelie the great height of heauen, the depth of hell, the breadth of the whole earth, neither death, nor sinne, which dailie doth warre against me, can separate me one minute from the great loue and charitie, that my heauenlie father, through Iesus Christ, hath vnto me. His goodnesse is such, that he loueth me, which hath not all times loued him; and if I now loue him, then shall I feele his loue increase in me. But because my loue is not a worthie loue to him, I desire his loue to be mine, which I feele such as it were mine owne: his desire is to loue, and his loue inflameth my hart with a heauenlie loue.

And through such loue, he findeth himselfe, that his owne deede yeldeth him well content, and not my loue or strength: thus contenting himselfe, his loue doth more increase in me, than I can of him desire.

## The eight Chapter,

*Of the incomprehensible loue of Christ to the sin-*full soule: and benefits that come of a true faith.

O True louer, the fountaine or wellspring of all charitie, and onlie purse of the heauenlie treasure! Ought I to thinke, or dare I saie what

thou art? May I write, or can anie mortall man comprehend thy goodneſſe, or loue? And if thou print in mans hart, can he expreſſe it? No ſurelie. For the capacitie of man cannot comprehend the vnmeaſurable goodneſſes which are in thee. For naturall reaſon doth ſhew vs, how there is no compariſon betweene an eternall and a mortall thing: but when through loue the mortall is ioined with the eternall, the mortall thing is ſo filled with the eternall, that it cannot find the end therof: for it hath more good thereby, than it can conteine or hold. Therfore doth man thinke, which hath one ſparke of the loue of God, that he hath all the world therewith: euen as we ſee the Sunne, with one onlie ſparke of his light, doth blinde the eie, and yet doth he withhold from it his great light. If then you ſhould aſke the eie, what it hath ſeene, he would ſaie, that it hath beholden the whole brightnes of the ſame. Neuertheleſſe, he is ſo content, that it ſeemeth vnto him as though he had ſo much light as the Sunne conteineth, which if he had more than the ſaid ſparke, he were not able to ſuffer it. Euen ſo the ſoule, which through faith doth feele one ſparke of the loue of God, doth finde therewith the heate ſo great and marueilous, ſo ſweet and delicious, that it is impoſſible to hir to declare what thing the ſame loue is. For the little thereof, that ſhe hath felt, doth yeeld hir mind ſatisfied, and yet deſiring more, whereof ſhe hath ynough: thus doth ſhe liue, languiſhing and ſighing in hir ſelfe.

The hart that doth feele that he hath receiued too much, hath conceiued ſuch a deſire in this too much, that he alwaies deſireth to receiue the thing which he cannot haue, neither is he worthie to receiue it. He knoweth not the good that he hath alreadie to be vnſpeakable, yet would he haue more of that, whereof he cannot skill: trulie he cannot feele or thinke the good which is in him. Then lieth it not in my power, to tell what

what thing the loue of God is, sith I haue no knowledge of the feruentnesse thereof. He that thinketh to haue all this loue within his hart, can not trulie declare what thing it is: happie is he therefore which hath such aboundance of this loue, that he may saie, My God, I haue ynough of it.

He which hath this loue within him, dare not much boast thereof, least in much speaking he do lose it, vnlesse he do it, to edifie his neighbour to saluation. The impossibilitie then of the declaration of this loue, shall make me hold my peace. For there is no sainct so perfect, if he will speake of the loue of the high God, of his goodnes, sweetnes, graces, and of all things else, which pertaine to him, but loking a lowe, shall find himselfe vnworthy, and so stop his mouth. I then, a worme of the earth, lesse than nothing, ought to cease, and not to speake of the incomparable highnesse of this loue: yet were it too much vnkindnesse to be noted in me, if I had written nothing, hauing that done vnto me, which would satisfie a much better wit than mine is. For hee that would hide the goodnesse of God, so good a maister, should commit a sin worthie to be punished with euerlasting paine.

Therefore come O happie Paule, which hast tasted so much of the same sweet honnie, beeing blind for the space of three daies, and rapt vp into the third heauen, and satisfie (I beseech thee) mine ignorance, and tell me what in such vision thou hast seene? Harken then what he saith. O the vnspeakable highnes of the aboundant riches or treasure, both of the wisdome and knowledge of God! How incomprehensible are his iudgements, and how vnsearchable are his waies vnto our weake wits? O holie Paule, thy words cause me much to maruell, that thou hauing knowledge, and so heauenlie secrets, wouldest speake no further in them. At the least yet tell thou me, what thing I may hope to

haue, throgh ſuch godlie loue, as grace hath wrought in me; and I will giue eare vnto thy words: neither hath the eie ſeene, nor yet the eare heard, neither yet hath it euer entred into the hart of man, what GOD hath prepared for them that loue him. O bleſſed Paul, all this yet that thou haſt ſaid, is for none other purpoſe, but to prouoke me earneſtlie to loue, willing me by thy words to thinke, that thou canſt none otherwiſe declare of it, and ſo giue mine hart to patience, and hope of that thing, which neuer man yet could ſee, or yet deſerue, although manie through loue haue died.

O excellent gift of faith, whereof ſo much good commeth, that it cauſeth man to poſſeſſe the things which he can not comprehend! For faith, ioined with truth, bringeth forth hope, whereby perfect charitie is engendred: and charitie is God, as witneſſeth the Apoſtle. If we haue charitie, then haue we alſo God therewith, and then is God in vs, and we in him; and all this commeth of the benefit of faith. For he dwelleth in all men, which haue true faith. Thus haue we a greater treaſure than we can tell of, nor yet anie man expreſſe vnto vs.

Now to conclude, ſith that ſo great an Apoſtle, as is S. Paule, will ſpeake no further of God, and his inestimable loue; I will (according to his righteous example and doctrine) hold my peace and be ſtill, following neuertheleſſe his teachings. Notwithſtanding, though herein I acknowledge my ſelfe but earth and duſt, yet may I not faile to yeeld thanks to mine eternall, and liuing God, for ſuch great graces and benefits, as it hath pleaſed him to giue me. Vnto that euerlaſting King of heauen, immortall, inuiſible, incomprehenſible, mightie and wiſe, onlie to him be all honour, praiſe, glorie, magnificence and loue, for euer and euer: Amen.

¶ Theſe

¶ Theſe foure clauſes or texts of Scripture, *are added to the worke by the* Queenes Maieſtie.

*Eccleſiaſticus.25, verſe.17.*

THere is not a more wicked head, than the head of a Serpent: and there is no wrath aboue the wrath of a woman.

But he that hath gotten a vertuous woman, hath gotten a goodlie poſſeſſion: she is vnto him an helpe and piller, wherevpon he reſteth.

It were better to dwell with a Lion and Dragon, than to keepe houſe with a wicked woman.

*Eccleſiaſticus.7, verſe.19.*

Yet depart not from a diſcreete and good woman, that is fallen to thee for thy portion in the feare of the Lord: for the gift of hir honeſtie is aboue gold.

¶ *The Chriſtian praiers of our Souereigne* Ladie Queene Elizabeth, which hir grace *made in the time of hir trouble, and im-* priſonment in the Tower, and af- *ter hir Coronation.*

HElpe me now, O God, for I haue none other friends but thee alone. And ſuffer mee not (I beſeech thee) to build my foundation vpon the ſands: but vpon the rocke, where-

by all blasts of blustering weather may haue no power against mee, Amen.

*Another praier made by hir Maiestie, when she was in* great feare and doubt of death, by murther.

GRant, O God, that the wicked may haue no power to hurt or betraie me; neither suffer anie such treason and wickednesse to proceed against me. For thou, O God, canst mollifie all such tyrannous harts, and disappoint all such cruell purposes. And I beseech thee to heare me thy creature which am thy seruant, and at thy commandement, trusting by thy grace euer so to remaine, Amen.

*Another praier and thankesgiuing made by hir* grace, as she rode in hir Chariot from the *Tower, to be crowned Queene at* Westminster.

O Lord almightie, and euerlasting God, I giue thee most hartie thanks, that thou hast beene so mercifull vnto me, as to spare mee, to behold this ioifull daie. And I acknowledge, that thou hast dealt as woonderfully with me, as thou didst with thy true and faithfull seruant Daniel the Prophet, whom thou deliueredst out of the den from the crueltie of the greedie raging lions: euen so was I ouerwhelmed, and onelie by thee deliuered. To thee therfore be onlie thanks, honour and praise for euer and euer,

*Amen.*

The rest of the praiers belonging to hir Maiestie to vse, are to be found in the beginning of the third Lampe.

# WILLIAM CICILL hauing *taken much profit by the reading of this* Treatiſe following, wisheth vnto euerie *Chriſtian by the reading thereof* like profit with increaſe *from GOD.*

MOſt gentle and Chriſtian Reader, if matters ſhould bee rather confirmed by their reporters, than the reports warranted by the matters, I might iuſtlie bewaile our time, wherin euill deeds be well worded, and good acts euill cleaped. But ſincere truth is, that things be not good for their praiſes; but be praiſed for their goodneſſe. I doo not mooue thee to like this Chriſtan Treatiſe, bicauſe I haue mind to praiſe it; but I exhort thee to mind it, and for the goodnes thou ſhalt allow it, for whoſe liking I labour not to obteine, onelie moued by mine example, their iudgement I regard, chieflie confirmed by the matter. Trulie our time is ſo diſpoſed to grant good names to euill fruits, and excellent termes to meane works, that neither can good deeds enioie their due names being defrauded by the euill, neither excellent works can poſſeſſe their woorthie termes, being foreſtalled by the meane: inſomuch that men ſeeke rather how much they can, than how much they ought to ſaie, inclining more to their pleaſure, than to their iudgement, and to ſhew themſelues rather eloquent, than the matter good: ſo that neither the goodnes of the cauſe can mooue them to ſaie more, neither the euilnes leſſe. For if the excellencie of

this Christian contemplation, either for the goodnes herein to maruell appearing, either for the profit herevpon to the Reader ensuing, should be with due commendation followed, I of necessitie should either trauell to find out new words, the old being anticipated by euill matters, or wish that the common speech of praising were spared vntill conuenient matters were found to spend it: such is the plentie of praising, and scarsenes of deseruing.

Wherefore lacking the maner in words, and not the matter in deed of high commendation, I am compelled to keepe in my iudgment with silence, trusting whom my report could not haue moued to like this present Treatise, the woorthinesse of the matter shall compell to giue it honour.

Anie earthlie man would soone be stirred to see some mysterie of magike, or practise of Alchumie, or perchance some inchantment of elements; but thou which art christened, hast here a woonderfull mysterie of the mercie of God; a heauenlie practise of regeneration; a spirituall inchantment of the grace of God. If ioie and triumph be shewed when a kings child is borne to the world; what ioie is sufficient when Gods child is regenerated from heauen? The one is flesh, which is borne of flesh; the other is spirit, which is borne of spirit. The one also shall wither like the grasse of the earth in short time; the other shall liue in heauen beyond all time. If the finding of one lost sheepe be more ioifull, than the hauing of ninetie and nine; what ioie is it to consider the returne of a straie child of almightie God, whose returne teacheth the ninetie and nine to come to their fold? Euen such cause of ioie is this, that the Angels in heauen take comfort herein. Be thou therefore ioifull when a noble child is newlie borne; shew thy selfe glad when the lost sheepe hath wonne the whole flocke: be thou not sad, wherein Angels reioise.

Here maist thou see one, if the kind may moue thee, a woman; if degree may prouoke thee, a woman of high estate; by birth, made noble; by marriage, most noble; by wisedome, godlie; by a mightie King, an excellent Queene; by a famous HENRIE, a renowmed KATHERINE; a wife to him that was a King to Realmes: refusing the world, wherein she was lost, to obtaine heauen, wherein she may be saued: abhorring sinne, which made hir bound, to receiue grace, whereby she may be free: despising flesh the cause

of

of corruption, to put on the spirit the cause of sanctification: forsaking ignorance wherein she was blind, to come to knowledge, whereby she may see: remouing superstition, wherewith she was smothered, to imbrace true religion, wherewith she may reuiue.

The fruit of this Treatise (good Reader) is thine amendment: this onelie had, the writer is satisfied. This good Ladie thought no shame to detest hir sinne, to obteine remission; no vilenes, to become nothing; to be a member of him, which is all things in all; no follie to forget the wisedome of the world, to learne the simplicitie of the Gospell at the last; no displeasantnesse to submit hir selfe to the schoole of the crosse, the learning of the *Crucifix*, the booke of our redemption; the verie absolute librarie of Gods mercie and wisedome. This waie thought she hir honour increased, and hir state permanent, to make hir earthlie honour heauenlie, and neglect the transitorie for the euerlasting.

Of this I would thee warned, that the profit may ensue. These great mysteries and graces be not well perceiued, except they be surelie studied; neither be they perfectlie studied, except they be diligentlie practised; neither profitablie practised, without amendment. See and learne hereby what she hath doone, then maist thou practise, and amend that thou canst doo: so shalt thou practise with ease, hauing a guide, and amend with profit, hauing a zeale. It is easier to see these, than to learne: begin at the easiest to come to the harder; see thou hir confession, that thou maiest learne hir repentance; practise hir perseuerance, that thou maiest haue like amendment; despise thy selfe in eschewing vice, that thou maiest please God in asking grace: let not shame hinder the confession, which hindered not the offense. Be thou sure if we knowledge our sinnes, God is faithfull to forgiue vs, and to clense vs from all vnrighteousnes. Obeie the Prophets saieng; *Declare thy waies to the Lord.*

Thus far thou maist learne to knowe thy selfe; next this be thou as diligent to releeue thy selfe in Gods mercie, as thou hast beene to reueale thy selfe in thine owne repentance. For God hath concluded all things vnder sinne, bicause he would haue mercie vpon all, who hath also borne our sinnes in his bodie vpon the tree, that we should be deliuered from sinne, and should liue vnto righteousnes, by whose stripes we be healed. Here is our anchor; here is our

shepheard;

shepheard; here we be made whole; here is our life, our redemption, our saluation and our blisse: let vs therefore now feed by this gratious Queenes example, & be not ashamed to become in confession Publicanes, since this noble Ladie will be no Pharisie.

And to all Ladies of estate I wish as earnest mind to followe our Queene in vertue, as in honour, that they might once appeare to prefer God before the world, and be honourable in religion, which now be honourable in vanities; so shall they, as in some vertuous Ladies of right high estate, it is with great comfort seene, taste of this freedome of remission of the euerlasting blisse, which exceedeth all thoughts and vnderstandings, and is prepared for the holie in spirit. For the which let vs with our intercession in holines and purenes of life, offer our selues to the heauenlie father an vndefiled host; to whom be eternall praise and glorie throughout the earth without end,

*Amen.*

The La-

# The Lamentation or Complaint of a *ſinner, made by the moſt vertuous and right* gratious Ladie Queene CATHERINE, be-*wailing the ignorance of hir blind life, led* in ſuperſtition: verie profitable to the *amendment of our liues.*

## The firſt Chapter, *Of an humble confeſsion of ſinnes to the* glorie of God.

WHEN I conſider, in the bethinking of mine euil and wretched former life, mine obſtinate, ſtonie, and vntractable heart, to haue ſo much exceeded in euilneſſe, that it hath not onelie neglected, yea contemned, & deſpiſed Gods holie precepts and commandements: but alſo imbraced, receiued, and eſtæmed vaine, fooliſh, and feined trifles, I am partlie by the hate I owe to ſinne, who hath reigned in me, and partlie by the loue I owe to all Chriſtians, whom I am content to edifie, euen with the example of mine owne ſhame, forced and conſtrained with my hart and words, to confeſſe and declare to the world, how ingrate, negligent, vnkind, and ſtubborne I haue bæne to God my Creator: and how beneficiall, mercifull, and gentle he hath bæn alwaies to me his creature, being ſuch a miſerable and wretched ſinner.

Trulie I haue taken no little ſmall thing vpon me, firſt to ſet forth my whole ſtubborneſſe, and contempt

in

in words, the which is incomprehensible in thought (as it is in the 12. Psalme) Who vnderstandeth his faults? Next this, to declare the excellent beneficence, mercie, and goodnesse of God, which is infinite, and vnmeasurable. Neither can all the words of Angels, and men, make relation thereof, as apperteineth to his most high goodnesse. Who is he that is not forced to confesse the same, if he consider what he hath receiued of God, & doth dailie receiue? Yea, if men would not acknowledge and confesse the same, the stones would crie it out. Trulie I am constrained and forced to speake and write thereof, to mine owne confusion and shame; but to the glorie and praise of God. For he, as a louing father, of most abundant and high goodnesse, hath heaped vpon me innumerable benefits: and I contrarie, haue heaped manifold sinnes, despising that which was good, holie, pleasant, and acceptable in his sight; and chosing that which was delicious, pleasant, and acceptable in my sight.

And no maruell it was that I so did. For I would not learne to knowe the Lord, and his waies; but loued darknesse better than light, yea darknesse seemed to me light. I embraced ignorance, as perfect knowledge; and knowledge seemed to me superfluous and vaine. I regarded little Gods word, but gaue my selfe to vanities, and shadowes of the world. I forsooke him in whom is all truth; and followed the vaine foolish imaginations of my hart. I would haue couered my sinnes with the pretence of holinesse: I called superstition godlie meaning, and true holinesse errour. The Lord did speake manie pleasant and sweet words vnto me, and I would not heare: he called me diuerslie, but through frowardnesse I would not answere.

Mine euils and miseries be so manie, and so great, that they can accuse me euen to my face. Oh how miserablie and wretchedlie am I confounded, when for the

the multitude and greatneſſe of my ſinnes I am compelled to accuſe my ſelfe! Was it not a maruellous vnkindneſſe, when God did ſpeake to me, and alſo call me, that I would not anſwere him? What man ſo called would not haue heard? Or what man hearing, would not haue anſwered? If an earthlie Prince had ſpoken, either called, I ſuppoſe there be none but would willinglie haue done both. Now therfore, what a wretch and caitife am I, that when the Prince of princes, the King of kings, did ſpeake manie pleaſant and gentle words vnto me, and alſo called me ſo manie and ſundrie times, that they can not be numbred: and yet, notwithſtanding theſe great ſignes and tokens of loue, I would not come vnto him, but hid my ſelfe out of his ſight, ſeeking manie crooked and bywaies, wherin I walked ſo long, that I had cleane loſt his ſight? And no maruell or wonder. For I had a blind guide called Ignorance, who dimmed ſo mine eies, that I could neuer perfectlie get anie ſight of the faire, godlie, ſtreight, and right waies of his doctrine: but continuallie trauelled vncomfortablie, in foule, wicked, crooked, and peruerſe waies. Yea, and bicauſe they were ſo much haunted of manie, I could not thinke, but that I walked in the perfect and right waie, hauing more regard to the number of the walkers, than to the order of the walking: beleeuing alſo moſt aſſuredly, with companie to haue walked to heauen, whereas I am moſt ſure they would haue brought me down to hell.

I forſooke the ſpirituall honouring of the true liuing God, and worſhipped viſible idols, and images made of mens hands, beleeuing by them to haue gotten heauen: yea, to ſaie the truth, I made a great idole of my ſelfe. For I loued my ſelfe better than God. And certainlie, looke how manie things are loued, or preferred in our harts before God, ſo manie are taken and eſteemed

med for idols, and false gods. Alas, how haue I violated this holie, pure, and most high precept and commandment of the loue of God: Which precept bindeth me to loue him with my whole hart, mind, force, strength and vnderstanding. And I, like vnto an euill, wicked, and disobedient child, haue giuen my will, power, and senses to the contrarie: making almost of euerie earthlie and carnall thing a god.

Furthermore, the bloud of Christ was not reputed by me, sufficient for to wash me from the filth of my sinnes; neither such waies as he had appointed by his word: but I sought for such riffraffe, as the Bishop of Rome hath planted in his tyrannie and kingdome, trusting with great confidence, by the vertue and holinesse of them, to receiue full remission of my sinnes. And so I did, as much as was in me, obfuscate and darken the great benefit of Christes passion; than the which no thought can conceiue ame thing of more value. There cannot be done so great an iniurie and displeasure to almightie God our father, as to tread vnder foote Christ, his onlie begotten and welbeloued sonne. All other sinnes in the world, gathered together in one, be not so heinous, and detestable in the sight of God. And no wonder. For in Christ crucified, God doth shewe himselfe most noble and glorious, euen an almightie God, and most louing father, in his onlie deare and chosen blessed sonne.

And therefore I count my selfe one of the most wicked and miserable sinners in the world, bicause I haue beene so much contrarie to Christ my sauiour. Saint Paule desired to knowe nothing but Christ crucified, after he had beene rapt into the third heauen, where he heard such secrets as were not conuenient & meete to vtter to men: but counted all his workes and doings as nothing, to win Christ. And I, most presumptuouslie thinking nothing of Christ crucified, went about

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to set forth mine owne righteousnesse, saieng with the proud Pharisie: God Lord I thanke thee, I am not like other men; I am none adulterer, nor fornicator: and so forth, with such like words of vaine glorie, extolling my selfe, and despising others, working as an hired seruant for wages, or else for reward: and not as a louing child, onlie for verie loue, without respect of wages or reward, as I ought to haue done. Neither did I consider, how beneficiall a father I had, who did shew me his charitie and mercie of his owne mere grace and goodnesse, that when I was most his enimie, he sent his onlie begotten and welbeloued sonne into this world of wretchednesse and miserie, to suffer most cruell and sharpe death for my redemption. But my hart was so stonie and hard, that this great benefit was neuer trulie and liuelie printed in my hart, although with my words it was oft rehearsed, thinking my selfe to be sufficientlie instructed in the same, and being in deede in blinde ignorance: and yet I stode so well in mine owne iudgement and opinion, that I thought it vaine to seeke the increase of my knowledge therein.

Paule calleth Christ the wisdome of God; and euen the same Christ was to me foolishnesse. My pride and blindnesse deceiued me, and the hardnesse of my hart withstode the groning of truth within it. Such were the fruits of my carnall and humane reasons, to haue rotten ignorance in price for ripe & seasonable knowledge: such also is the malice and wickednesse that possesseth the harts of men: such is the wisdome and pleasing of the flesh. I professed Christ in my baptisme, when I began to liue: but I swarued from him after baptisme, in continuance of my liuing; euen as the heathen which neuer had begun.

Christ was innocent and void of all sinne; and I wallowed in filthie sinne, and was free from no sinne.

Christ

Chriſt was obedient vnto his father, euen to the death of the croſſe; and I diſobedient and moſt ſtubborne, euen to the confuſion of truth. Chriſt was meeke and humble in hart, and I moſt proud and vaine-glorious. Chriſt deſpiſed the world, with all the vanities therof; and I make it my God, becauſe of the vanities. Chriſt came to ſerue his brethren; and I coueted to rule ouer them. Chriſt deſpiſed worldlie honour; and I much delighted to attaine the ſame. Chriſt loued the baſe and ſimple things of the world; and I eſteemed the moſt faire and pleaſant things. Chriſt loued pouertie; and I wealth. Chriſt was gentle and mercifull to the poore; and I hard-harted and vngentle. Chriſt praied for his enimies; and I hated mine. Chriſt reioiced in the conuerſion of ſinners; and I was not greeued to ſee their reuerſion to ſinne. By this declaration, all creatures may perceiue, how far I was from Chriſt, and without Chriſt; yea how contrarie to Chriſt, although I bare the name of a Chriſtian. Inſomuch that if anie man had ſaid I had beene without Chriſt, I would haue ſtiffelie denied and withſtode the ſame: and yet in deede I neither knew Chriſt, nor wherefore he came.

As concerning the effect and purpoſe of his comming, I had a certaine vaine and blind knowledge, both cold and dead, which may be had with all ſinne: as doth plainelie appeare by this my confeſſion and open declaration.

## The ſecond Chapter,

### *A lamentation of a ſinner, with hartie repentance in* faith to obtaine abſolution and remiſſion, through *the merits of Chriſt.*

WHat cauſe now haue I to lament, ſigh, and weepe for my life & time ſo euill ſpent? With how much humilitie and lowlineſſe ought I to come and knowledge my ſinnes to God, giuing

giuing him thanks, that it hath pleased him of his aboundant goodnesse, to giue me time of repentance. For I knowe my sinnes in the consideration of them, to be so greeuous, and in the number so exceeding, that I haue deserued verie often eternall damnation. And for the deferring of Gods wrath, so manifoldlie due, I must vncessantlie giue thanks to the mercie of God: beseeching also, that the same delaie of punishment cause not his plague to be the sorer, since mine owne conscience condemneth my former doings. But his mercie exceedeth all iniquitie. And if I should not thus hope, alas, what should I seeke for refuge and comfort? No mortall man is of power to help me; and for the multitude of my sinnes, I dare not lift vp mine eies to heauen, where the seate of iudgement is, I haue so much offended my God. What? Shall I fall in desperation? Naie, I will call vpon Christ the light of the world, the fountaine of life, the reliefe of all carefull consciences, the peacemaker betweene God and man, and the onlie health and comfort of all true repentant sinners.

He can by his almightie power saue me, and deliuer me out of this miserable state, and hath will by his mercie to saue euen the whole sin of the world. I haue no hope nor confidence in anie creature, neither in heauen nor earth; but in Christ my whole & onlie Sauiour. He came into the world to saue sinners, and to heale them that are sicke. For he said, The whole haue no need of the physician. Behold Lord, how I come to thee, a sinner sicke, and grieuouslie wounded: I aske not bread; but the crums that fall from the childrens table. Cast me not out of thy sight, although I haue deserued to be cast into hell fire.

If I should looke vpon my sinne, and not vpon thy mercie, I should despaire. For in my selfe I find nothing to saue me, but a dunghill of wickednesse to condemne

demne me. If I ſhould hope by mine owne ſtrength and power to come out of this maze of iniquitie and wickednesse, wherein I haue walked ſo long, I ſhould be deceiued. For I am ſo ignorant, blind, weake, and feeble; that I can not bring my ſelfe out of this intangled and wayward maze: but the more I ſeeke meanes & waies to winde my ſelfe out, the more I am wrapped and tangled therein.

So that I perceiue my ſtriuing therein to be hinderance, my trauell to be labour ſpent in going backe. It is the hand of the Lord that can and will bring me out of the endleſſe maze of death. For without I be preuented by the grace of the Lord, I can not aſke forgiuenesse, nor be repentant or ſorie for them. There is no man can auow, that Chriſt is the onlie Sauiour of the world, but by the holie Ghoſt: yea, as S. Paule ſaith, no man can ſaie, The Lord Ieſus, but by the holie Ghoſt. The ſpirit helpeth our infirmitie, and maketh continuall interceſſion for vs, with ſuch ſorowfull gronings as can not be expreſſed.

Therefore I will firſt require and praie the Lord, to giue me his holie ſpirit, to teach me to auow that Chriſt is the Sauiour of the world, and to vtter these words, The Lord Ieſus, and finallie to helpe mine infirmities, and to intercede or intreate for me. For I am moſt certaine and ſure, that no creature in heauen nor earth, is of power, or can by anie meane helpe me: but God, who is omnipotent, almightie, beneficiall, and mercifull, welwilling, and louing to all thoſe that call and put their whole confidence and truſt in him. And therefore I will ſeeke none other meanes nor aduocate, but Chriſtes holie ſpirit, who is onlie the aduocate and mediatour betweene GOD and man, to helpe and relæue mee.

The

The third Chapter,
*What true faith worketh in the ſoule*
of a ſinner.

BVt now, what maketh me ſo bold and hardie to preſume to come to the Lord with ſuch audacitie and boldneſſe, being ſo great a ſinner? Trulie nothing but his owne word. For he ſaith, Come to me all ye that labour, and are burdened, and I ſhall refreſh you. What gentle, mercifull, and comfortable words are theſe to all ſinners? Were he not a frantike, madde, beaſtlie, and foolish man, that would runne for aide, helpe, or refuge to anie other creature? What a moſt gratious, comfortable, and gentle saieng was this, with ſuch pleaſant and ſweete words to allure his verie enimies to come vnto him? Is there anie worldlie Prince or Magiſtrate, that would ſhew ſuch clemencie, and mercie, to their diſobedient & rebellious ſubiects, hauing offended them? I ſuppoſe they would not with ſuch words allure them, except it were to call them, whome they cannot take, and punish them being taken. But euen as Chriſt is Prince of princes, and Lord of lords: ſo his charitie and mercie exceedeth and ſurmounteth all others. Chriſt ſaith, If carnall fathers do giue good gifts to their children, when they aſke them, how much more ſhall your heauenlie father, being in ſubſtance all holie, and moſt highlie good, giue good gifts to all them that aſke him?

It is no ſmall nor little gift that I now require, neither thinke I my ſelfe worthie to receiue ſuch a noble gift, being ſo ingrate, vnkind, and wicked a child. But when I behold the benignitie, liberalitie, mercie, and goodneſſe of the Lord, I am encouraged, boldened, and ſtirred to aſke ſuch a noble gift. The Lord is ſo bountifull and liberall, that he will not haue vs ſatiſ-

fied and contented with one gift; neither to aſke ſimple and ſmall gifts: and therefore he promiſeth, and bindeth himſelfe by his word, to giue good and beneficiall gifts to all them that aſke him with true faith, without which nothing can be done acceptable or pleaſing to God. For faith is the foundation & ground of all other gifts, vertues, and graces: and therefore I will praie and ſaie: Lord increaſe my faith.

For this is the life euerlaſting, Lord, that I muſt beleeue thee to be the true God, and whom thou didſt ſend Jeſus Chriſt. By this faith I am aſſured, and by this aſſurance I feele the remiſſion of my ſins. This is it that maketh me bold, this is it that comforteth me: this is it that quencheth all deſpaire.

I knowe O my Lord, thine eies looke vpon my faith. S. Paule ſaith, We be iuſtified by faith in Chriſt, and not by the deeds of the lawe. For if righteouſnes come by the lawe, then Chriſt died in vaine. S. Paule meaneth not here, a dead, humane, and hiſtoricall faith, gotten by humane induſtrie: but a ſupernall, and liuelie faith, which worketh by charitie; as he himſelfe plainlie expreſſeth. This dignitie of faith is no derogation to good workes. For out of this faith ſpring all good workes: yet we may not impute to the worthineſſe of faith or workes, our iuſtification before God: but aſcribe and giue the worthineſſe of it, wholie to the merits of Chriſts paſſion, and refer and attribute the knowledge and perceiuing thereof, onlie to faith: whoſe verie, true, and onlie propertie it is, to take, apprehend, and hold faſt the promiſes of Gods mercie, the which maketh vs righteous: and to cauſe me continuallie to hope for the ſame mercie, and in loue to worke all maner of waies allowed in the Scripture, that I may be thankfull for the ſame.

Thus I feele my ſelfe to come (as it were) in a new garment before God; and now by his mercie, to be taken

ken iuſt and righteous, which of late without his mercie was ſinfull and wicked: and by faith to obteine his mercie, the which the vnfaithfull can not enioie. And although S. Iohn extolleth charitie in his Epiſtle, ſaieng that God is charitie, and he that dwelleth in charitie, dwelleth in God. Truelie charitie maketh men liue like Angels; and of the moſt furious, vnbrideled, and carnall men, maketh meeke lambes.

Yea, with how feruent a ſpirit ought I to call, crie, and praie to the Lord, to make his great charitie to burne and flame my hart, being ſtonie and euill affected, that it neuer would conceiue nor regard the great ineſtimable charitie and loue of God, in ſending his onlie begotten and deere beloued ſonne into this vale of miſerie, to ſuffer the moſt cruell and ſharpe death of the croſſe for my redemption: Yea I neuer had this vnſpeakeable, and moſt high charitie, and abundant loue of God printed and fired in my hart duelie, till it pleaſed God, of his meere grace, mercie, and pittie, to open mine eies, making me to ſee and behold with the eie of liuelie faith, Chriſt crucified, to be mine onelie Sauiour and redeemer. For then I began (and not before) to perceiue and ſee mine owne ignorance and blindneſſe: the cauſe thereof was, that I would not learne to knowe Chriſt my Sauiour and redeemer.

But when God, of his meere goodneſſe, had thus opened mine eies, and made me ſee and behold Chriſt, the wiſedome of God, the light of the world, with a ſupernaturall ſight of faith; all pleaſures, vanities, honor, riches, wealth, and aids of the world, began to ware bitter vnto me. Then I knew it was no illuſion of the diuell, nor falſe, ne humane doctrine I had receiued. When ſuch ſucceſſe came thereof, that I had in deteſtation and horrour that which I erſt ſo much loued and eſteemed: being of God forbidden that we ſhould loue the world, or the vaine pleaſures and ſhadowes

in the ſame: then began I to perceiue that Chriſt was my onlie Sauiour and redæmer; and the ſame doctrine to be all diuine, holie, heauenlie, and infuſed by grace into the harts of the faithfull, which neuer can be attained by humane doctrine, wit, nor reaſon, although they ſhould trauell and labour for the ſame, to the end of the world. Then began I to dwell in God by charitie, knowing by the louing charitie of God, in the remiſſion of my ſinnes, that God is charitie, as S. Iohn ſaith. So that of my faith (whereby I came to knowe God, and whereby it pleaſed God, euen becauſe I truſted in him, to iuſtifie me) ſprang this excellent charitie in my hart.

I thinke no leſſe, but manie will wonder and marueil at this my ſaieng, that I neuer knewe Chriſt for my Sauiour and redæmer, vntill this time. For many haue this opinion, ſaieng: Who knoweth not there is a Chriſt? Who being a Chriſtian doth not confeſſe him his Sauiour? And thus, beleeuing their dead, humane, hiſtoricall faith and knowledge (which they haue learned in their ſcholaſticall bookes) to be the true infuſed faith and knowledge of Chriſt, which may be had (as I ſaid before) with all ſinne, they vſe to ſaie, by their owne experience of themſelues, that their faith doth not iuſtifie them. And true it is, except they haue this faith, the which I haue declared here before, they ſhall neuer be iuſtified.

And yet it is not falſe, that by faith onlie I am ſure to be iuſtified. Euen this is the cauſe that ſo manie impugne this office and dutie of true faith, becauſe ſo manie lacke the true faith. And euen as the faithfull are forced to allow this true faith; ſo the vnfaithfull can in no wiſe probablie intreate thereof: the one feeling in himſelfe that he ſaith, the other hauing not in him for to ſaie.

I haue certeinlie no curious learning to defend this matter

matter withall, but a ſimple zeale, and earneſt loue to the truth inſpired of God, who promiſeth to powre his ſpirit vpon all fleſh, which I haue by the grace of God (whom I moſt humblie honour) felt in my ſelfe to be true.

## The fourth Chapter,

### *Of the great loue of God towards mankind, and of the inward* beholding of Chriſt crucified.

LEt vs therfore now, I praie you, by faith behold and conſider the great charitie & goodneſſe of God, in ſending his ſonne to ſuffer death for our redemption, when we were his mortall enimies, and after what ſort and maner he ſent him.

Firſt it is to be conſidered, yea to be vndoubtedlie, and with a perfect faith beleeued, that God ſent him to vs freelie. For he did giue him, and ſold him not. A more noble and rich gift he could not haue giuen. He ſent not a ſeruant or a friend, but his onlie ſonne ſo derelie beloued: not in delights, riches, and honours; but in croſſes, pouerties, and ſlanders: not as a Lord, but as a ſeruant, yea and in moſt vile and painefull paſſions, to waſh vs: not with water, but with his owne pretious bloud: not from mire, but from the puddle and filth of our iniquities. He hath giuen him, not to make vs poore; but to enrich vs with his diuine vertues, merits, and graces: yea, and in him he hath giuen vs all good things, and finallie himſelfe; and with ſuch great charitie, as can not be expreſſed.

Was it not a moſt high and abundant charitie of God, to ſend Chriſt to ſhed his bloud, to loſe honour, life, and all, for his enimies? Euen in the time, when he had done him moſt iniurie, he firſt ſhewed his charitie to vs, with ſuch flames of loue, that greater could not be ſhewed. God in Chriſt hath opened vnto vs, (al-

though we be weake and blind of our selues) that we may behold in this miserable estate, the great wisedome, goodnesse, and truth, with all the other godlie perfections, which be in Christ. Therefore inwardlie to behold Christ crucified vpon the crosse, is the best and godliest meditation that can be.

We may see also in Christ crucified, the beautie of the soule, better than in all the bookes of the world. For who that with a liuelie faith, seeth and feeleth in spirit, that Christ the sonne of God is dead for the satisfieng and purifieng of the soule, shall see, that his soule is appointed for the verie tabernacle and mansion of the inestimable and incomprehensible maiestie and honour of God. We see also in Christ crucified, how vaine and foolish the world is, and how that Christ being most wise despised the same. We see also how blind it is, because the same knoweth not Christ, but persecuteth him. We see also how vnkind the world is, by the killing of Christ, in the time he did shew it most fauour. How hard, and obstinate was it, that would not be mollified with so manie teares, such sweate, and so much bloudshead of the sonne of God, suffering with so great and high charitie?

Therefore he is now verie blind, that seeth not how vaine, foolish, false, ingrate, cruell, hard, wicked, and euill the world is. We may also in Christ crucified weigh our sinnes, as in a diuine ballance, how greeuous and how weightie they be, seeing they haue crucified Christ. For they would neuer haue beene counterpaised, but with the great and pretious weight of the bloud of the sonne of God. And therefore God, of his high goodnesse, determined that his blessed sonne should rather suffer bloudshead, than our sinnes should haue condemned vs. We shall neuer knowe our owne miserie and wretchednesse, but with the light of Christ crucified: Then we shall see our owne crueltie, when we

we feele his mercie; our owne vnrighteousnesse and iniquitie, when we see his righteousnes and holinesse. Therefore, to learne to knowe truelie our owne sinnes, is to studie in the booke of the Crucifixe, by continuall conuersation in faith: and to haue perfect and plentifull charitie, is to learne first by faith the charitie that is in God towards vs.

We may see also in Christ vpon the Crosse, how great the paines of hell, and how blessed the ioies of heauen be: and what a sharpe and painefull thing it shall be to them, that of that sweet, happie, and glorious ioie Christ shall be depriued. Then this Crucifixe is the booke, wherein God hath included all things, and hath most compendiouslie written therein all truth, profitable and necessarie for our saluation. Therefore let vs endeuour our selues to studie this booke, that we being lightened with the spirit of God, may giue him thanks for so great a benefit.

## The fift Chapter, *Of the glorious victories of Christ ouer* all enimies.

IF we looke further in this booke, we shall see Christs great victorie vpon the crosse, which was so noble and mightie, that there neuer was, neither shall be such. If the victorie and glorie of worldlie Princes were great, because they did ouercome great hostes of men: how much was Christes greater, which banquished not onelie the Prince of this world, but all the enimies of God; triumphing ouer persecution, iniuries, villanies, slanders, yea death, the world, sinne, and the diuell; and brought to confusion all carnall prudence?

The Princes of the world neuer did fight without the strength of the world: Christ contrarilie went to warre, euen against all the strength of the world. He

fought, as Dauid did with Golias, vnarmed of all humane wisdome and policie, and without all worldlie power and strength. Neuertheleſſe, he was fullie replenished and armed with the whole armour of the ſpirit. And in this one battell, he ouercame for euer all his enimies. There was neuer ſo glorious a ſpoile, neither a more rich and noble, than Chriſt was vpon the Croſſe, which deliuered all his elect from ſuch a ſharpe and miſerable captiuitie. He had in his battell manie ſtripes, yea and loſt his life, but his victorie was ſo much the greater. Therfore, when I looke vpon the ſonne of God with a ſupernaturall faith and light, ſo vnarmed, naked, giuen vp, and alone with humilitie, patience, liberalitie, modeſtie, gentleneſſe, and with all other his diuine vertues beating downe to the ground all Gods enimies, and making the ſoule of man ſo faire and beautifull: I am forced to ſaie, that his victorie and triumph was maruellous. And therefore Chriſt well deſerued to haue this noble title: IESVS OF NAZARETH, KING OF THE IEWES.

But if we will particularlie vnfold and ſee his great victories, let vs firſt behold how he ouercame ſinne, with his innocencie; & confounded pride, with his humilitie; quenched all worldlie loue, with his charitie; appeaſed the wrath of his father, with his mæekneſſe; and turned hatred into loue, with his ſo manie benefits and godlie zeale.

Chriſt hath not onlie ouercome ſinne, but rather he hath killed the ſame; in aſmuch as he hath ſatiſfied for it himſelfe, with the moſt holie ſacrifice and oblation of his pretious bodie, in ſuffering moſt bitter and cruell death. Alſo, after another ſort, that is, he giueth all thoſe that loue him, ſo much ſpirit, grace, vertue, and ſtrength, that they may reſiſt, impugne, and ouercome ſinne; and not conſent, neither ſuffer it to reigne in them. He hath alſo vanquiſhed ſinne, becauſe he hath taken

taken awaie the force of the same; that is, he hath cancelled the lawe, which was in euill men the occasion of sinne. Therefore sinne hath no power against them that are with the holie Ghost vnited to Christ: in them there is nothing worthie of damnation. And although the dregs of Adam do remaine, that is, our concupiscences, which in deede be sinnes: neuertheless, they be not imputed for sinnes, if we be trulie planted in Christ. It is true, that Christ might haue taken awaie all our immoderate affections: but hee hath left them for the great glorie of his father, and for his owne greater triumph. As for example. When a Prince fighteth with his enimies, which sometime had the souereigntie ouer his people, and subduing them, may kill them if he will: yet he preserueth and saueth them: and whereas they were Lords ouer his people, he maketh them after to serue, whome they before had ruled. Now in such a case, the Prince doth shew himselfe a greater conquerour, in that he hath made them, which were rulers, to obeie: and the subiects to be Lords ouer them, to whome they serued, than if he had vtterlie destroied them vpon the conquest. For now he leaueth continuall victorie to them whome he redeemed, whereas otherwise the occasion of victorie was taken awaie, where none were left to be the subiects. Euen so in like case, Christ hath left in vs these concupiscences, to the intent they should serue vs, to the exercise of our vertues; where first they did reigne ouer vs, to the exercise of our sinne. And it may be plainelie seene, that whereas first they were such impediments to vs, that we could not moue our selues towards God: now by Christ we haue so much strength, that notwithstanding the force of them, we may assuredlie walke to heauen. And although the children of God sometime do fall by frailtie into some sinne: yet that falling maketh them to humble themselues,

selues, and to reknowledge the goodnesse of God, and to come to him for refuge and helpe.

Likewise Christ, by his death, hath ouercome the Prince of diuels with all his hoast, and hath destroied them all. For as Paule saith, it is verified, that Christ should breake the Serpents head, prophesied by God. And although the diuell tempt vs, yet if by faith we be planted in Christ, we shall not perish, but rather by his temptation take great force and might. So it is euident, that the triumph, victorie, and glorie of Christ is the greater, hauing in such sort subdued the diuell; that whereas he was Prince and Lord of the world, holding all creatures in captiuitie: now Christ vseth him as an instrument to punish the wicked, and to exercise and make strong the elect of God in Christian warfare.

Christ likewise hath ouercome death in a more glorious manner (if it be possible:) because he hath not taken it awaie, but leauing vniuersallie all subiect to the same. He hath giuen so much vertue and spirit, that whereas afore we passed thereto with great feare, now we be bold through the spirit, for the sure hope of the resurrection, that we receiue it with ioie. It is now no more bitter, but sweete: no more feared, but desired: it is no death, but life.

And also it hath pleased God, that the infirmities and aduersities do remaine to the sight of the world: but the children of God are by Christ made so strong, righteous, whole, and sound, that the troubles of the world, be comforts of the spirit: the passions of the flesh, are medicines of the soule. For all maner things worke to their commoditie and profite. For they in spirit feele, that God their father doth gouerne them, and disposeth all things for their benefit: therefore they feele themselues sure. In persecution they are quiet and peacefull, in trouble they are without wee-

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rinesse, feares, anxieties, suspicions, miseries: and finallie all the good and euill of the world worketh to their commoditie.

Moreouer, they see that the triumph of Christ hath bene so great, that not onelie he hath subdued and vanquished all our enimies, and the power of them; but he hath ouerthrowne and vanquished them after such a sort, that all things serue to our helth. He might and could haue taken them all awaie, but where then should haue bene our victorie, palme, and crowne: For we dailie haue fights in the flesh, and by the succour of grace haue continuall victories ouer sinne: whereby we haue cause to glorifie God, that by his sonne hath weakened our enimie the diuell, and by his spirit giueth vs strength to vanquish his offspring.

So doo we knowledge dailie the great triumph of our Sauiour, & reioice in our owne fights; the which we can no wise impute to anie wisdome of this world; seeing sinne to increase by it. And where worldlie wisedome most gouerneth, there most sinne ruleth. For as the world is enimie to God, so also the wisdome therof is aduerse to God: and therefore Christ hath declared & discouered the same for foolishnesse. And although he could haue taken awaie all worldlie wisedome: yet he hath left it for his greater glorie, and triumph of his chosen vessels. For before, whereas it was our ruler against God: now by Christ we are serued of it for God, as of a slaue in worldlie things: albeit in supernaturall things the same is not to be vnderstood. And further, if at anie time men would impugne, and gainsaie vs, with the wisedome of the world: yet we haue by Christ so much supernaturall light of the truth, that we make a mocke of all those that repugne the truth.

Christ also vpon the crosse hath triumphed ouer the world. First, because he hath discouered the same to be naught:

naught: that whereas it was couered with the vaile of hypocrisie, and the vesture of morall vertues; Christ hath shewed, that in Gods sight the righteousnesse of the world is wickednesse: and he hath yelded witnes, that The works of men, not regenerated by him in faith, are euill: and so Christ hath iudged and condemned the world for naught. Furthermore, he hath giuen to all his so much light and spirit, that they knowe it, and dispraise the same: yea and tread it vnder their feet, with all vaine honours, dignities, & pleasures, not taking the faire promises, neither the offers which it doth present: naie, they rather make a scorne of them. And as for the threatnings and force of the world, they nothing feare.

Now therefore we may see how great the victorie and triumph of Christ is, who hath deliuered all those the father gaue him, from the power of the diuell, cancelling vpon the crosse the writing of our debts. For he hath deliuered vs from the condemnation of sinne, from the bondage of the lawe, from the feare of death, from the danger of the world, and from all euils in this life, and in the other to come. And he hath inriched vs, made vs noble, and most highlie happie, after such a glorious and triumphant waie, as can not with tongue be expressed: and therefore we are forced to saie, his triumph is maruellous.

It is also seene and knowne, that Christ is the true Messias. For he hath deliuered man from all euils, and by him man hath all goodnesse: so that he is the true Messias. Therefore all other helpers be but vaine, and counterfeited sauiours; seeing that by this our Messias Christ, wholie and onlie we be deliuered from all euils, and by him we haue all goodnesse. And that this is true, it is euident and cleare, because the verie true Christian, is a Christian by Christ. And the true Christian feeleth inwardlie by Christ, so much good-

goodnesse of God, that euen troublous life and death be sweet vnto him, and miseries happie. The true Christian by Christ is disburdened from the seruitude of the lawe, hauing the lawe of grace (grauen by the spirit) inhabiting his hart, and from sinne that reigned in him, from the power of the infernall spirits, from damnation, and from euerie euill: and is made a sonne of God, a brother of Christ, heire of heauen, and Lord of the world: so that in Christ and by Christ, he possesseth all good things.

But let vs knowe, that Christ yet fighteth in spirit in his elect vessels, and shall fight euen to the daie of iudgment: at which day shall that great enimie death be wholie destroied, and shall be no more. Then shall the children of God reioice on him, saieng: O death where is thy victorie and sting? There shall be then no more trouble nor sinne, naie rather, none euill: but heauen for the good, and hell for the wicked. Then shall wholie be discouered the victorie & triumph of Christ, who (after Paule) shall present vnto his father the kingdome, together with his chosen saued by him.

It was no little fauour towards his children, that Christ was chosen of God, to saue vs his elect, so highlie by the waie of the crosse. Paule calleth it a grace, and a most singular grace. We may well thinke, that he hauing beene to the world so valiant a captaine of God, was full of light, grace, vertue, and spirit: therefore he might iustlie saie: Consummatum est. We seeing then, that the triumph and victorie of our captaine Christ, is so maruellous, glorious, and noble, to the which warre we be appointed: let vs force our selues to folowe him, with bearing our crosse, that we may haue felowship with him in his kingdome.

The

## The ſixt Chapter,

*That we ought to ſubmit our ſelues to the ſchoole of the Croſſe:* and ſtill looke and learne in the booke of the Crucifix.

TRulie it may be moſt iuſtlie verified, that to behold Chriſt crucified, in ſpirit, is the beſt meditation that can be. I certeinlie neuer knew mine owne miſeries and wretchednes ſo well by booke, admonition, or learning; as I haue done by looking into the ſpirituall booke of the Crucifix. I lament much I haue paſſed ſo manie yeeres, not regarding that diuine booke: but I iudged, & thought my ſelfe to be well inſtructed in the ſame: whereas now I am of this opinion, that if God would ſuffer me to liue here a thouſand yeeres, and ſhould ſtudie continuallie in the ſame diuine booke, I ſhould not be filled with the contemplation thereof. Neither hold I my ſelfe contented, but alwaies haue a great deſire, to learne and ſtudie more therein. I neuer knewe mine owne wickednes, neither lamented for my ſinnes trulie, vntill the time God inſpired me with his grace, that I looked in this booke: then I began to ſee perfectlie, that mine owne power and ſtrength could not helpe me; and that I was in the Lords hand, euen as the claie is in the potters hand; then I began to crie and ſaie:

Alas Lord that euer I haue ſo wickedlie offended thee, being to me from the beginning ſo gratious and ſo good a father, and moſt ſpecialie now haſt declared and ſhewed thy goodneſſe vnto me, when in the time I haue done thee moſt iniurie, to call me, and alſo to make me knowe & take thee for my Sauior and redeemer. Such be the wonderfull workes of God to call ſinners to repentance, & to make them to take Chriſt his welbeloued ſonne for their Sauior: this is the gift of God, & of all Chriſtians to be required and deſired. For

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except this great benefit of Christ crucified be felt and fired surelie in mans hart, there can be no good worke done acceptable before God. For in Christ is all fulnesse of the Godhead, and in him are hid all the treasures of wisdome and knowledge. Euen he is the water of life, whereof whosoeuer shall drinke, he shall neuer more thirst; but it shall be in him a well of water, springing vp into euerlasting life. S. Paule saith, There is no damnation to them that are in Christ, which walke not after the flesh, but after the spirit. Moreouer he saith: If when we were enimies, we were reconciled to God, by the death of his son: much more, seeing we are reconciled, we shall be preserued by his death. It is no little or small benefit we haue receiued by Christ, if we consider what he hath done for vs, as I haue perfectlie declared heretofore. Wherefore I praie the Lord, that this great benefit of Christ crucified, may be stedfastlie fired & printed in all Christians harts, that they may be true louers of God, and worke as children for loue: and not as seruants, compelled with threatenings, or prouoked with hire.

The sincere and pure louers of God do embrace Christ, with such feruencie of spirit, that they reioice in hope, be bold in danger, suffer in aduersitie, continue in praier, blesse their persecutors. Further, they be not wise in their owne opinion, neither high minded in their prosperitie, neither abashed in their aduersitie: but humble and gentle alwaies to all men. For they knowe by their faith they are members all of one bodie, and that they haue possessed all one God, one faith, one baptisme, one ioie, and one saluation. If these pure and sincere louers of God were thicke sowne, there should not be so much contention and strife growing on the fields of our religion, as there is. Well, I shall praie to the Lord to take all contention and strife awaie, and that the sowers of sedition may haue mind

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to ceasse their labour, or to sowe it among the stones, and to haue grace to sowe gratious vertues, where they may both take roote, and bring forth fruit, with sending also a godlie vnitie and concord amongst all Christians, that we may serue the Lord in true holinesse of life.

## The seuenth Chapter,
## *A Christian bewailing of the miserable ignorance* and blindnesse of men.

THe example of good liuing is required of all Christians, but speciallie in the Ecclesiasticall pastors and shepheards. For they be called in scripture, Workemen with God, Disbursers of Gods secrets, The light of the world, The salt of the earth: at whose hands all other should take comfort in working, knowledge of Gods will, and light to become children of light, and taste of seasonable wisdome. They haue, or should haue the holie spirit, abundantlie to pronounce and set forth the word of God, in veritie and truth. If ignorance and blindnesse reigne amongst vs, they should with the truth of Gods word instruct and set vs in the truth, and direct vs in the waie of the Lord.

But thanks be giuen vnto the Lord, that hath now sent vs such a godlie and learned king, in these latter daies to reigne ouer vs, that with the vertue & force of Gods word, hath taken awaie the vailes and mists of errours, and brought vs to the knowledge of the truth, by the light of Gods word; which was so long hid, and kept vnder, that the people were nigh famished, and hungred for lacke of spirituall food. (Such was the charitie of the spirituall curats and shepheards.) But our Moses, and most godlie wise Gouernour and king, hath deliuered vs out of the captiuitie and bondage of Pharao. I meane by this Moses king Henrie the

the eight, my moſt ſouereigne fauourable Lord and huſband; one (if Moſes had figured anie mo than Chriſt) through the excellent grace of God, mæte to be an other expreſſed veritie of Moſes conqueſt ouer Pharao. And I meane by this Pharao the biſhop of Rome, who hath bæne, and is a greater perſecutor of all true Chriſtians, than euer was Pharao of the children of Iſrael. For he is a perſecutor of the Goſpell and grace, a ſetter forth of all ſuperſtition and counterfeit holineſſe, bringing manie ſoules to hell with his alchimie and counterfeit monie, deceiuing the poore ſoules vnder the pretence of holineſſe: but ſo much the greater ſhall be his damnation, bicauſe he deceiueth and robbeth vnder Chriſts mantell. The Lord kæpe and defend all men from his iuglings and ſleits, but ſpeciallie the poore, ſimple, and vnlearned ſoules. And this leſſon I would all men had of him, that when they begin to miſlike his doing, then onlie begin they to like God, and certeinlie not before.

As for the ſpirituall paſtors and ſhepherds, I thinke they will cleaue and sticke to the word of God, euen to the death; to vanquiſh all Gods enimies, if næde ſhall require: all reſpects of honour, dignitie, riches, welth, and their priuate commodities laid apart: following alſo the examples of Chriſt, and his choſen Apoſtles, in preaching and teaching ſincere and holeſome doctrine, and ſuch things as make for peace, with godly leſſons, wherewith they may edifie others: that euerie man may walke after his vocation, in holineſſe of life; in vnitie and concord: which vnitie is to be deſired of all true Chriſtians.

It is much to be lamented, the ſchiſmes, varieties, contentions and diſputations that haue bæne and are in the world, about Chriſtian religion, & no agræment nor concord of the ſame among the learned men. Trulie, the diuell hath bæne the ſower of the sæde of

sedition, and shall be the mainteiner of it, euen till Gods will be fulfilled. There is no war so cruell and euill as this. For the war with sword killeth but the bodies, and this slaieth manie soules. For the more vnlearned persons remaine confused, and almost euerie one beleeueth and worketh after his owne waie: and yet there is but one truth of Gods word, by the which we shall be saued. Happie be they that receiue it, and most vnhappie are they which neglect and persecute the same. For it shall be more easie for Sodom and Gomor at the daie of iudgement, than for them. And not without iust cause, if we consider the beneuolence, goodnesse, and mercie of God, who hath declared his charitie towards vs, greater, and more inestimable, than euer he did to the Hebrues. For they liued vnder shadowes and figures, and were bound to the lawe. And Christ (we being his greatest enimies) hath deliuered vs from the bondage of the lawe, and hath fulfilled all that was figured in their lawe, and also in their propheties, sheading his owne pretious bloud, to make vs the children of his father, and his brethren, and hath made vs free, setting vs in a godlie libertie: I meane not licence to sinne, as manie be glad to interpret the same, when as Christian libertie is godlie intreated of.

Trulie it is no good spirit that moueth men to find fault at euerie thing, and when things may be well taken, to peruert them into an euill sense and meaning. There be in the world manie speakers of holines and good works, but verie rare and seldome is declared which be the good and holie works. The works of the spirit be neuer almost spoken of, and therefore verie few knowe what they be. I am able to iustifie, the ignorance of the people to be great, not in this matter alone, but in manie other, the which were most necessarie for Christians to knowe. Because I haue had

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iuſt prooſe of the ſame, it maketh me thus much to ſaie, with no little ſorowe and greefe in my hart, for ſuch a miſerable ignorance and blindneſſe amongeſt the people.

I doubt not but we can ſaie all, Lord, Lord. But I feare, God may ſaie vnto vs; This people honoureth me with their lips, but their harts be far from me. God deſireth nothing but the hart, and ſaith, He will be worſhipped in ſpirit and truth. Chriſt condemned all hypocriſie and feigned holines, and taught ſincere, pure, and true godlineſſe: but we worſſe than frantike or blinde, will not followe Chriſts doctrine, but truſt to mens doctrines, iudgements, and ſaiengs, which dimmeth our eies, and ſo the blind leadeth the blind, and both fall into the dich. Trulie, in my ſimple and vnlearned iudgement, no mans doctrine is to be eſteemed or preferred like vnto Chriſts, and the Apoſtles; nor to be taught as a perfect and true doctrine, but euen as it doth accord & agree with the doctrine of the Goſpell.

But yet thoſe that be called ſpirituall paſtours (although they be moſt carnall, as it doth verie euidentlie and plainelie appeare by their fruites,) are ſo blinded with the loue of themſelues, and the world, that they extoll mens inuentions and doctrines, before the doctrine of the Goſpell. And when they be not able to mainteine their owne inuentions and doctrines, with anie iot of the ſcripture, then they moſt cruellie perſecute them that be contrarie to the ſame. Be ſuch the louers of Chriſt? Naie, naie: they be the louers of the wicked Mammon, neither regarding God nor his honour. For filthie lucre hath made them almoſt mad, but frantike they be doubtleſſe. Is not this miſerable ſtate of ſpirituall men in the world, much to be lamented of all good Chriſtians? But yet I cannot allowe, neither praiſe all kind of lamentation, but ſuch as may ſtand with Chriſtian charitie.

The eight Chapter,
*Of the fruites and rules of true Chriſtianitie for*
men to followe.

CHaritie ſuffereth long, and is gentle, enuieth not, vpbraideth no man, caſteth frowardlie no faults in mens teeth, but referreth all things to God: being angrie without ſinne, reforming others without ſlanders, carrieng euer a ſtore-houſe of mild words to pearce the ſtonie-harted men. I would all Chriſtians, that like as they haue profeſſed Chriſt, would ſo endeuour themſelues to followe him in godlie liuing. For we haue not put on Chriſt, to liue anie more to our ſelues, in the vanities, delightes, and pleaſures of the world, and the fleſh, ſuffering the concupiſcence and carnalitie of the fleſh to haue his full ſwinge. For we muſt walke after the ſpirit, and not after the fleſh. For the ſpirit is ſpirituall, and coueteth ſpirituall things: and the fleſh carnall, and deſireth carnall things. The men regenerate by Chriſt, deſpiſe the world, and all the vanities and pleaſures thereof. They be no louers of themſelues. For they feele how euill and infirme they be, not being able to do anie good thing, without the helpe of God, from whome they knowledge all goodneſſe to proceede.

They flatter not themſelues, with thinking euerie thing which ſhineth to the world, to be good and holie. For they knowe all externe and outward workes, be they neuer ſo glorious and faire to the world, may be done of the euill, as well as of the good. And therefore they haue in verie little eſtimation the outward ſhew of holineſſe, becauſe they be all ſpirituall, caſting vp their eies vpon heauenlie things: neither looking nor regarding the earthlie things, for they be to them vile and abiect. They haue alſo the ſimplicitie of the doue, and the policie of the ſerpent. For by ſimplicitie they

haue

haue a desire to do good to all men, and to hurt no man, no though they haue occasion giuen: and by policie they giue not nor ministeranie iust cause to anie man, whereby their doctrine might be reproued. They be not also as a reede shaken with euerie winde: but when they be blasted with the tempests and stormes of the world, then remaine they most firme, stable, and quiet, feeling in spirit, that God (as their best father) doth send and suffer all things for their benefit and commoditie. Christ is to them a rule, a line, an example of Christian life. They be neuer offended at anie thing, although occasion be ministred vnto them. For like as Christ, when Peter would haue withdrawne him from death, answered and said, Go backe from me Sathan, for thou offendest me: that is, As much as lieth in thee, thou giuest me occasion with thy words, to make me withdrawe my selfe from death, although I yelded not thereto. For this thy procurement can not extinguish the burning desire I haue, to shed my bloud for my chosen. Euen so the perfect men are neuer offended at anie thing. For although the world were full of sinne, they would not withdrawe themselues from doing of good, nor ware cold in the loue of the Lord. And much lesse they would be moued to do euill: yea rather, they be so much the more moued to do good.

The regenerated by Christ are neuer offended at the works of God, because they knowe by faith, that God doth all things well: and that he can not erre, neither for want of power, nor by ignorance, nor malice. For they knowe him to be almightie, and that he seeth all things, and is most aboundantlie good. They see and feele in spirit, that of that will most highlie perfect, can not but proceede most perfecte works. Likewise, they be not offended at the works of men. For if they bee good, they are moued by them to take occasion to

followe them, and to reknowledge the goodnes of God, with giuing of thanks, and praiſing his name dailie the more. But if they be indifferent, and ſuch as may be done with good and euill intents, they iudge the beſt part, thinking they may bee done to a good purpoſe, and ſo they bee edified. But if they bee ſo euill, that they can not bee taken in good part by anie meanes; yet they bee not offended, although occaſion bee giuen, naie rather they be edified, in aſmuch as they take occaſion to be better, though the contrarie bee miniſtred to them.

Then begin they to thinke and ſaie thus: If God had not preſerued me with his grace, I ſhould haue committed this ſin, and worſſe. O how much am I bound to confeſſe and knowledge the goodneſſe of God! They go alſo thinking and ſaieng further: He that hath ſinned, may be one of Gods elect: peraduenture the Lord hath ſuffered him to fall, to the intent he may the better knowe himſelfe. I knowe he is one of them that Chriſt hath ſhed his bloud for, and one of my Chriſtian brethren: trulie I will admoniſh and rebuke him; and in caſe I find him deſperate, I will comfort him, and ſhewe him the great goodneſſe and mercie of God, in Chriſt: and with godlie conſolations I will ſee if I can lift him vp. And thus ye may ſee, how the men regenerated by Chriſt, of euerie thing win and receiue fruit.

## The ninth Chapter,
### *Of the fruits of infidelitie, and offence of* weakelings.

AND contrariwiſe, the yonglings and vnperfect are offended at ſmall trifles, taking euerie thing in euill part, grudging and murmuring againſt their neighbor: and ſo much the more, as they ſhew themſelues feruent in their ſo doing, they are iudged of the blind world, and of themſelues great zeale-bearers to God. If this were the greateſt

greatest euill of these yonglings, it were not the most euill. But I feare they be so blind and ignorant, that they are offended also at good things, & iudge nothing good, but such as they embrace and esteeme to bee good, with murmuring against all such as followe not their waies. If there be anie of this sort, the Lord giue them the light of his truth, that they may increase and growe in godlie strength. I suppose, if such yonglings and vnperfect, had seene Christ and his Disciples eate meate with vnwashen hands, or not to haue fasted with the Pharisies, they would haue beene offended, seeing him a breaker of mens traditions. Their affections dispose their eies to see through other men, and they see nothing in themselues: where charitie, although it be most ful of eies to see the faults of others, whome it coueteth to amend, thinketh none euill, but discretlie and rightlie interpreteth all things, by the which more iustlie and trulie euerie thing is taken.

Now, these superstitious weaklings, if they had been conuersant with Christ, and seene him leade his life sometime with women, sometime with Samaritanes, with Publicanes, sinners, and with the Pharisies, they would haue murmured at him. Also, if they had seene Marie powre vpon Christ the pretious ointment, they would haue said with Iudas: This ointment might haue beene sold, and giuen to the powre. If they also had seene Christ with whips driue out of the Temple those that bought and sold, they would forthwith haue iudged Christ to haue beene troubled and moued with anger, and not by zeale of charitie. How would they haue beene offended, if they had seene him go to the Iewes feast, heale a sicke man vpon the sabboth daie, practise with the woman of Samaria, yea & shew vnto hir of his most diuine doctrine & life? They would haue taken occasion to haue hated & persecuted him, as the Scribes and Pharisies did: and euen so

should Christ the Sauiour of the world, haue beene to them an offence and ruine.

There be an other kind of little ones vnperfecte, which are offended after this sort and maner. As when they see one that is reputed and esteemed holie to commit sinne, forthwith they learne to do that, and worse, and ware cold in doing of good, and confirme themselues in euill: and then they excuse their wicked life, publishing the same with the slander of their neighbor. If anie man reproue them, they saie: Such a man did this, and worse. So it is euident, that such persons would denie Christ, if they sawe other men do the same. If they went to Rome, and sawe the enormities of the Prelates, which is said to reigne there among them, I doubt not, if they sawe one of them sinne, which were reputed and taken for holie, their faith should be lost; but not the faith of Christ, which they neuer possessed: but they should lose that humane opinion, which they had of the goodnesse of the Prelates. For, if they had the faith of Christ, the holie Ghost should be a witnes vnto them, the which should be mightie in them, that in case all the world would denie Christ, yet they would remaine firme and stable in the true faith.

The Pharisies also take occasion of the euill of others, to ware hautie and proud, taking themselues to be men of greater perfection than anie other; because of their vertue, euen as the Pharisie did, when he sawe the Publicans submission. And so they be offended with euerie little thing, iudging euill, murmuring against their neighbour, and for the same, they are of manie reputed and taken for the more holie and good: whereas in deed they be the more wicked. The most wicked persons are offended, euen at themselues. For at their little stabilitie in goodnesse, and of their delectable and euill life, they take occasion to despaire:

where

where they ought the more to commit themselues to God, asking mercie for their offences: and forthwith to giue thanks, that it hath pleased him of his goodnesse to suffer them so long a time.

But what nædeth it anie more to saie? The euill men are offended euen at the works of God, they see God suffer sinners, therefore thinke they, sinne displeaseth him not. And bicause they see not the good rewarded with riches, oftentimes they imagine, that God loueth them not. It seemeth to them God is parciall, bicause he hath elected some, and some reprowued. And therefore they saie, that the elected be sure of saluation, taking by that occasion to dow euill inough, saieng: Whatsoeuer God hath determined, shall be performed. If also they see the good men oppressed, and the euill men exalted, they iudge God vniust, taking occasion to liue euillie, saieng: Inasmuch as God fauoureth the naughtie men, let vs dow euill inough, to the intent he dow vs good. If then the wicked be offended euen at God, it is no woonder if they be offended at those that followe and walke in his paths and waies.

## The tenth Chapter,
### *Of carnall gospellers, by whose euill liuing Gods truth* is shamefullie slandered.

I Will now speake with great dolor and heauinesse in my hart, of a sort of people, which be in the world, that be called professors of the Gospell; and by their words dow declare and shew, they be much affected to the same. But I am afraid, some of them dow build vpon the sand; as Simon Magus did, making a weake foundation: I meane, they make not Christ their chiefest foundation, professing his doctrine, of a sincere, pure, and zealous mind; but either for bicause they would be called gospellers,

pellers, to procure some credit and good opinion of the true and verie fauourers of Christs doctrine, either to find out some carnall libertie, either to be contentious disputers, finders or rebukers of other mens faults, or else finallie to please and flatter the world. Such gospellers are an offence, and a slander to the word of God, and make the wicked to reioice & laugh at them, saieng: Behold I praie you their faire fruits. What charitie, what discretion, what godlinesse, holinesse, or puritie of life is among them? Be not they great auengers, foule gluttons, slanderers, backbiters, adulterers, fornicators, swearers, and blasphemers; yea and wallowe & tumble in all sinnes? These be the fruits of their doctrine.

And thus it may be seene, how the word of God is euill spoken of, through licentious and euill liuing: and yet the word of God is all holie, pure, sincere, and godlie, being the doctrine & occasion of all holie and pure liuing. It is the wicked that peruert all good things, into euill. For an euill tree can not bring forth good fruit. And when good seede is sowne in a barren and euill ground, it yeeldeth no good corne: and so it fareth by the word of God. For when it is heard and knowne of wicked men, it bringeth no good fruit: but when it is sowne in good ground, I meane the harts of good people, it bringeth forth good fruit abundantlie: so that the want & fault is in men, and not in the word of God. I praie God all men and women may haue grace to become meete tillage for the fruits of the Gospell, and to leaue onlie the iangling of it. For onlie speaking of the Gospell maketh not men good Christians, but good talkers, except their facts and workes agree with the same: so then their speech is good, bicause their harts be good. And euen as much talke of the word of God, without practising the same in our liuing, is euill & detestable in the sight of God: so it is a lamentable thing

to

to heare, how there bee manie in the world, that do not well digeſt the reading of ſcripture, and do commend and praiſe ignorance, and ſaie, that much knowledge of Gods word is the originall of all diſſention, ſciſmes, and contention; and maketh men hautie, proud, and preſumptuous, by reading of the ſame.

This maner of ſaieng is no leſſe than a plaine blaſphemie againſt the holie Ghoſt. For the ſpirit of God is the author of his word, and ſo the holie Ghoſt is made the author of euill, which is a moſt great blaſphemie, and (as the ſcripture ſaith) a ſinne that ſhall not bee forgiuen in this world, neither in the other to come. It were all our parts and duties, to procure and ſeeke all the waies and meanes poſſible, to haue more knowledge of Gods word ſet forth abroade in the world, & not allow ignorance, and diſcommend knowledge of Gods word, ſtopping the mouthes of the vnlearned with ſubtile and craftie perſuaſions of Philoſophie, and Sophiſtrie, whereof commeth no fruite, but a great perturbation of the mind to the ſimple & ignorant, not knowing which waie to turne them. For how is it not extreame wickedneſſe, to charge the holie ſanctified word of God with the offences of man? To alledge the ſcriptures to be perillous learning, becauſe certaine readers thereof fall into hereſies?

Theſe men might be inforced by this kind of argument, to forſake the vſe of fire, becauſe fire burneth their neighbours houſe: or to abſteine from meate and drinke, becauſe they ſee manie ſurfet. O blind hate! They ſlander God for mans offence, & excuſe the man whome they ſee offend; and blame the ſcripture, which they can not improue. Yea I haue heard of ſome, that haue verie well vnderſtood the Latin tongue, that when they haue heard learned men perſuade to the credite and beleefe of certaine vnwritten verities (as they call them) which bee not in ſcripture expreſſed, and

and yet taught as doctrine apoſtolike, and neceſſarie to bee beleeued; they haue beene of this opinion, that the learned men haue mo Epiſtles written by the Apoſtles of Chriſt, than wee haue abroad in the Canon of the old and new teſtament, or knowne of anie, but onlie to them of the Clergie. Which beleefe I did not a little lament in my hart to heare, that anie creature ſhould haue ſuch a blind ignorant opinion.

Some kind of ſimplicitie is to bee praiſed, but this ſimplicitie, without the veritie, I can neither praiſe nor allow. And thus it may bee ſeene, how wee that be vnlettered remaine confuſed, without God of his grace lighten our harts and minds with a heauenlie light and knowledge of his will. For wee be giuen of our ſelues to beleeue men better than God. I praie God ſend all learned men the ſpirit of God aboundantlie, that their doctrine may bring forth the fruits therof. I ſuppoſe there was neuer more neede of good doctrine to bee ſet forth in the world than now in this age. For the carnall children of Adam, bee ſo wiſe in their generation, that if it were poſſible, they would deceiue the children of light. The world loueth his owne, and therefore their facts and doings be highlie eſteemed of the world: but the children of God are hated, becauſe they bee not of the world. For their habitation is in heauen, and they do deſpiſe the world as a moſt vile ſlaue.

The fleſhlie children of Adam be ſo politike, ſubtile, craftie, and wiſe in their kind, that the elect ſhould bee illuded, if it were poſſible. For they are cloathed with Chriſts garment, in vtter appearance, with a faire ſhewe of all godlines, and holines in their words: but they haue ſo ſhorne, nopped, and turned Chriſts garment, and haue ſo diſguiſed themſelues, that the children of light beholding them with a ſpirituall eie, do accompt and take them for men which haue ſold their maiſters

maisters garment, and haue stolne a peece of euerie mans garment. Yet by their subtile art, and craftie wits, they haue so set those patches and peeces together, that they do make the blind world, and carnall men to beleeue, it is Christs verie mantell.

## The eleuenth Chapter,
### *Of the vertuous properties of Gods children: of whome* euerie one attendeth his vocation.

BUT the children of light knowe the contrarie: for they are led by the spirit of God, to the knowledge of the truth, and therefore they discerne and iudge all things right, and knowe from whence they come, euen from the bishop of Rome, and his members, the headspring of all pride, vaineglorie, ambition, hypocrisie, and feigned holines.

The children of God be not abashed, although the world hate them; they beleeue they are in the grace and fauour of God, and that he, as a best father, doth gouerne them in all things, putting awaie from them all vaine confidence and trust in their owne doings. For they knowe they can do nothing but sin of themselues. They bee not so foolish, and childish, not to giue God thanks for their election, which was before the beginning of the world. For they beleeue most surelie they bee of the chosen. For the holie Ghost doth witnes to their spirit, that they bee the children of God; and therefore they beleeue God better than man. They saie with Saint Paule, Who shall separate vs from the loue of God? Shall tribulation, anguish, persecution, hunger, nakednesse, perill, or sword? As it is written, For thy sake are we killed all daie long; and are counted as sheepe appointed to bee slaine: neuertheless, in all these things wee ouercome, through him that loueth vs. For I am sure, that neither death, nor life, neither Angels, nor rule; neither power, neither things

things present, neither things to come, neither quantitie or qualitie, neither anie creature, shall bee able to depart vs from the loue of God, which is in Christ Iesu our Lord.

They are not by this godlie faith presumptuouslie inflamed, nor by the same become they lose, idle, or slowe in doing of godlie workes, as carnall men deeme of them: so much the more feruent they be in doing most holie and pure workes, which God hath commanded them to walke in. They wander not in mens traditions and inuentions, leauing the most holie and pure precepts of God vndone, which they knowe they be bound to obserue and kæpe. Also they worke not like hirelings, for mæde, wages, or reward; but as louing children, without respect of lucre, gaine, or hire. They be in such libertie of spirit, and ioie so much in God, that their inward consolation can not be expressed with tongue. All feare of damnation is gone from them; for they haue put their whole hope of saluation in his hands, which will and can performe it; neither haue they anie post or piller to leane to, but God, and his smooth and vnwrinkled Church. For he is to them all in all things, and to him they leane, as a most sure square piller, in prosperitie and aduersitie, nothing doubting of his promises and couenants. For they beleeue most surelie they shall be fulfilled.

Also the children of God be not curious in searching the high mysteries of God, which be not meet for them to knowe: neither do go about with humane and carnall reasons to interpret Scripture, persuading men by their subtile wits, and carnall doctrine, that much knowledge of Scripture maketh men heretikes, without they temper it with humane doctrine, Sophistrie, Philosophie, and Logicke, wherewith to bee seduced according to the traditions of men, after the ordinances of the world, and not after Christ. S. Paul doth

doth moſt diligentlie admoniſh vs, which arts are not conuenient & mæt to be made checkmate with Scripture. For the Scriptures be ſo pure and holie, that no perfection can be added vnto them. For euen as fine gold doth excell all other mettals, ſo doth the word of God, all mens doctrines. I beſæch the Lord to ſend the learned and vnlearned ſuch abundance of his holie ſpirit, that they may obeie and obſerue the moſt ſincere and holie word of God, and ſhew the fruits thereof, which conſiſteth chieflie in charitie and godlie vnitie: that as we haue profeſſed one God, one faith, and one baptiſme; ſo we may be all of one mind, and one accord, putting awaie all biting and gnawing. For in backbiting, ſlandering, and miſ-reporting our Chriſtian brethren, we ſhew not our ſelues the Diſciples of Chriſt, whom we profeſſe. In him was moſt high charitie, humilitie and patience, ſuffering moſt patientlie all ignominie, rebukes, and ſlanders, praieng to his eternall father for his enimies with moſt perfect charitie; and in all things did remit his will to his fathers, as the Scripture doth witneſſe, when he praied in the Mount. A godlie example and leſſon for vs to followe at all times and ſeaſons, as well in proſperitie, as in aduerſitie; to haue no will but Gods will, committing and leauing to him all our cares and græfes, and to abandon all our policies and inuentions. For they be moſt vaine, and foolish, and indæd verie ſhadowes and dreames.

But we be yet ſo carnall and fleſhlie, that we run headlong like vnbrideled colts, without ſnaffle or bridle. If we had the loue of God printed in our harts, it would kæpe vs backe from running aſtraie. And vntill ſuch time as it pleaſe God to ſend vs this bit to hold vs in, we ſhall neuer run the right waie, although wæ ſpeake and talke neuer ſo much of God and his word. The true followers of Chriſts doctrine haue alwaies

a reſpect, and an eie to their vocation. If they be called to the miniſterie of Gods woꝛd, they pꝛeach and teach it ſincerelie, to the edifieng of others; and ſhew themſelues in their liuing, followers of the ſame. If they be maried men, hauing childꝛen and familie, they nouriſh and bꝛing them vp, without all bitterneſſe, and fierceneſſe, in the doctrine of the Lord, in all godlineſſe and vertue; committing the inſtruction of others, which apperteine not to their charge, to the reformation of God, and his miniſters, which chiefflie be Kings and Pꝛinces, bearing the ſwoꝛd euen foꝛ that purpoſe, to puniſh euill doers. If they be childꝛen, they honour their father and mother, knowing it to be Gods commandement, and that he hath thereto annered a pꝛomiſe of long life. If they be ſeruants, they obeie and ſerue their maiſters with all feare and reuerence, euen foꝛ the Lords ſake; neither with murmuring noꝛ grudging, but with a fræ hart and mind.

If they be huſbands, they loue their wiues, as their owne bodies, after the example as Chꝛiſt loued the congregation, and gaue himſelfe foꝛ it, to make it to him a ſpouſe without ſpot oꝛ wrinkle. If they be women maried, they learne of S. Paule to be obedient to their huſbands, and to kæpe ſilence in the congregation, and to learne of their huſbands at home. Alſo they weare ſuch apparell as becommeth holineſſe, & comlie vſage, with ſoberneſſe; not being accuſers oꝛ detractoꝛs, not giuen to much eating of delicate meats, and dꝛinking of wine; but they teach honeſt things, to make the yong women ſober minded, to loue their huſbands, to loue their childꝛen, to be diſcræt, chaſte, houſwifelie, good, and obedient vnto their huſbands: that the woꝛd of God be not euill ſpoken of. Uerelie, if all ſoꝛts of people would looke to their owne vocation, and oꝛdeine the ſame accoꝛding to Chꝛiſts doctrine, we ſhould not haue ſo many eies and eares to other mens faults

faults as we haue. For we be so busie and glad to find and espie out other mens doings, that we forget, and can haue no time to weigh & ponder our owne, which after the word of God we ought first to reforme: and then we shall the better helpe an other with the straw out of his eies.

But alas, we be so much giuen to loue and to flatter our selues, and so blinded with carnall affections, that we can see and perceiue no fault in our selues. And therfore it is a thing verie requisite and necessarie for vs, to praie all with one hart and mind to God, to giue vs an heauenlie light and knowledge of our owne miseries and calamities, that we may see them, and acknowledge them trulie before him.

## The twelfe Chapter,
### *The conclusion, with a Christian exhortation to the* amendement of life.

IF anie man shall be offended at this my lamenting the faults of men, which be in the world, fantasing with themselues, that I do it either of hatred or of malice, to anie sort or kind of people; verelie in so doing they shall do me great wrong. For I thanke God by his grace, I hate no creature; yea I would saie more to giue witnesse of my conscience, that neither life, honour, riches, neither whatsoeuer I possesse here, which appertaineth to mine owne priuate commoditie, be it neuer so deerlie beloued of mee, but most willinglie and gladlie I would leaue it, to win anie man to Christ, of what degree or sort soeuer he were. And yet is this nothing in comparison to the charitie that God hath shewed me, in sending Christ to die for me. No, if I had all the charitie of Angels, and Apostles, it should be but like a sparke of fire compared to a great heape of burning coales.

God knoweth of what intent and mind I haue lamented mine owne sinnes and faults to the world. I trust no bodie will iudge that I haue done it for praise or thanke of anie creature; since rather I might be ashamed, than reioice in rehearsall thereof. For if they knewe how little I estæme and weigh the praise of the world, that opinion were soone remoued and taken awaie. For I thanke God (by his grace) I knowe the world to be a blind iudge, and the praises therof vaine, and of little moment: and therefore I sæke not the praises of the same, neither to satisfie it none otherwise than I am taught by Christ to dw, according to christian charitie. I would to God we would all (when occasion doth serue) confesse our faults to the world, all respects of our owne commoditie laid apart. But alas, selfe-loue doth so much reigne among vs, that as I haue said before) we can not espie our owne faults. And although somtime we find our owne guilt, either we be fauourable to interpret it no sin: or else we be ashamed to confesse our selues thereof. Yea, and we be sore offended and græued, to heare our faults charitablie and godlie told vs of other, putting no difference betwæne charitable warning, & malicious accusing.

Trulie, if we sought Gods glorie, as we should dw in all things, we should not be ashamed to confesse our selues to digresse from Gods precepts and ordinances; when it is manifest we haue done, and dailie dw. I praie God our owne faults and dæds condemne vs not at the last daie, when euerie man shall be rewarded according to his dwings. Trulie, if we dw not redresse and amend our liuing, according to the doctrine of the Gospell; we shall receiue a terrible sentence of Christ the sonne of God, when he shall come to iudge and condemne all transgressours and breakers of his precepts and commandements; and to reward all his obedient and louing children. We shall haue no man

of

of lawe to make our plea for vs, neither can we haue the daie deferred, neither will the Iudge be corrupted with affection, bribes, or reward; neither will he heare anie excuse or delaie, neither shall this Saint or that Martyr helpe vs, be they neuer so holie; neither shall our ignorance saue vs from damnation. But yet wilfull blindnesse, and obstinate ignorance shall receiue greater punishment, and not without iust cause. Then shall it be knowne who hath walked in the darke. For all things shall appeere manifest before him. No mans deeds shall be hidden; no, neither words, nor thoughts. The poore and simple obseruers of Gods commandements shall be rewarded with euerlasting life, as obedient children to the heauenlie Father: and the transgressors, adders, and diminishers of the lawe of God, shall receiue eternall damnation for their iust reward. I beseech God we may escape this fearefull sentence, and be found such faithfull seruants, and louing children, that we may heare the happie, comfortable, and most ioifull sentence ordeined for the children of God, which is; Come hither ye blessed of my father, and receiue the kingdome of heauen, prepared for you before the beginning of the world. Unto the Father, the Sonne, and the holie Ghost, be all honour and glorie world without end, Amen.

¶ Alſo here followe godlie Praiers and *Meditations, wherein the mind is ſtirred,* patientlie to ſuffer all afflictions heere; to ſet at *naught the vaine proſperitie of the world: and* alwaie to long for euerlaſting felicitie: collected *out of holie works, by the moſt vertu-*ous and gratious Princeſſe KATHERINE, *Queene of England, France,* and Ireland.

*Coloſſians. 3, verſe. 1, 2.*

If ye be riſen againe with Chriſt, ſeeke the things which are aboue, where Chriſt ſitteth on the right hand of God.

Set your affection on things that are aboue: and not on things which are on the earth.

The firſt Chapter,
*Of praiers to performe Gods will in* patience.

MOſt benigne Lord Jeſu, grant me thy grace, that it may alwaie worke in mee, and perſeuere with me vnto the end.

Grant me, that I may euer deſire and will that, which is moſt pleaſant, and moſt acceptable to thee.

Thy will be my will, and my will be to followe alwaie thy will.

Let there be alwaie in me one will, and one deſire with thee, and that I haue no deſire to will, or not to will, but as thou wilt.

Lord, thou knoweſt what thing is moſt profitable, and moſt expedient for me.

Giue

Giue me therefore what thou wilt, as much as thou wilt, and when thou wilt.

Do with me what thou wilt, as it shall please thee, and as shall be most to thine honour.

Put me where thou wilt, and freelie do with me in all things after thy will.

Thy creature I am, and in thy hands, leade and turne me where thou wilt.

Lo, I am thy seruant, readie to all things that thou commandest. For I desire not to liue to my selfe, but to thee.

Lord Iesu, I praie thee grant me grace, that I neuer set my hart on the things of this world: but that all worldlie and carnall affections may vtterlie die, and be mortified in me.

Grant me aboue all things, that I may rest in thee, and fullie quiet and pacifie my hart in thee.

For thou Lord art the verie true peace of hart, and the perfect rest of the soule: & without thee all things be greuous and vnquiet.

My Lord Iesu, I beseech thee, be with me in euerie place, and at all times; and let it be to me a speciall solace, gladlie for thy loue to lacke all worldlie solace.

And if thou withdrawe thy comfort from me at any time, keepe me, O Lord, from desperation, and make me patientlie to abide thy will and ordinance.

O Lord Iesu, thy iudgments be righteous, and thy prouidence is much better for me, than all that I can imagine or deuise.

Wherfore do with me in all things as it shall please thee. For it may not be but well, all that thou dooest.

If thou wilt that I be in light, be thou blessed: if thou wilt that I be in darknesse, be thou also blessed.

If thou vouchsafe to comfort me, be thou highlie blessed: if thou wilt I liue in trouble, and without comfort, be thou likewise euer blessed.

Lord giue mee grace gladlie to suffer whatsoeuer thou wilt shall fall vpon me, and patientlie to take it at thy hand: good and bad, bitter and sweete, ioie and sorrowe: and for all things that shall befall vnto me, hartilie to thanke thee.

Keepe me Lord from sinne, and I shall then neither dread death, nor hell.

O what thanks ought I to giue vnto thee, which hast suffered the greeuous death of the crosse, to deliuer me from my sinnes, and to obtaine euerlasting life for me!

Thou gauest vs most perfect example of patience, fulfilling and obeieng the will of thy father, euen vnto the death.

Make me wretched sinner, obedientlie to vse my selfe after thy will in althings, and patientlie to beare the burden of this corruptible life.

For though this life be tedious, and as an heauie burden to my soule: yet neuertheless thorough thy grace, and by example of thee, it is now made much more easie and comfortable, than it was before thine incarnation and passion.

Thy holie life is our waie to thee, and by following of thee we walke to thee, that art our head and Sauiour: and yet, except thou hadst gone before and shewed vs the waie to euerlasting life; who would endeuor himselfe to followe thee? Seeing we be yet so slowe and dull, hauing the light of thy blessed example and holie doctrine to leade and direct vs.

O Lord Iesu, make that possible by grace, that is to me impossible by nature.

Thou knowest well that I may litle suffer, and that I am anon cast downe and ouerthrowne with a little aduersitie: wherfore I beseech thee O Lord, to strengthen me with thy spirit, that I may willinglie suffer for thy sake, all maner of trouble and affliction.

The

The ſecond Chapter,

*A confeſſion of our infirmities, with a deſire to reſt in* God aboue all things.

LOrd, I will knowledge vnto thee all mine vnrighteouſneſſe, and I will confeſſe to thee all the vnſtableneſſe of my hart.

Oftentimes a verie little thing troubleth me ſore, and maketh mee dull and ſlowe to ſerue thee.

And ſometime I purpoſe to ſtand ſtronglie: but when a little trouble commeth, it is to mee great anguiſh and greefe, and of a right little thing riſeth a greeuous temptation to mee.

Yea when I thinke my ſelfe to bee ſure and ſtrong, and that (as it ſeemeth) I haue the vpper hand: ſuddenlie I feele my ſelfe readie to fall with a little blaſt of temptation.

Behold therefore (good Lord) my weakeneſſe, and conſider my frailneſſe beſt knowne to thee.

Haue mercie on me, and deliuer me from all iniquitie and ſinne, that I bee not intangled therewith.

Oft times it greeueth mee ſore, and in a maner confoundeth mee, that I am ſo vnſtable, ſo weake, and ſo fraile, in reſiſting ſinfull motions.

Which although they drawe me not alwaie to conſent, yet neuertheleſſe their aſſaults bee verie greeuous vnto mee.

And it is tedious to mee to liue in ſuch battell, albeit I perceiue, that ſuch battell is not vnprofitable vnto mee: for thereby I knowe the better my ſelfe, and mine owne infirmities, and that I muſt ſeeke helpe onlie at thy hands.

O Lord God of Iſrael, the louer of all faithfull ſoules, vouchſafe to behold the labour and ſorowe of mee thy poore creature.

Aſſiſt mee in all things with thy grace, and ſo ſtreng-

then me with heauenlie strength, that neither my cruell enimie the fænd, neither my wretched flesh (which is not yet subiect to the spirit) haue victorie or dominion ouer mæ.

O what a life may this bee called, where no trouble nor miserie lacketh! Where euerie place is full of snares of mortall enimies!

For one trouble or temptation ouerpassed, another commeth by and by; and the first conflict yet during, a new battell suddenlie ariseth.

Wherefore Lord Iesu, I praie thee giue me thy grace, to rest in thee aboue all things, and to quiet mæ in thee aboue all creatures, aboue all glorie and honour, aboue all dignitie and power, aboue all cunning and policie, aboue all health and beautie, aboue all riches and treasure, aboue all ioie and pleasure, aboue all fame and praise, aboue all mirth and consolation that mans hart may take or fæle besides thee.

For thou Lord God, art best, most wise, most high, most mightie, most sufficient, and most full of all goodnesse, most swæt, and most comfortable, most faire, most louing, most noble, most glorious, in whom all goodnes most perfectlie is.

And therefore, whatsoeuer I haue besides thæ, it is nothing to mæ. For my hart may not rest, ne fullie bee pacified, but onlie in thæ.

O Lord Iesu, most louing spouse; who shall giue mæ wings of perfect loue, that I may flie vp from these worldlie miseries, and rest in thee?

O when shall I ascend to thee, and fæle how swæt thou art?

When shall I wholie gather my selfe in thee so perfectlie, that I shall not for thy loue fæle my selfe, but thee onlie aboue my selfe, & aboue all worldlie things, that thou maist vouchsafe to visit mæ in such wise, as thou dwest visit thy most faithfull louers?

Now

Now I often mourne and complaine of the miſeries of this life, and with ſorowe and great heauineſſe ſuffer them.

For manie things happen dailie to mee, which oftentimes trouble mee, make mee heauie, and darken mine vnderſtanding.

They hinder mee greatlie, and put my mind from thee, and ſo encumber me manie waies, that I can not freelie and cleerelie deſire thee, ne haue thy ſweet conſolations, which with thy bleſſed Saints be alwaie preſent.

I beſeech thee, Lord Ieſu, that the ſighings and inward deſires of my hart may moue and incline thee to heare mee.

## The third Chapter.

*A recounting of Gods benefits, with praier to obtaine a* free and cleane mind, with hartie wildome *and deliuerance.*

O Ieſu, King of euerlaſting glorie, the ioie and comfort of all Chriſtian people, that are wandering as Pilgrims in the wildernes of this world: my hart crieth to thee by ſtill deſires, and my ſilence ſpeaketh vnto thee, and ſaith: How long tarieth my Lord God to come to mee?

Come O Lord, and viſit mee: for without thee I haue no true ioie, without thee my ſoule is heauie and ſad.

I am in priſon, and bounden with fetters of ſorowe, till thou O Lord, with thy gratious preſence vouchſafe to viſit me, and to bring me againe to libertie and ioie of ſpirit, and to ſhew thy fauourable countenance vnto me.

Open my hart (Lord) that I may behold thy lawes, and teach me to walke in thy commandements.

Make me to knowe and folowe thy will, and to haue alwaies in my remembrance thy manifold benefits, that I may yeeld due thanks to thee for the ſame.

But

But I knowledge and confesse for truth, that I am not able to giue thee condigne thanks, for the least benefit that thou hast giuen me.

O Lord, all gifts and vertues that anie man hath, in bodie or soule, naturall or supernaturall, be thy gifts, and come of thee, and not of our selues; and they declare the great riches of thy mercie and goodnesse vnto vs.

And though some haue mo gifts than other; yet they all proceed from thee, and without thee the least can not be had.

O Lord, I accompt it for a great benefit, not to haue manie worldlie gifts, whereby the laud and praise of men might blind my soule, and deceiue me.

Lord, I knowe that no man ought to be ashamed or miscontent, that he is in a lowe estate in this world, and lacketh the pleasures of this life; but rather to be glad and reioice thereat:

For so much as thou hast chosen the poore and meeke persons, and such as are despised in the world, to be thy seruants and familiar friends.

Witnesse be thy blessed Apostles, whome thou madest chiefe pastours and spirituall gouernours of thy flocke, which departed from the counsel of the Iewes, reioising that they were counted worthie to suffer rebuke for thy name.

Euen so (O Lord) grant that I thy seruant may be as well content to be taken as the least, as other be to be greatest; and that I be as well pleased to be in the lowest place, as in the highest; and as glad to be of no reputation in the world for thy sake, as other are to be noble and famous.

Lord, it is the worke of a perfect man, neuer to sequester his mind from thee; and among manie worldlie cares to go without care: not after the maner of an idle or a dissolute person, but by the prerogatiue of a free

free mind, alwaie minding heauenlie things, and not cleauing by inordinate affection to anie creature.

I beseech thee therefore, my Lord Iesu, keepe me from the superfluous cares of this world, that I be not inquieted with bodilie necessities; ne that I be not taken with the voluptuous pleasures of the world, ne of the flesh.

Preserue me from all things, which hinder my soule health, that I be not ouerthrowne with them.

O Lord God, which art sweetnesse vnspeakable, turne into bitternesse to me all worldlie and fleshlie delights, which might drawe me from the loue of eternall things, to the loue of short and vile pleasures.

Let not flesh and bloud ouercome me, ne yet the world with his vaine glorie deceiue me, nor the fiend with his manifold crafts supplant me: but giue me ghostlie strength in resisting them, patience in suffering them, and constancie in perseuering to the end.

Giue me for all worldlie delectations, the most sweet consolation of thy holie spirit, and for all fleshlie loue, indue my soule with feruent loue of thee.

Make me strong inwardlie in my soule, and cast out thereof all vnprofitable cares of this world, that I be not led by vnstable desires of earthlie things: but that I may repute all things in this world (as they be) transitorie and soone vanishing awaie, and my selfe also with them, drawing toward mine end.

For nothing vnder the sunne may long abide; but all is vanitie, and affliction of spirit.

Giue me (Lord) therefore heauenlie wisdome, that I may learne to seeke and find thee, & aboue all things to loue thee.

Giue me grace to withdrawe me from them that flatter me, and patientlie to suffer them that vniustlie greeue me.

Lord, when temptation or tribulation commeth, vouchsafe

vouchſafe to ſuccour me, that all may turne to my ghoſtlie comfort, and patientlie to ſuffer, and alwaie to ſaie, Thy name be bleſſed.

Lord, trouble is now at hand; I am not well, but I am greatlie vered with this preſent affliction. O moſt glorious father, what ſhall I do? Anguiſh and trouble are on euerie ſide, helpe now, I beſeech thee in this houre: thou ſhalt be lauded and praiſed, when I am perfectlie made meete before thee, and when I am clearelie deliuered by thee.

May it therefore pleaſe thee to deliuer me. For what may I moſt ſinfull wretch do? Or whether may I go for ſuccour, but to thee?

Giue mee patience now at this time in all my troubles; helpe me, Lord God, and I ſhall not feare ne dread, what trouble ſo euer fall vpon me.

And now, what ſhall I ſaie, but that thy will be done in me? I haue deſerued to be troubled and greeued; and therefore it behoueth that I ſuffer, as long as it pleaſeth thee.

But would to God that I might ſuffer gladlie, till the furious tempeſts were ouerpaſſed, and that quietneſſe of hart might come againe.

Thy mightie hand, Lord, is ſtrong ynough to take this trouble from me, & to aſſwage the cruell aſſaults thereof with them, as thou haſt oftentimes done before this time; that when I am clearelie deliuered by thee, I may with gladneſſe ſaie, The right hand of him that is higheſt, hath made this change.

## The fourth Chapter,

*To deſpiſe all things in the world, and yeeld our ſelues vp to God,* that he may be all in all for our redemption in time of neede.

LOrd grant me thy ſingular grace, that I may come thither where no creature ſhall let me ne keepe me from the perfect beholding of thee.

For

For as long as anie translitorie thing kæpeth me backe, or hath rule in me, I may not frælie ascend to thæ.

O Lord, without thæ nothing may long delight or please: for if anie thing should be liking and sauourie, it must be through helpe of thy grace, seasoned with the spice of thy wisedome.

O euerlasting light, far passing all things, send downe the beames of thy brightnesse from aboue, and purifie and lighten the inward parts of my hart.

Quicken my soule, and all the powers thereof, that it may cleaue fast, and be ioined to thæ in ioifull gladnesse, and ghostlie rauishings.

O when shall that blessed houre come, that thou shalt visit me, and glad me with thy blessed presence; when thou shalt be to me all in all? Verelie vntill that time come, there can be no perfect ioie in me.

But alas, mine old man, that is, my carnall affections liue still in me, and are not crucified nor perfectlie dead.

For yet striueth the flesh against the spirit, and moueth great battell inwardlie against me, and suffereth not the kingdome of my soule to liue in peace.

But thou good Lord, that hast the Lordship ouer all, and power of the sea, to asswage the rages and surges of the same, arise and helpe me; destroie the power of mine enimies, which alwaies make battell against me: shew forth the greatnesse of thy goodnesse, and let the power of thy right hand be glorified in me. For there is to me none other helpe nor refuge, but in thæ onlie my Lord, my God: to thæ be honour and glorie euerlasting.

O Lord grant me, that I may wholie resigne myselfe to thæ, and in all things to forsake my selfe, and patientlie to beare my crosse, and to followe thæ.

O Lord, what is man, that thou vouchsafest to haue

mind

mind of him, and to visit him?

Thou art alwaie one, alwaie good, alwaie righteous and holie, iustlie and blessedlie disposing all things after thy wisdome.

But I am a wretch, and of my selfe alwaie readie and prone to euill, and do neuer abide in one state, but manie tunes do varie and change.

Neuertheless, it shall be better with me, when it shall please thee. For thou O Lord onelie art he that maiest helpe me; and thou maiest so confirme and stablish me, that my hart shall not be changed from thee, but be surelie fixed, and finallie rest and be quieted in thee.

I am nothing else of my selfe, but vanitie before thee, an vnconstant creature, and a feeble. And therefore, whereof may I rightfullie glorie? Or why should I looke to be magnified?

Who so pleaseth himselfe without thee, displeaseth thee; and he that delighteth in mens praisings, loseth the true praise before thee.

The true praise is to be praised of thee: and the true ioie is to reioice in thee.

Wherefore, thy name O Lord, be praised, and not mine; thy works be magnified, and not mine; and thy goodnesse be alwaies lauded and blessed.

Thou art my glorie, and the ioie of my hart, in thee shall I glorie and reioice, and not in my selfe, nor in anie worldlie honor or dignitie, which to thine eternall glorie compared, is but a shadowe, and a verie vanitie.

O Lord, we liue here in great darknesse, and are soone deceiued with the vanities of this world, and are soone greeued with a little trouble: yet if I could behold my selfe well, I should plainelie see, that what trouble soeuer I haue suffered, it hath iustlie come vpon me, because I haue often sinned, & greeuouslie offended thee.

To me therefore confusion, and despite is due; but

to

to thee laud, honour and glorie.

Lord send me helpe in my troubles; for mans helpe is little worth.

How often haue I beene disappointed, where I thought I should haue found friendship? And how often haue I found it, where as I least thought?

Wherefore it is a vaine thing to trust in man. For the true trust and helth of man is onlie in thee.

Blessed be thou Lord therefore in all things, that happen vnto vs. For we be weake and vnstable, soone deceiued, and soon changed from one thing to another.

O Lord God, most righteous Iudge, strong and patient, which knowest the frailtie and malice of man; be thou my whole strength and comfort in all necessities. For mine owne conscience Lord sufficeth not.

Wherefore to thy mercie I do appeale, seeing no man may be iustified, ne appere righteous in thy sight, if thou examine him after thy iustice.

## The fift Chapter, *Of the euerlasting daie, and anguish of* this life.

O Blessed mansion of thy heauenlie Citie! O most cleerest daie of eternitie, whom the night may neuer darken!

This is the daie alwaie cleare and merie, alwaie sure, and neuer changing his estate.

Would to God this daie might shortlie appeare, and shine vpon vs, and that these worldlie fantasies were at an end.

This daie shineth clearlie to thy Saints in heauen, with euerlasting brightnesse: but to vs pilgrims in earth it shineth obscurelie, and as through a mirrour or glasse.

The heauenlie Citizens knowe how ioious this day is; but we outlawes, the children of Eue, weepe and waile

waile the bitter tediousnes of our daie, that is of this present life, short and euill, full of sorowe and anguish,

Where man is oftentimes defiled with sinne, incumbred with affliction, inquieted with troubles, wrapped in cares, busied with vanities, blinded with errors, ouercharged with labours, vexed with temptations, ouercome with vaine delights and pleasures of the world, and grieuouslie tormented with penurie and nede.

O when shall the end come of all these miseries?

When shall I be clearelie deliuered from the bondage of sinne?

When shall I Lord haue onelie mind on thee, and fullie be glad and merrie in thee?

When shall I be free without letting, and be in perfect libertie of bodie and soule?

When shall I haue peace without trouble: peace within and without, and on euerie side stedfast & sure?

O Lord Iesu, when shall I stand and behold thee; and haue full sight and contemplation of thy glorie?

When shalt thou be to me all in all? And when shall I be with thee in thy kingdome, that thou hast ordeined for thine elect people from the beginning?

I am left here poore, and as an outlawe, in the land of mine enimies; where dailie be battels, and great misfortunes.

Comfort mine exile, asswage my sorowe; for all my desire is to be with thee.

It is to me an vnpleasant burden, what pleasure soeuer the world offereth me here.

I desire to haue inward fruition in thee; but I can not attaine thereto.

I couet to cleaue fast to heauenlie things; but worldlie affections plucke my mind downeward.

I would subdue all euill affections; but they dailie rebell, and rise against me, and will not be subiect vnto my

my spirit.

Thus I wretched creature sigh in my selfe, and am grieuous to my selfe, while my spirit desireth to be vpward and contrarie, my flesh draweth me downward.

O what suffer I inwardlie! I go about to mind heauenly things, and streight a great rable of worldlie things rush into my soule.

Therefore, Lord, be not long awaie; ne depart thou in thy wrath from me.

Send me the light of thy grace; destroie in me all carnall desires.

Send forth the hot flames of thy loue, to burne and consume the cloudie fantasies of my mind.

Gather, O Lord, my wits, and the powers of my soule togither in thee; & make me to despise all worldlie things, and by thy grace strongly to resist and ouercome all motions and occasions of sinne.

Helpe me thou euerlasting truth, that no worldlie guile nor vanitie hereafter haue power to deceiue me.

Come also thou heauenlie sweetnesse, and let all bitternesse of sinne flie far from me. Pardon me, and forgiue me as oft as in my praier my mind is not surelie fixed on thee.

For manie times I am not there, where I stand or sit; but rather there whither my thoughts carie me.

For there I am, where my thoughts be, and where as customablie is my thought, there is that that I loue.

And that oftentimes commeth into my mind, that by custome pleaseth me best; and that delighteth me most to thinke vpon.

Accordinglie as thou dost say in thy gospell: Where as a mans treasure is, there is his hart.

Wherefore, if I loue heauen, I speake gladlie thereof, and of such things as be of God, and of that that apperteineth to his honour, and to the glorie of his

holie name.

And if I loue the world, I loue to talke of worldlie things, and I ioie anon in worldlie felicitie, and sorowe and lament soone for worldlie aduersitie.

If I loue the flesh, I imagine oftentimes that, that pleaseth the flesh.

If I loue my soule, I delight much to speake and to heare of things that be for my soules health.

And whatsoeuer I loue, of that I gladlie heare, and speake, and beare the images of them still in my mind.

Blessed is the man that for the loue of the Lord, setteth not by the pleasures of this world, and learneth trulie to ouercome himselfe, and with the feruour of spirit crucifieth his flesh; so that in a cleane and a pure conscience he may offer his praiers to thee, and be accepted to haue companie of thy blessed Angels, all earthlie things excluded from his hart.

## The sixt Chapter,

*A sweet praier, wherein being pressed downe with troubles, we humblie yeeld our selues vnder the mightie hand of God our Creator.*

LOrd and holie Father, be thou blessed now and euer. For as thou wilt, so it is done; and that thou dooest is alwaie best.

Let me, thine humble and vnworthie seruant, ioie onelie in thee, and not in my selfe, ne in anie thing else besides thee.

For thou Lord art my gladnes, my hope, my crowne, and all mine honour.

What hath thy seruant, but that she hath of thee, and that without hir desert.

All things be thine; thou hast created and made them.

I am poore, and haue beene in trouble and paine, euer from my youth, and my soule hath beene in great heauinesse

uineſſe through manifold paſſions, that come of the world, and of the fleſh.

Wherefore Lord, I deſire that I may haue of thee the ioie of inward peace.

I aſke of thee to come to that reſt, which is ordeined for thy choſen children, that be fed and nouriſhed with the light of heauenlie comforts. For without thy helpe I can not come to thee.

Lord giue me peace, giue me inward ioie, and then my ſoule ſhall be full of heauenlie melodie, and be deuout and feruent in thy lauds and praiſes.

But if thou withdrawe thy ſelfe from me (as thou haſt ſometime done) then may not thy ſeruant runne the waie of thy commandements, as I did before.

For it is not with me, as it was when the Lampe of thy ghoſtlie preſence did ſhine vpon my head; and I was defended vnder the ſhadowe of thy wings from all perils and dangers.

O mercifull Lord Ieſu, euer to be praiſed; the time is come, that thou wilt proue thy ſeruant; and right-full it is, that I ſhall now ſuffer ſomewhat for thee.

Now is the houre come, that thou haſt knowne from the beginning, that thy ſeruant for a time ſhould outwardlie be ſet at naught, and inwardlie to leane vnto thee.

And that ſhe ſhould be deſpiſed in the ſight of the world, and be broken with affliction, that ſhe may after ariſe with thee in a new light, and be clarified, and made glorious in the kingdome of heauen.

O holie father, thou haſt ordeined it ſo to be; and it is done as thou haſt commanded.

This is thy grace (O Lord) to thy freend, to ſuffer hir to be troubled in this world for thy loue, how often ſo euer it be, and of what perſon ſo euer it be, and in what maner ſoeuer thou wilt ſuffer it to fall vnto hir. For without thy will or ſufferance, what thing is done

vpon the earth?

It is good to me, O Lord, that thou hast meekened me, that I may therby learne to knowe thy righteous iudgements, & to put from me all maner of presumption, and statelinesse of hart.

It is verie profitable for me, that confusion hath couered my face; that I may learne thereby rather to seeke to thee for helpe and succour, than to man.

I haue thereby learned to dread thy secret and terrible iudgements, which scourgest the righteous with the sinner; but not without equitie and iustice.

Lord, I yeeld thanks to thee, that thou hast not spared my sinnes, but hast punished me with scourges of loue, and hast sent me affliction and anguish within and without.

No creature vnder heauen may comfort me, but thou Lord God, the heauenlie leach of mans soule, which strikest and healest, which bringest a man nigh vnto death, and after restorest him to life againe, that he may thereby learne to knowe his owne weakenesse and imbecillitie, & the more fullie to trust in the Lord.

Thy discipline is laid vpon me, and thy rod of correction hath taught me, and vnder that rod I wholie submit me.

Strike my backe and my bones as it shall please thee; and make me to bow my crooked will to thy will.

Make me a meeke and an humble disciple, as thou hast sometime done with me, that I may walke after thy will.

To thee I commit my selfe to be corrected. For better it is to be corrected by thee heere, than in time to come.

Thou knowest all things, and nothing is hid from thee that is in mans conscience.

Thou knowest all things to come before they fall, & it is not needfull that anie man teach thee, or warne

thee

thee of anie thing that is done vpon the earth.

Thou knowest what is profitable for me, and how much tribulations helpe to purge awaie the rust of sinne in me.

Do with me after thy pleasure. I am a sinfull wretch, to none so well knowne as to thee.

Grant me (Lord) that to knowe, that is necessarie to be knowne; that to loue, that is to be loued; that to desire, that pleaseth thee; that to regard, that is pretious in thy sight; and that to refuse, that is vile before thee.

Suffer me not to iudge thy mysteries after mine outward senses, ne to giue sentence after the hearing of the ignorant, but by true iudgement to discerne things spirituall; and aboue all things, alwaie to search and followe thy will and pleasure.

O Lord Iesu, thou art all my riches, and all that I haue, I haue it of thee.

But what am I (Lord) that dare speake to thee? I am thy poore creature, and a worme most abiect.

Behold Lord, I haue naught, and of my selfe I am naught worth. Thou art onlie God, righteous and holie; thou ordereſt all things, thou giueſt all things, and thou fulfilleſt all things with goodneſſe.

I am a sinner, barren and void of godlie vertues.

Remember thy mercies, and fill my hart with plentie of thy grace. For thou wilt not that thy works in me should be made in vaine.

How may I beare the miserie of this life, except thy grace and mercie do comfort me?

Turne not thy face from me, deferre not the visiting of me; ne withdrawe not thy comforts, least happilie my soule be made as drie earth, without the water of grace.

Teach me (Lord) to fulfill thy will, to liue meekelie, and worthilie before thee. For thou art all my wisdome

and cunning, thou art he that knoweſt me as I am, that kneweſt me before the world was made, & before I was borne or brought into this life. To thee (O Lord) be honour, glorie, and praiſe for euer and euer: Amen.

¶ A certaine effectuall praier, made by the *Ladie Jane Dudley, in the time of hir* trouble, a little before hir *death.*

O Lord, thou GOD and father of my life, heare mee poore and deſolate Woman, which flieth vnto thee onelie in all my troubles and miſeries. Thou, O Lord, art the onlie defender and deliuerer of thoſe that put their truſt in thee. And therefore I, being defiled with ſinne, incumbred with affliction, vnquieted with troubles, wrapped in cares, ouerwhelmed with miſeries, vexed with temptations, and grieuouſlie tormented with the long impriſonment of this vile maſſe of claie, my ſinfull bodie and bloud, do come vnto thee O mercifull Sauiour, craiing thy mercie and helpe; without the which, ſo little hope of deliuerance is left, that I may vtterlie deſpaire of anie libertie. Albeit, it is expedient, that ſeeing our life ſtandeth vpon trieng, we ſhould be viſited ſometime with ſome aduerſitie, wherby we might both be tried, whether we be of thy flocke or no, and alſo knowe thee, and our ſelues the better: yet thou that ſaidſt, that thou wouldſt not ſuffer vs to be tempted

ted aboue our power; be mercifull vnto me now, a miserable wretch, I beseech thee; which with Salomon do crie vnto thee, humblie desiring thee, that I may neither be too much puffed vp with prosperitie; neither too much pressed downe with aduersitie, least I being too full, should denie my God; or being too lowe brought, should despaire, and blaspheme thee my Lord and Sauiour.

O mercifull God, consider my miserie best knowne vnto thee, and be thou now vnto me a strong tower of defence, I humblie require thee. Suffer me not to be tempted aboue my strength and power, but either be thou a deliuerer vnto me out of this great miserie, either else giue me grace patientlie to beare thy heauie hand, and sharpe correction. It was thy right hand, O God, ỹ deliuered the people of Israel out of the hands of Pharao, which for the space of four hundred yeares, did oppresse them, and keepe them in bondage. Let it therefore likewise seeme good to thy fatherlie goodnes, to deliuer me, sorowfull wretch (for whome thy sonne Christ shed his pretious bloud on the Crosse) out of this miserable captiuitie and bondage, wherein I am now.

How long wilt thou be absent? For euer? Oh Lord, hast thou forgotten to be gratious, and hast thou shut vp thy louing kindnesse in displeasure? Wilt thou be no more intreated? Is thy mercie cleane gone for euer, and thy promise come vtterlie to an end for euermore? Why doest thou make so long tarieng? Shall I despaire of thy mercie oh God? Far be that from me. I am thy workemanship, created in Christ Iesu; giue me grace therefore to tarie thy leasure, and patientlie to beare thy works: assuredlie knowing, that as thou canst, so thou wilt deliuer me, when it shall please thee, nothing doubting nor mistrusting thy goodnesse towards me. For thou wotest better what is good for me,

than I dw.

Therefore dw with me in all things what thou wilt, and plague me what waie thou wilt; onelie in the meane time arme me, I beſeech thee, with thine armour, ỳ I may ſtand faſt, my loines being gurded about with veritie, hauing on the breſtplate of righteouſnes, and ſhod with the ſhoes prepared by the Goſpell of peace: aboue all things taking to me the ſheld of faith, wherewith I may be able to quench all the firie darts of the wicked; and taking the helmet of ſaluation, and the ſword of the ſpirit, which is thy moſt holie word, praieng alwaies with all maner of praier and ſupplication, that I may referre my ſelfe wholie vnto thy will, abiding thy pleaſure, and comforting my ſelfe in thoſe troubles that it ſhall pleaſe thee to ſend me; ſeeing ſuch troubles be profitable for me, and ſeeing I am aſſuredlie perſuaded, that it cannot be but well all that thou doeſt. Heare me, oh mercifull father, for his ſake, whome thou wouldeſt ſhould be a ſlaine ſacrifice for my ſinnes, to whom with thee and the holie Ghoſt, be all honour and glorie for euer: Amen.

## An exhortation written by the Ladie IANE, the *night before ſhe ſuffered, in the end of the new Teſtament in Greeke, which ſhe ſent to hir ſiſter the Ladie Katherine.*

I Haue here ſent you, good ſiſter Katherine, a Booke, which although it be not outwardlie trimmed with gold, yet inwardlie it is more worth than pretious ſtones. It is the booke (deere ſiſter) of the lawe of the Lord; it is his Teſtament and laſt will, which he bequeathed vnto vs wretches, which ſhall leade you to the path of eternall ioie. And if you, with a good mind reade it, and with an earneſt

neſt deſire folowe it, it ſhall bring you to an immortall and euerlaſting life. It will teach you to liue, and learne you to die. It ſhall win you more than you ſhould haue gained by the poſſeſſions of your wofull fathers land. For as, if God had proſpered him, you ſhould haue inherited all his lands; ſo if you applie diligentlie this booke, ſeeking to direct your life after it, you ſhall be an inheritour of ſuch riches, as neither the couetous ſhall withdrawe from you, neither the theefe ſhall ſteale, neither yet the moths corrupt. Deſire with Dauid (good ſiſter) to vnderſtand the lawe of the Lord your God, liue ſtill to die, that you by death may obtaine eternall life: or after your death enioie the life purchaſed you by Chriſtes death. And truſt not that the tenderneſſe of your age ſhall lengthen your life. For as ſoone, if God call, goeth the yong as the old. And labour alwaie to learne to die, denie the world, defie the diuell, deſpiſe the fleſh, and delight your ſelfe onlie in the Lord. Be penitent for your ſins, and yet deſpair not; be ſtrong in faith, and yet preſume not: and deſire with Saint Paule to be diſſolued, and to be with Chriſt, with whome in death there is life. Be like the good ſeruant, and euen at midnight be waking, leaſt when death commeth, and ſtealeth vpon you like a theefe in the night, you be with the euill ſeruant found ſleeping: and leaſt for lacke of oile in your lampe, ye be found like to the fiue foolish virgins, and like him that had not on the wedding garment; and then be caſt out from the mariage. Reioice in Chriſt, as I truſt you do. And ſeeing you haue the name of a Chriſtian, as neere as you can, folowe the ſteps of your maiſter Chriſt, and take vp your croſſe; laie your ſinnes on his backe, and alwaies embrace him. And as touching my death, reioice, as I do (good ſiſter) that I ſhall be deliuered of this corruption, and put on incorruption. For I am aſſured, that I ſhall for loſing of a mortall life, win an

immor-

immortall life, the which I praie God grant you, and send you of his grace, to liue in his feare, and to die in the true christian faith, from the which in Gods name I exhort you that ye neuer swarue, neither for hope of life, nor feare of death. For if ye will denie his truth to lengthen your life, God will denie you, and yet shorten your daies. And if ye will cleaue to him, he will prolong your daies, to your comfort, and his glorie. To the which glorie God bring me now, and you hereafter, when it shall please God to call you. Farewell good sister, and put your onlie trust in God, who onlie must helpe you.

Your louing sister,
*Iane Dudley.*

## ❧ Certaine verses written by the said Ladie *Iane with a pinne.*

*Non aliena putes homini quæ obtingere possunt,*
*Sors hodierna mihi, cras erit illa tibi.*

IANE DVDLEY.

*Deo iuuante, nil nocet liuor malus:*
*Et non iuuante, nil iuuat labor grauis.*
*Post tenebras spero lucem.*

## ¶ Hir praier that she said at the time of hir death, *was the 51. Psalme of Dauid hereafter following,* intituled, *Miserere mei Deus,* Haue mercie vpon me O God: which in most *deuout manner she said to the verie* end: with these hir last words: LORD, *into thy hands I commend my spirit.*

# ¶ Morning and Euening praiers, with *diuers Pſalmes, Hymnes, and Meditations*, made and ſet forth by the *Ladie* ELIZABETH Tyrwhit.

## *A Confeſſion to be ſaid before* Morning praier.

DO acknowledge, and confeſſe vnto thee, O moſt mercifull and heauenlie father, mine often and grieuous offences that I haue committed againſt thy diuine Maieſtie, from my youth hitherto, in thought, word and deed; leauing vndone thoſe things, which I ought and ſhould haue done; and doing thoſe things which I ought not to haue done: prouoking thy wrath and indignation againſt me. And now lamenting this my wickednes, I appeale vnto thy mercie, & ſaie with the Publicane, O Lord GOD be mercifull vnto me a moſt wretched ſinner, forgiue all that is paſt, ſaue and defend me from euill, and confirme me in good life, to the glorie of thy name: So be it.

A praier to be ſaid at our vpriſing.

DO thanke thee, my moſt mercifull and heauenlie Father, by thy deerelie beloued ſonne Jeſu Chriſt, that this night thou haſt giuen me ſleepe and reſt, preſeruing me from hurt and

and perill. I crie thee mercie for mine offences, and moſt humblie beſeech thee, that thou wilt likewiſe this daie keepe me from ſinne and all euill, ſo that all my thoughts, words and works may pleaſe thee. I doo commit my ſelfe, both bodie and ſoule, and all things that I go about into thy hands; beſeeching thee that thine holie ſpirit may abide with me, leaſt my deadlie aduerſarie the diuell haue power ouer me, Amen.

## Another praier at our vpriſing.

O Bleſſed Jeſu, this daie I commend me and all my proceedings into thy hands: this daie I moſt humbly praie thee to helpe me, which haſt made me to thine owne image, and in thy bloud haſt cleanſed me, which art my hope in heauinneſſe, my comfort in care, and truſt in trouble. Although ſweete Lord, my conſcience accuſeth me, and the lawe condemneth me, yet thy pretious death and teſtament hath deliuered me, with thee to reigne in glorie, after death hath arreſted me, & the earth conſumed me; yet good Lord, I truſt in the reſurrection to dwell with thee eternallie, through thy promiſe made to me, and to all that doo beleeue in thee, and call vpon thy holie name. Thy kingdome come this daie to me, from Sathan deliuer me, with the bread of Angels feede me, from fleſhlie luſts purge me, from ſudden death and deadlie ſinne, O Lord take me. Giue me an hart to beleeue in thee, and that all my ſenſes may obey thee, and of thy mercie accept my praiers this daie before thee, which art one God in Trinitie, to whom be all honour and glorie, Amen.

## The Hymne or praier to the ſonne of God.

The beamie ſun large light doth giue, & chaſe away the night:
So bleſſe vs with thy benefits, endue vs with thy ſpirit.

Driue

Swéet dews frō heuen to earth God grant, of peace & quiet mind,
That we may serue the liuing God, as his statutes dw bind.

O mightie Lord our helpe at néed, driue far awaie the fiend:
That sinne nor hell dw vs molest, when as our life shall ēnd.

Thou art the euerlasting daie, which shinst in euerie place:
And fédest euerie liuing wight, with plentious gifts of grace.

Into thy heauenlie hands déere God, my spirit I dw commend:
This day from sin and Sathans power, thy seruant me defend.

We laud thée Father for thy grace,
We praise the Sonne which made vs frée:
We thanke the holie Spirit for our solace,
Which is one God and persons thrée.

## An Anthemé.

HIs dærlie beloued sonne God did not spare; but for vs all deliuered him. How shall he not with him giue vs all things also?

## A praier to God the father to be vsed before *Morning praier.*

OUr mercifull father, which in teaching vs to praie, by thy sonne Christ, hast commanded vs to call thee father, and to beléeue that we are thy beloued children, who stirrest vp none of thine to praie, but to the intent that thou wouldest heare them, giuing vnto vs also all things more effectuallie and plentiouslie, than we can either aske or thinke. We do beseech thee, for thy sonnes sake, to giue vs grace to beléeue, and knowe assuredlie, that thy sonne our Sauiour Christ, is giuen of thee vnto vs to be our Sauiour, our righteousnesse, our wisdome, our holines, our redemption, and our satisfaction. O Lord suffer vs not to trust in anie other saluation, but in thy sonne our Sauiour Iesus Christ: So be it.

The

## The Hymne of our redemption by *Chriſt*.

PRaiſe we our father louinglie, which gentlie vs preſerued:
When we forſoke him wretchedlie, & death by ſinne deſerued.
His mercie was ſo bountious, that though we from him fell:
Freelie in Chriſt he pardoned vs, and vs redeemd from hell.
Glorie be to the Trinitie, the Father, Sonne, and ſpirit liuing:
Which art one God & perſons three, to whom be praiſe without (ending, Amen.

## A forme of priuate Morning *Praier*.

## Our father which art in heauen, &c.

O Lord open thou my lips, that my mouth may ſpeake and ſhew forth that which is to thy glorie and praiſe. And ſhut my mouth from ſpeaking of anie thing, whereby I ſhould offend thy diuine maieſtie, or be hurtfull to my neighbor.

O God make ſpeede to ſaue vs.
O Lord make haſte to helpe vs.

Glorie be to the Father, and to the Sonne, and to the holie Ghoſt.

As it was in the beginning, is now, and euer ſhall be, world without end, Amen.

Praiſe ye the Lord.
Thanks be giuen to God.

## The firſt Pſalme at Morning *Praier*.

O Lord heare my words, marke my crieng, O my king and my God, for vnto thee onelie come I to praie: neither doo I looke for ſuccour anie where elſe than of thee.

O Lord, I beſeech thee, that thou wilt gratiouſlie hearken to my petitions, that thy grace may ſpring in my hart with the morrowe light of thy comfort, the night of care and perturbation being ouerpaſſed: ſuffer me not to periſh with the vngodlie folke whome thou curſeſt.

I come running to thee, not truſting in mine owne righteouſnes: but to thy great and manifold mercies.

O Lord with the rule of thy iuſtice will I be directed. For thy name ſake make plaine thy waie before me, and my waie before thee; leaſt the ſpirit of malice dow turne me thence.

Let them reioice that repoſe themſelues and truſt alwaies in thy mercie; let them ſing Hymnes and Pſalmes, which dow glorie and reioice in thee, let them triumph which loue thy name.

Defend me, O Lord, with thy grace, as with a ſhield in time of perill; to the intent that when I am aſſaulted with them, I may yet with conſtant cheere growe vp vnto my full perfection.

Glorie be to the father, &c. As it was in the, &c.

## The ſecond Pſalme.

O My Lord GOD and father, I beſeech thee by Chriſt our Lord, that of thine infinite mercie thou keepe me, ſo as at no time I followe the counſell of the vngodlie, which knowe thee not; or of Hypocrites, which with their harts ſeeke thee not.

O Lord, ſuffer me not to enter into the waie of ſinners, with a mind to fulfill the deſires and luſts of the fleſh.

But whenſoeuer through frailtie of my corrupt nature I ſhall chance to run aſtraie, then O Lord, ſtaie me, and plucke my foote backe againe.

Keepe me, that I ſit not in the ſeate of peſtilent ſcor-

ners,

ners, which cloaking their Pharisaicall and diuellish intents, condemne in other men thy veritie & Gospell.

Oh Lord, bring to passe that I may burne in the desire of thy lawe, that vpon the aduancement of thy word my mind may alwaies be occupied, that I may euermore chose that which is most pleasant to thee, and hate that both in my selfe and others, which to thee is displeasant.

Make I praie thee that I may be a tree planted by the swæt riuers of thy ghostlie waters, to the intent I may bring forth fruit to thy glorie, and to the profit of my neighbour, as often as thou shalt minister time and occasion thereunto.

Least my leaues, which are my words and works should fade and fall awaie; but that all things may prosper, whatsoeuer I shall do in thy name.

Assist me, I beseech thee, and grant O most mercifull father, that for Jesu Christs sake I may take roote in the ground of life; least with the vngodlie, like chaffe and dust I be blowne abrode with the most pernicious winds of this world.

And grant that I may stand in the assemblie of the righteous, and that I may enter into iudgment without punishment; and escape euerlasting damnation.

Glorie be to the father, &c. As it was in the begin, &c.

## The third Psalme.

TO thee, O Lord, I lift vp my mind, in thee I trust, O Lord God; let me not be confounded, least mine enimies make me a iesting stocke, and a matter to laugh at.

O Lord make thy waies knowne vnto me, and trade me in thy paths.

Direct me in thy truth, and instruct me; for thou art God my Sauiour, I looke after thee euerie daie.

O Lord thou art swæt and rightfull, and bringest

againe

againe into the waie them which went out.

Thou leadeſt ſtrait into thy iudgement, them that be mild and tractable, and teacheſt them that be mæke thy word and teſtimonies.

Thou healeſt them that be contrite in hart, and aſſwageſt their paines and griefe.

Thou holdeſt vp all them which elſe ſhould fall, and all that are fallen thou liſteſt vp againe.

Thou giueſt ſight to the blind, and loſeſt them that be bound.

Thou art nigh vnto all them that call vpon thæ, ſo that they call vpon thæ faithfullie.

Thou fulfilleſt the deſire of them that dw feare thæ, and heareſt their prayer, and ſaueſt them.

Haue mercie vpon me, O God, haue mercie vpon me, for in thæ my ſoule truſteth.

Verelie my ſoule hath a ſpeciall reſpect to thæ. For my health, my glorie, and all my ſtrength cõmeth from thæ.

For thine owne ſake, oh Lord God, laie not my ſins to my charge.

Vnderſtand not all mine errours, innumerable troubles dw cloſe me round about, my ſinnes haue taken hold vpon me, and I am not able to looke vp.

Put to thy hand to helpe me, and leade me right in all my works.

Make me to walke perfectlie in thy waies, that no kind of ſinne ouercome me.

Set a watch before my mouth; and keepe the dore of my lips.

Let the words of my mouth, and the meditation of my hart be euer pleaſant and acceptable in thy ſight.

Let the word of truth neuer go awaie from my mouth, and ſuffer no malice to dwell in my hart.

O Lord deliuer my ſoule from lieng lips, and ſaue me from the deceitfull tongue.

Put into my mouth thy true and holie word, and take from me all idle and vnfruitfull ſpæch.

Deliuer me from falſe ſurmiſes and accuſations of men: rule me euen as thou thinkeſt good, after thy will and pleaſure.

Turne awaie mine eies, that they behold no vaine things; faſten them in thy waie.

Take from me fornication and all vncleanneſſe, and let not the loue of the fleſh beguile me.

Yea deliuer my ſoule from pride, that it do not reigne in me, and then ſhall I be cleane from the greateſt ſinne.

Staie and kæpe my fæte from euerie euill waie, leaſt my ſteps ſwarue from thy paths.

Mine eies looke euer vnto thee, O Lord, becauſe thou art nigh at hand, and all thy waies be the truth.

Thy mercies be great and manie, O Lord, bleſſed is he whoſoeuer truſteth in thee.

For when I ſaid vnto thee, My fæte be ſlipped, thy mercie, O Lord, by and by did hold me vp.

Teach me to do thy will, and leade me by thy path-waie, for thou art my God.

Oh Lord, ſaue my ſoule, and deliuer me from the power of darkneſſe.

Let the brightneſſe of thy face ſhine vpon thy ſeruant, for vnto thee, O Lord God, I haue fled for ſuccor.

Looke vnto me, and haue mercie vpon me; for I am deſolate and poore.

Kæpe my ſoule and deliuer me, that I be not confounded. For I haue truſted in thee.

O Lord God, forſake me not, although I haue done no good in thy ſight.

For thy goodneſſe grant me, that at the leaſt-wiſe now I may begin to liue well.

O Lord ſhew thy ſeruants thy works, and their children thy glorie; and the gratious maieſtie of the Lord

our

our God be vpon vs. Oh prosper thou the works of our hands, oh prosper thou our handie worke.

Glorie be to the Father, the Sonne, and the holie Ghost.

As it was in the beginning, is now, and euer shall be, world without end, Amen.

## A contemplation of Christes *passion.*

O What loue and mercie of man vndeserued from God the father, through his onlie sonne Jesu Christ, by whose flesh and bloud we haue cleane remission of our offences; when we call to mind this mysterie of our redemption, and our sufficient sacrifice, whereby sinne, death and hell be put to exile; and grace, mercie and peace be obteined! For this we haue not onlie occasion to lament our selues, which were the verie causes why Jesus did lament in care, and became powre in bodie, sweat water and bloud against his death, praied in affliction, and suffered for our redemption: but also to giue dailie thanks, and to reioice to God the father, for this his sonne, by whom we haue felowship with Angels, and are become Citizens of the saints, and of the houshold of God, partakers of euerlasting life for euer. O happie be they which forget not this heauenlie Philosophie, this giltlesse passion of Jesu Christ! To knowe & beleeue this, is life euerlasting, and the quietnesse of conscience. This passion is our riches in pouertie, and helpe in aduersitie, and onlie life in death. By this his painefull affliction, were all the Patriarches, Prophets, Martyrs, and euerie beleeuing bodie saued, that euer was, or shall be; without which all flesh is damned and accursed. Now sweet Christ, for this thy blessed oblation, haue mercie on me now and in the houre of death; that in the dreadfull daie of iudgment, sinne, death and hell may not preuaile against me sin-

full creature, but haue mercie vpon me, according to thy greatest mercie, which is this thy death and passion, for which be praise to the holie Trinitie for euer and euer, Amen.

## The Hymne of the passion of *Christ*.

IEsus which is the liuelie well of wisdome,
And the heauenlie truth of the father eternall,
Which from heauen to this world did come,
To deliuer vs thrales from paines infernall,
Of Judas was sold, and of the Jewes taken,
And of his Disciples at midnight was forsaken.
We laud thee father for thy grace,
We praise the sonne which made vs free,
We thanke the holie spirit for our solace,
Which is one God and persons three.

In the dawning of the daie they did him fast bind,
And before Pilate he was then conuented,
False witnesse against Jesus they did then find,
When the cruell Seniours in iudgement him presented,
Beaten was his bodie, defiled was his face,
And yet God and man, the verie well of grace.
We laud thee father, &c.

When three houres were past, before Pilates throne,
All the people cried, Kill Jesus the Jewes king,
His crowne was thornes, in purple he made mone,
With a crosse ouer Cedron they did him bring,
And prepared his deadlie place on Galgatha hill,
To suffer pains for Adams gilt, so was his fathers will.
We laud thee father, &c.

The first houre approched his painefull end,
When on the tree his bodie they nailed,
In heauen was his helpe, in earth he had no freud,
He died betweene two theeues, on him the Elders railed,

Then

Then he thirſted for his elect, which ſubiect were to thrall,
Unthankefullie they offred him vinegre mingled with gall.
We laud thee father, &c.

This verie God, Gods onlie begotten child,
Said to his father, Why haſt thou me forſaken?
Yet receiue this ſacrifice, and my ſpirit vndefild:
The heauens were darkned, aſunder the ſtones were ſhaken.
Bloud and water then ſprang from this bleſſed lamb,
Then graues opened, the dead aliue forth came.
We laud thee father for thy grace, &c.

## The ſecond Meditation or praier of our *frailtie and miſerie.*

O Miſerable wretched woman that I am, how may I be compared to any of thy ſaints that ſhall dwell in thy Tabernacle or holie hill? For they loue to be in holie contemplation: and I in the vaine multitude, forgetting thee: they be meeke, and I vnpatient: they do not forget thee, but my good Lord, when do I remember thee, but when affliction enforceth me; or the lamentable fall of my brethren conſtraine me to thanke thee? Thou moſt mightie and fearefull God of hoſts, thy holie name be bleſſed for euer, Amen. What ſhall I ſaie my God? Thou art moſt good, and I euill; thou holie, and I miſerable; thou art light, and I am blind; thou art the bleſſed ioie, and I am carefull and full of ſorowe. My Lord, thou art the Phyſician, and I the miſerable patient; I am nothing but vanitie and corrupt, as euerie liuing man is. What ſhall I ſaie (O Creator) but this, that I am thy creature, and ſhall I periſh? Thy hands haue made me, and were wounded for me; thy bloud was ſhed for me, and hath waſhed me; thy holie Ghoſt hath ſanctified me, and taught me: yet Lord, my daies are nothing. What ſhould I mortall creature

thus talke with my ſelfe, Lord God, but that need hath no lawe: Sorowe hath compelled me to ſeeke comfort, ſickneſſe enforceth me to folowe the Phyſician, conſcience pricketh me to crie to thee my Lord for a heauenlie cordiall of comfort, which am in great diſcomfort, borne of a woman, full of miſerie and ſhortneſſe of time, and paſſe awaie like a ſhadowe, neuer content with one eſtate, but in earth remaine for euer.

## The Hymne to God the *Creator*.

O Creator, to thee thy creature I call,
Who made of mould do liue in paine,
And ſicke in ſoule, my fleſh is thrall,
O ſwo is me, my daies be vaine:
Yet vnto God I call for grace,
My ſoule in heauen to haue a place.

## A praier to the bleſſed *Trinitie*.

Let vs praie.

O Holie, bleſſed, and glorious Trinitie, three equall, and coeternall perſons, but one God almightie, haue mercie vpon me vile, abiect, abhominable, and ſinfull wretch, meekelie acknowledging before thy diuine Maieſtie my long continued life in ſinne, euen from my childhood hitherto. Then good gratious Lord, as thou giueſt me the grace to acknowledge them; ſo giue me grace not in word onlie, but in hart alſo, with ſorowfull contrition to repent, and vtterlie to forſake them. Forgiue me alſo thoſe ſinnes, through which by mine owne fault, wicked affection, and euill cuſtome, my reaſon is with ſenſualitie ſo blinded, as I cannot diſcerne them for ſinne. Illuminate my hart (good Lord) and giue me grace to acknow-

acknowledge them. Forgiue me my sinnes negligentlie forgotten, and bring them to my mind, with grace to be throughlie repentant for them.

O mercifull God, grant me thy grace so to despise sinne, and all worldlie vanities, that I may saie with the blessed Apostle Saint Paule: The world is crucified to me, and I to the world; Christ is to me life, and to die is my gaine and aduantage; I desire to be lowsed, and to be with Christ. Lord giue me thy grace to amend my life, and to haue an eie to mine end, without anie grudge, or feare of death, which to them that die in thee, is the gate of eternall life.

Almightie God, teach me to doo thy will; take my right hand, and leade me in the true waie from mine: drawe me after thee, bind my mouth with snaffle and bridle, when I will not drawe vnto thee. Oh gratious God, all sinfull feare, all sinfull sorowe and pensiuenesse, all sinfull hope, all sinfull mirth and gladnesse take awaie from me. On the other side, concerning such feare, such heauinesse, such comfort, consolation, and gladnesse, as shall be profitable for my soule, doo with me according to thy great goodnesse.

O Lord giue me grace, in all my feare and agonie, to haue recourse to that great feare and wonderfull agonie that thou my sauiour hadst at the Mount of Oliuet, before thy most bitter passion; and in the meditation thereof to conceiue ghostlie comfort and consolation, profitable for my soule. Almightie God, take from me all vaine-glorious minds, all appetites of mine owne praise, all enuie, couetise, gluttonie, sloth and lecherie, all wrathfull affection, all appetite of reuenging, all desire of delight of other mens harmes, all pleasure in prouoking anie person to wrath and anger: all delight in taunting or mocking anie person in their affliction or trouble. And giue vnto me, O Lord, an humble, quiet, peaceable, patient, charitable,

kind, tender, and pitifull mind, in all my wordes, my workes, and thoughts, to haue a taſt of thy holie and bleſſed ſpirit.

Giue me good Lord a full faith, a firme hope, a feruent charitie, a loue to thee, good Lord, incomparable, aboue the loue of my ſelfe, that I may loue nothing to thy diſpleaſure, but euerie thing in a due order to thee. Giue me good Lord, a longing to be with thee, not for the auoiding of the calamities of this wretched world, nor ſo much for the auoiding of the paines of hell, neither ſo much for the obteining of the kingdome of heauen, in reſpect of mine owne commoditie: as euen for verie loue of thee. And beare me good Lord, thy loue & fauour, which thing my loue to thee-ward (were it neuer ſo great) could not but of thy great goodnes deſerue. And pardon me good Lord, that am ſo bold to aſke thee ſo high petitions, being ſo vile and ſinfull a wretch, and ſo vnworthie to attaine the loweſt: but good Lord ſuch they be, as I am bound to deſire and wiſh, and ſhould be much nearer the effectuall deſire of them, if my manifold ſinnes were not the let, from which O glorious Trinitie, vouchſafe of thy goodneſſe to waſh me, with that bleſſed bloud that thou my ſweet ſauiour Jeſus Chriſt diddeſt ſhed out of thy bodie, in the diuers torments of thy moſt bitter paſſion, that by that ſame greeuous paſſion, glorious reſurrection and aſcenſion, I may come to that vnſpeakable ioie, the which thou haſt prepared for thy choſen and elect, through the ſame Jeſu Chriſt our ſauiour, to whome with the Father, and the holie Ghoſt, three perſons and one God, be all honour and glorie world without end: So be it.

After praier, ſaie this concluſion,
*or Collect.*

O God, that art the ſtrength of ſuch as truſt in thee, mercifullie aſſiſt vs that call vpon thy name; and for aſmuch as mans infirmitie can

do

do nothing without thee, grant I moſt humblie beſeech thee, the help of thy ſpirit, that fulfilling thy commandements, both in will and deed, I may pleaſe thee, through Jeſus Chriſt our Lord: So be it.

The bleſsing.

O My Lord bleſſe me and defend me, O Lord lift vp thy countenance ouer me, and be mercifull vnto me: O Lord lift vp thy countenance ouer me and giue me thy peace, that in thy peace, O Lord, I may depart, to amend my life, and do vnto the poore as much as I can: giue me grace to be at vnitie, in quietneſſe, and in charitie with all thy choſen and elect people, and that thy feare, oh Lord, may euer reſt in my hart: So be it.

Praiſe vnto God the Father, and peace vnto the liuing:
As they that depart in thy faith, in thee do reſt & haue their being.

*The end of Morning praier.*

## Euening Praier.

¶ A Confeſsion to be ſaid before *Euening praier.*

O Father of heauen, O ſonne of God redeemer of the world: O holie Ghoſt three perſons and one God; haue mercie vpon me moſt wretched caitife, and miſerable ſinner. I haue offended both heauen & earth, more than my tongue can expreſſe. My ſinnes (alas) are aboue all mens, both in number and greatneſſe, which I haue committed. Whither then may I go? Or whither ſhould I flie? To heauen I may be aſhamed to lift vp my face, and in earth I am not worthie to find a place of refuge or ſuccour. To thee therefore, O Lord, do I run; to thee do I humble my ſelfe, ſaieng; O Lord my God, my ſinnes be great and innumerable:

merable: but yet haue mercie vpon me for thy great mercie. The great myſterie that God became man, was not wrought for little or few offences. Thou didſt not giue thy ſonne, O heauenlie Father, vnto death for ſmall ſinnes onlie, but for all the greateſt ſinnes in the world: ſo that the ſinner returne vnto thee with his whole hart, as I doo here at this preſent. Wherefore haue mercie vpon me, O God, whoſe propertie is alwaie to haue mercie: wherefore haue mercie vpon me O Lord, for thy great mercie. I craue nothing, O Lord, for mine owne merits, but for thy name ſake, that it may be halowed therby, and for thy deere ſonne Jeſus Chriſts ſake, and now therefore: Our father of heauen halowed, &c.

A praier to be ſaid in the *Euening*.

MOſt mercifull and heauenly father, I thanke thee by thy ſonne Jeſus Chriſt, that this day thou haſt giuen me all things needfull both for my ſoule and bodie, preſeruing me from all hurt and perill. I aſke thee mercie for mine offences, and I moſt humblie beſeech thee, that thou wilt likewiſe this night keepe me from ſinne and all euill, ſo that all my thoughts, my words & workes may pleaſe thee. I doo commit my ſelfe both bodie and ſoule, and all that I go about, into thy hands. I beſeech thee that thy holie ſpirit may be with me, leaſt my deadlie aduerſarie haue anie power ouer me, Amen.

Another Euening praier.

O Soouereigne, dreadfull, and moſt louing Lord my God, who neuer ceaſeſt to ſhew thy mercie towards ſinners, yea when they offend and treſpaſſe againſt thee, ſuch is thine infinite clemencie and loue. As then thou forbeareſt not

to

to heape thy benefits vpon them; I most sinfull and wretched wretch, yeeld thee humble thanks, for thine inestimable goodnesse shewed towards me, in creating me to thine owne likenesse, and making me capable of thine euerlasting glorie: for the creation of so manie other creatures for my behoofe and sustenance, for that inestimable worke of my redemption, whereby thou deliuerest me from the slauerie of Sathan, and purchasest mee free entrance into thy celestiall region: for hauing singled me amongst so many millians that knowe thee not, and lie drowned in ignorance, superstition, and miserable errours, to be thy seruant and a true faithfull Christian: for both thy blessed Sacraments, especiallie for that Sacrament aboue all Sacraments, wherein thou thy selfe art spirituallie conteined. Finallie, for hauing preserued me so manie times from hell, wherein I had beene long since plunged, hadst not thou of thine vnspeakeable goodnesse sustained and deliuered me from my foes. For these and all other thy benefits: namelie, for those thou hast this daie most bountifullie bestowed vpon me, O my soueraigne Lord, I yeeld thee such sincere & dutifull thanks as my poore hart can possiblie afford thee: beseeching thee to haue mercie vpon me, & in supplie of my wants to accept the mediation and thankesgiuings of Jesus Christ thy onelie sonne, and mine onelie Sauiour and intercessour.

And now mine onlie redeemer and Sauiour I humblie craue the light of thy grace, to knowe wherein I haue this daie anie waies offended thee by nature; and that by sound discussion, and through examination of my conscience, I may see mine owne sinnes with sorrowe and detestation; and thine ineffable mercie with a zealous & firme purpose of amendment of life. Thou seest, O Lord, my lewdnesse, and wotest my miserie, much better than I my selfe do. Sorie I am with all my

my hart, that I ſhould ſtill offend ſo louing a Lord, and wiſh to God my ſorowes were greatlie multiplied. I purpoſed earſt, to dow better by thy grace, which wanted not, & yet haue I tranſgreſſed in my former treſpaſſes: neither yet may I deſpaire, O Lord, but will continuallie truſt to thy mercies in all euents, & purpoſe firmelie, as I now dow, euerie daie to amend my life.

Deliuer me, my gratious God, from all mortall ſinne for euer, and giue me grace to perſecute my vices with ſorowe during life. And for the ſatiſfaction of theſe and all my former ſinnes, as alſo for all thine ineffable benefits beſtowed vpon me and all mankind; I offer vnto thee the merits of thy bitter paſſion, thoſe moſt pretious drops of bloud thou ſheddeſt for me; and that inflamed charitie, wherewith thou wholie reſignedſt thy ſelfe to all thy torments, for my ſake; and in the vnion of this thine oblation on the croſſe, I offer vp my ſelfe, ſoule, bodie, and all I haue of thine, within or without me, to thine honour and euerlaſting glorie. I retaine nothing to my ſelfe: but giue all to thee, whoſe it is, and make that thine by my will, which is thine of iuſtice. Giue me thy grace, O my God, to liue better hereafter, and to confeſſe my ſinnes in due time vnto thee. Giue me true humilitie, continuall repentance, and grace both to knowe thee, and alſo my ſelfe. Giue me puritie of hart in all my dowings, patience, chaſtitie, and perfect charitie. Giue me a good life, and a good death, and in the dangerous houre of my departure, the aſſiſtance of thy bleſſed Saints and Angels, with whom I may, through thy mercie, in another world praiſe and glorifie thee euerlaſtinglie, Amen.

## The Hymne or praier to God the *Father*.

BLeſſed be God father of heauen,
Which hath ſtrengthned his feeble flocke:

With

With stedfast faith, and boldnesse euen,
To beare his crosse, burden and yocke.
These are the last daies perillous,
Frælie Christs Gospell to professe:
Come downe Lord shortlie to iudge vs,
And take vs from the heauinesse.

An Antheme.

WHosoeuer shall call vpon the name of the Lord shall be saued.

A praier to God the Father to be vsed before *Euening praier*.

OMercifull Lord and louing Father, without whose aid and motion, I am not able to stir one member toward heauenlie seruice, the burden of this slowe and sinfull flesh doth so ouercharge my weake soule. According to thy fatherlie pitie looke vpon me, O God, and quicken my dull spirit with thy grace, to rise out of this mirie puddle, and to come before thy presence in humble repentance, crauing thy mercie for my miserable sinnes and wickednesse, that being released in the bloud and righteousnesse of Jesus Christ, I may ioifullie serue, honour, and praise thine eternall Maiestie, through thy dære sonne my mercifull Lord and redæmer, to whom with thee and the holie Ghost, be all glorie and thanks for euer, Amen.

The Hymne of our redemption by *Christ*.

PRaised be God for his exceeding fauour,
Which hath giuen vs his sonne to be our Sauiour.
We are sinners, vnrighteous, foolish, and fleshlie,
Christ is our mercie-stole, righteousnesse, & wisdome verelie.

Wils

We are vncleane, holden vnder the danger of death & sins exaction,
Christ is our holines, our life, our redemption and satisfaction.
Glorie be to thee, O Lord, borne of the vndefiled virgin,
Glorie be to the Father, and to the holie Ghost, our soules surgin:
So be it.

## A forme of Priuate Euening *praier*.

## Our Father which art in heauen, &c.

COnuert vs our Sauiour, and turne awaie thy wrath from vs.
O God make speede to saue vs.
O Lord make haste to helpe vs.
Glorie be to the Father, &c. As it was in the be, &c.
Praise ye the Lord.
Thanks be giuen vnto God.

## The first Psalme at Euening *praier*.

BOw downe thine eare, O Lord, to my requests, and suffer me to exhibit my supplication vp vnto thee. For behold, night and daie I trace and hunt after thee by all meanes I can. To thee onelie earlie and late do I still call and crie for mercie, according as thou hast giuen me in commandement.

For when I call to memorie the time of my life euill dispent, I quake to thinke vpon thee, yea and my spirit faileth me, so sore am I afraid of thy iudgements.

Yet well pondering the processe of thy grace & mercie promised me in Christ, I cease to despaire, knowing that thou, O GOD, hast not forgotten thy gifts of grace, and that thy power to haue compassion is not waxen faint, but that both thou canst and wilt put backe thy wrath most iustlie conceiued against me for my sinne.

In

In full truſt whereof O Lord I come vnto thee, beſeeching thee to hide my life with Chriſt within thee, and vnder the ſhadowes of thy wings to defend me, that thy grace & couenant may be with me euermore.

Turne not thy mercie from me O Lord, nor bring me downe to deſtruction as I haue deſerued: but ſhew thy grace and fauour vnto me, that I may liue, and (being exalted through thy righteouſneſſe) praiſe thy name moſt ioifullie.

Remember my corrupt nature O Lord, how ſhort my life is, and that thou madeſt not man for nothing. No man can deliuer himſelfe from death: no man can ſaue his owne ſoule from hell: thou onelie O Lord muſt do it, namelie, to ſuch as beleeue in thee.

This life paſſeth as doth a dreame, or graſſe in the field, which to daie is greene, and to morrow drie. If thou be diſpleaſed, then we be loſt: if thou chafe, then we ſhrinke for feare, for through ſinnes we be dead vnto thee; with whome a thouſand yeares be but as one daie, yea as the leaſt minute of an houre.

Certeſſe Lord, if thou haue reſpect to our ſins, who ſhall continue? Shew me therefore how manie be the daies of my life, that I may diſpend them wiſelie, to the praiſe of thy name, leaſt that I fooliſhlie truſting vpon long life, ſuddenlie might periſh & come to death.

Come Lord now vnto vs, and comfort vs. Come O God, and hide not thy face from me, that I be not like vnto thoſe that be hurled into the pit of perdition. And after this night of calamitie ouerpaſſed, let the pleaſant morning of comfort luckilie ſhine vpon me, that betimes I may heare and feele thy goodneſſe, for in thee is all my truſt.

Deliuer me this night from the ſnare of Sathans gard, which hunt in the darke how to plucke me from thee.

Let me not ſtand in the feare of the night-euill of vnbeleefe,

vnbelæfe, and of thy strait iudgement, neither let me be afraid of the flæing arrowe in the daie time.

Let me not be in feare of that horrible pestilence, creeping in through darkenesse, I meane, let me not be ignorant how detestable my sins be, that I dissemble them not, nor qualifie them.

Let me not dread that middaie diuell, which abuseth thy Church vnder a title and pretence of holinesse: neither let Sathan, though he change himselfe into an Angel of light, strike anie feare in me.

But both on the right side and on the left, as well in the night as in the daie, that is, as well in aduersitie as prosperitie, and as well in spirituall businesse, as in corporall, let thy holie Angels diligentlie wait vpon me, that I do not stumble: then shall I tread vnderfoot that hellie dragon.

Yea so shall I of dutie be bound alwaie with courageous spirit, to praise and hallowe thy name: not onlie in the morrowe, when all things shall chance to my harts desire, to ascribe all to thy goodnesse, without anie deseruing on my behalfe: but also in the night of trouble and aduersitie, when I shall call vnto mind thy most faithfull and trustie promises, that I despaire not, thus to praise thy meere and speciall grace, and blesse thee, saieng:

Blessed art thou O Lord God of our fathers, for thou art praise and honour, worthie, and to be magnified for euer.

Blessed be the glorie of thy holie name, for it is worthie to be praised, & aboue all to be magnified for euer.

Blessed art thou, O Father, O Sonne, and O holie Ghost, for thou art worthie to be praised, and aboue all to be magnified for euer.

Blessed be thou in the firmament of heauen, for thou art praise-worthie for euer.

O giue thanks vnto the Lord all his creatures, for he

he is kind-harted and mercifull: yea his mercie endureth for euer.

Oh speake good of the Lord all ye works of his in all places of his dominion: and let euerie thing that hath breath praise the Lord, and giue him thanks: for his mercie endureth for euer.

O that all men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men!

Praise thou the Lord O my soule, and forget not all his benefits, yea and all that is within me praise his holie name, for his louing mercie and for his truth, which endureth for euer, & worlds without end, Amen.

Glorie be to the father, &c. As it was in the begin, &c.

## The second Psalme.

My God, my God remember me, forsake me not, suffer me not to be lost, sith both night and daie I crie to thee, heare me my Lord.

Our fathers trusted in thee, and thou helpedst them, whensoeuer they called vpon thee, at no time thou failedst them, but wast alwaies at hand to assist them.

Come forth father most deerelie beloued in my hart, restore me from Sathans kingdome.

Thou drewest me forth of my mothers wombe, and hast preserued me vnto this daie.

Of thy benignitie and mercie (which I beseech thee denie me not at this my neede) go not awaie from me, for anguish and pensiuenesse of hart drawe nigh vnto me, and yet is there none that can helpe me, but thou onlie.

Let me escape from these dangers through thy Christ my sauiour, who for my sake hath suffered so spitefull and bitter paines, who for me was sore vexed, cruellie

ſcourged, wounded, nailed, and hanged on the croſſe.

Let me eſcape I ſaie for his bloud ſake, which he ſo largelie ſhed for vs, to cauſe vs obteine forgiueneſſe of our ſinnes, and enioie the new and euerlaſting couenant made betwixt thee and vs.

Stand not farre from me O Lord my refuge and ſtrength: come neere and helpe me, deliuer my life from the ſword, and my ſoule from the wood dogs, from the Lions iawes reſtore me, betweene the hornes of the Unicornes heare thou me.

Then ſhall I blowe abroade thy name with all praiſes vnto my brethren, and in the aſſemblie of the holie perſons I ſhall commend thee.

Deſpiſe not the praiers of the poore, turne not awaie thy face, heare my crie, for I will record this thy goodneſſe among the miſerable, painefull, and troubleſome conſciences, that they thereof may take hart of comfort, growe in hope, cleaue more feruentlie vnto thee, blowe abroade thy moſt glorious name, and giue thee euerlaſting thanks for their ſaluation, Amen.

Glorie be to the father, &c. As it was in the beginning, &c.

## The third Pſalme.

OUT of the furtheſt angles of the earth on euerie ſide, thou ſhalt with a mightie voice call men to iudgement Lord God omnipotent, to whome nothing is hid.

Open our eares that we may heare this thy promiſe: I ſhall be your God.

In thee conſtantlie beleeue we, with thy foiſon we be filled.

Prudentlie thou doſt declare and teſtifie, that of our goods and ſacrifices thou haſt no need, and doeſt not either regard or meaſure them: for all be thine, and in thee it lieth to make the things we now poſſeſſe to be

ours,

ours, or not ours.

Thou onlie requirest sacrifices of thanke sgiuing: let vs therefore disclose the bottome of our harts to thee: let vs knowledge thee to be our God.

Let vs halowe thy name in all things, flowe in thy word, render thanks both in weale and woo, require thy succours in straits and necessities, in which time thou hast promised to helpe vs: then shall we, so deliuered, blase thy name.

Lord God most iust, true of promise, and deerest Father: thee beseech I to send succours vnto me euen of thine infinite goodnesse.

For thy renowmes sake, for Iesus Christs sake thy beloued sonne, and for his pretious bloud largelie shed for vs on the crosse, haue mercie vpon me, so that once purged I may come againe in fauour with thee.

Pitie me, heare me out of the straits of this sinfull flesh, wherewith on euerie side I am hampered in.

Set me at large againe, rid me from mine enimies, which seeke to draw me awaie from thy true seruice.

In thy comfort let me reioice, and be full of spirituall ioie: let me euer brute thy name, not vnmindfull of thy benefits.

Releeue me most pitifull God, according to thy word, which is the truth.

Most tender father, shew me that thy ioifull health.

Glorie be to the Father, &c. As it was in the begin, &c.

## The fourth Psalme.

THy clemencie and blessing most mightie God we craue, and require of thee full instantlie.

Let thy countenance shine vpon vs, haue compassion vpon vs, that here in earth wee may find out the waie which leadeth vnto thee, and may attaine thy saluation among the Gentils.

O that all people would confesse thee with louing

harts for thy manifold benefits and pleasures, which they haue receiued at thy hands, who dost with iustice gouerne men, and art their leader vpon earth!

Powre downe Lord thy goodnesse, and continuall blessings vpon vs, and then shall the earth yeeld vnto thee glorie and praise, and to vs fruits for meate.

Thou God the father blesse vs, thou God the sonne blesse vs, and thou God the holie Ghost blesse vs: yea thou holie, blessed, and glorious Trinitie, grant vs thy continuall blessing.

O that all the coasts of the earth (Lord God) would feare and stand in awe of thee!

Would God that we also might studie to worke no man either pleasure or displeasure that should be against thy will; but that we may do all things according to thy commandements!

Glorie be to the father, &c. As it was in the begin, &c.

## A contemplation and praier exclaming of the *carefull passions of the soule* and bodie.

WO is me carefull carcase and filthie defiled flesh, conceiued and borne in sinne, depriued of originall iustice, compared to a beast, in Adam fallen as a rotten apple from a liuing tree. What haue I gotten by my fall? Darknes, care, miserie, affliction, sickneslie, paine, anguish, and finallie dreadfull death. And alas, what shall I be hereafter? A stinking carion, wormes meate, foode for fire, dust and claie, dung and forsaken, rotten & consumed, blind, poore and naked, troden vnder the feete of my posteritie, and forgotten of all men, not knowing where my bodie is, which shall vanish like a shadowe, and my life shall wither like a leafe, and fade as a flower.

O holie God, the more our bodies do increase, the neerer death doth approch, the clocke of our conscience doth

doth ring euerie minute, the houre of death to be at hand. Death approcheth with his sharpe dart and bloudie chariot: Awaie (saith he) to euerie liuing wight. For what is he that shall not see death, and come to nothing? Oh vncertaine life; but most assured death! His net is cast ouer all flesh: now I do reioice, then I lament: now am I whole, then sicknesse doth come: now haue I friends, then am I forsaken: now at libertie, soone after in bondage: now young, then age drawes nære. And thus I neuer remaine in one state: made light and proud in prosperitie, desperate in aduersitie, withered and old with care, despised in pouertie, flattered when I am in health; and finally vncertaine when or where I shall die. But yet I most humblie praie thee deere father, for Jesu Christs sake, which suffered a shamefull death for my sins, to haue mercie vpon me, according to thy great mercie, and take not thy holie Ghost from me, and lead me not into temptation, but deliuer me: for into thy hands I commend my soule, O thou God of truth, Amen.

## An Hymne of the state of all Adams *posteritie.*

I Am the fruit of Adams hands, through sin lockt in satans bands,
Destined to death, the child of ire, a flaming brand of infernall fire:
Borne I was naked & bare, and spend my time in sorowe & care,
And shall returne vnto the dust, and be depriued of carnall lust.
Yet thou father didst Jesus send, to pardon them that did offend:
We laud him in the work of might, that we be blessed in his sight.

## The second meditation of the dreadfull *daie of iudgement.*

O What feare and sorowe shall happen to the reprobates, when they shall stand helpelesse before the terrible & dreadfull throne of God, to render accounts of all thoughts, words & works, I saie, the acts of the flesh and bloud, in the extreme

treame day, when he shall come with fire; and then all creatures in heauen, earth and hell, shall tremble at his presence. Then shall all guiltie consciences be opened, & euils endlesse punished, where that Iudge will not be corrupted. That daie doth come; that daie is at hand, and where as pure harts shall be accepted, and no bribes of vaine gifts shall be preferred, but iustice without mercie vnto the vngodlie, infernall torments to the wicked, endlesse care and affliction to the idolater, fornicator, extortioner, persecutour, disobedient, murtherer, blasphemer, theefe, false witnesse bearer, vsurer, heretikes, witches and malefactors, and to all the vessels of reprobation. Where as shall be heard wailing, crieng, lamenting and gnashing of teeth: then they mourne that shall neuer die: hell fire neuer be quenched, nor the Iudge intreated; but the wicked still molested with dolor, agonie, dread, and in his paine absent from God, present with diuels & monsters infernall. This is the second death when both bodie and soule shall remaine in paine, as long as God is, which is euerlasting. This daie is at hand, when the elect and all the Saints, Patriarchs, Prophets, Martyrs and all the blessed shall receiue their rewards, not of themselues, but onlie of Iesu, before whom all the blessed shall kneele and cast off their crownes, and giue honour to him that sits on the seate, whose holie name is blessed of all tongues and kindreds: Amen, Amen. This is the daie, when all teares shall be wiped from the carefull eies of the seruants of God, which shall neuer be molested, nor of worldlings be afflicted, but euerlastinglie glorified, with the Father, the Sonne, and the holie Ghost, three persons and one God, who of his mercie defend vs from damnation, and that vnspeakeable paine, which wee through sinne haue deserued, euer to be punished withall: but yet are through Iesus preserued, by whome we are elected, redeemed, iustified,

iuſtified, and brought from ſinne, death and hell: to whom be laud and praiſe, in the world of worlds, of Angels and men: Amen.

## The Hymne of the daie of *iudgement.*

SWeet Jeſus of thy mercie, our pitifull praiers heare:
That we may be on thy right hand, when thou ſhalt appeare.
For thou ſhalt come with heauenlie power, and ſit on the throne:
None ſhall iudge the quicke and dead, but thou Chriſt alone.
O Chriſt caſt vs not awaie, in that daie of ire:
When thou ſhalt ſend before thée, a hot conſuming fire.
To purge all creatures, defild with Adams ſinne:
Then a new heauen and earth, O Lord thou wilt beginne.
Then the elect ſhall be bleſſed, vpon thy holie hill:
But the wicked ſhall be damned, that haue withſtood thy will.
Thy ſhéepe ſhall be ſafe, and defended in the fold:
The goats ſhall wander, in hunger, ſtorme and cold.
Thy Saints ſhall behold thée, in thy throne of light:
The reprobates ſhall euer, haue fearefull things in ſight.
Wailing in wretchednelle, with euerlaſting paine:
Yet Lord be mercifull, our liues are but vaine.
Our fleſh ſhall fade, death hath digd our graue:
Yet of thy mercie Lord, thy ſinfull creature ſaue.
And bleſſe vs in the time of grace, before the daie of ire:
When the corrupt elements, ſhall be purgd with fire.
**We laud thee Father, &c.**

## A generall praier, wherein we commend our ſelues, *and the whole ſtate of Chriſts Church* vnto GOD.

O God thou Father and God of my life, ſuffer me neither to haue a proud looke, nor a proud thought; turne awaie all voluptuouſneſſe from me: let not the intiſements of the world

beguile me; let not the concupiscence of the eie deceiue me; let not the lusts of the flesh take hold vpon me; let not rancor and malice reigne in my hart. O Lord God, for thy sonne our Sauiour Iesu Christs sake, I beseech thee, that thou wilt not giue me ouer to an vnshamefast and obstinate mind: So be it.

Unto thee Lord almightie, the king of mercie, be now and euer eternall honour & glorie. Unto thee the same Lord of mercie I do commit my soule and bodie, most humblie beseeching thee, for thine abundant mercie sake, to take the cure of me, and to haue mercie on me. I do commit also vnto thy mercie my faithfull friends and well-willers liuing, beseeching thee to forgiue vs all, and to haue mercie vpon vs, and giue vs grace to liue according to thy lawe, and to the glorie of thy name, that we may do that, which thou requirest of vs, that it will please thee of thy mercie, to saue and defend vs from all perils, bodilie & ghostlie this night and euer, and especiallie all things that shall turne to thy displeasure. And with all my hart I thanke thee most mercifull Lord, for the great benefits that thou hast bestowed vpon me largelie in this world, afore manie creatures, which are more worthie a thousand times than I: but my most gratious Lord, I wot and knowledge herelie, that all good gifts do come freelie from thee, of thine abundant mercie. Wherefore with all my hart I thanke thee, and all worship, praises and thanks be to thee and none other. Therefore I saie with the Prophet Dauid: Not vnto vs, Lord, not vnto vs: but vnto thy name be giuen all honour & glorie.

Also I commit to thy mercie mine enimies, persecutors and slanderers, beseeching thee to turne their harts, and to giue vs grace one to forgiue another from the verie botome of our harts, that from henceforth we may liue in loue and charitie, to thy glorie, and to the increase of thy kingdome.

I

I doo commit to thy mercie our Queene Elizabeth, and this Realme, beſeeching thee to incline hir hart to all godlineſſe and vertue, that ſhe may long reigne ouer vs in peace and tranquillitie, to liue in thy feare, and call vpon thy holie name, and to be readie at all times to ſet forth thy bleſſed lawes and commandements: and that thou O omnipotent God, with thy mightie hand and ſtretched out arme, wilt confound all Idolatrie and ſuperſtition, and ſet vp thy true and holie religion, that thy faithfull ſeruants may triumph and reioice in thee with merie harts, and ſing vnto thy praiſe, that this the mightie hand of G O D hath brought to paſſe, and to thy name giue the honour and glorie, to whome all honour and glorie is due.

I doo commit vnto thy mercie, all thoſe that in this tranſitorie life be in ſorowe, ſickneſſe, neede, tribulation, or anie other aduerſitie, and ſpeciallie all thoſe that for the profeſſion of thy Goſpell, and the defence of the ſame, doo put their liues vnto the edge of the ſword. O Lord for thy mercies ſake, forgiue them and vs our offences paſt, comfort them in their greeuous afflictions, ſtrengthen them in their weakeneſſe, ſend them patience in their tribulations, abate the pride of their and our enimies, aſſwage the malice of them, confound their wicked deuiſes, that we and they being armed with thy mightie defence, may be preſerued euermore from perils, to glorifie thee, which art the onlie giuer of all victorie, through ỹ merits of Chriſt: So be it.

I commit to thy mercie all thoſe that doo faithfullie profeſſe thy holie Goſpell, beſeeching thee to giue vs grace to liue according to thy lawes, that by well doing, we may ſtop the mouthes of the vngodlie aduerſaries of the Goſpell, and thereby win them to the right waie, that we may all with one hart, and one mouth, glorifie thee, O Lord God in the daie of viſitation, to whome all honour and glorie is due.

And

And now O my most mercifull Lord, and louing father, I finallie commit vnto thy mercie my wretched soule and bodie, humblie beseeching thee to haue mercie vpon me, according to thy great bountifull mercie: and according to the multitude of thy tender compassions, do awaie I beseech thee my most greeuous iniquities.

Unto God the father, the sonne and the holie Ghost, be now and euer eternall honour and glorie, world without end, Amen.

## A praier at night going *to bed.*

THe God of Angels and men, the founder of all creatures visible and inuisible, in whose hand is life and death, light and darknesse, and all the motions of soule and bodie, without whome there is no good gift, nor perfect quietnesse of conscience, but onlie vanitie and veration of mind, and vtter confusion of soule and bodie, and finall torments in the horrible pit of darkenesse: now my Lord God, darknesse doth approch, this daie hath lost his beautie, I as vnworthie of thy benefits, most humblie praie thee this night to blesse me, and with thy holie Angels assist me, thy holie spirit this night lighten me, which hast of earth made me, and by thy creatures doest nourish me, and with thy bloud hast consecrated me with thee to dwell eternallie in glorie, when death hath dissolued me, which am but vanitie, &c. And banish Sathan from me, that neither mine owne conscience now vexe me, nor mine old offences trouble me. I most humblie beseech thee this night to pardon me, which haue sore offended thee, in thought, word and deede, against thy diuine maiestie, which sore repenteth me. Saue me good Lord this night sleeping, from dread-

dreadfull dreames, and painefull slumber deliuer me, that I may awake in Christ, and rest in peace: So be it.

## The Hymne or praier *for night.*

Praise ye the Lord his seruants all, lift vp to him your hands,
The night singers in Gods courts, in all Christian lands.

Praise we the Lord our God & king, which made the earth & heuen,
His blessing be on vs this night, which made the planets seuen.

Into thy hands O Lord our God, our soules we do commend,
This night from sinne & Sathans power, thy mercie vs defend.

**We laud thee Father for thy grace,**
**We praise the Sonne which made vs free:**
**We thanke the holie Spirit for our solace,**
**Which is one God and persons three:** Amen.

## Another Hymne or praier to be said *when ye go to bed.*

I Go to bed, I hope to sleepe, God knowech when I shall rise,
My soule, O Lord, defend and keep, from it turne not thine eies.

This daie I haue committed sinne, a hundred times and more:
I was conceiued and borne therein, forgiue me Lord therefore.

To thée I will my soule betake, sinfull it is to sée,
For I do knowe thou canst it make, as pure as néede to bée.

Forgiue me mine offences all, my soule, Lord, do not kill,
To thée I will betake my soule, accept my zealous will.

Thy pardon Lord I trust to haue, as Dauid had and mo,
My soule I trust thou wilt now saue, from death & damned wo.

In thée O God I put my trust, to guide and aide me still,
To keepe me alwaies true and iust, according to thy will.

Thou God of might, & great renowme, I trust thou wilt me keepe,
Lord with thy leaue I will lie downe, to take my rest and sleepe.

So be it. M. W.

The

The Antheme.

WE looke for our sauiour, euen the Lord Iesus Christ, which shall change our vile bodie, that it may be like to his glorious bodie, according to the power whereby he is able to subdue all things vnto himselfe. Amen.

Let vs praie. { Lord haue mercie vpon vs. / Christ haue mercie vpon vs. / Lord haue mercie vpon vs. }

## ❧ Our Father which art in heauen, &c.

VIsit we beseech thee O Lord, this our dwelling, and driue from it all the assaults of our enimie: let thy holie Angels dwel in it, which may keepe vs all this night in thy peace, and euer let thy blessing be vpon vs. Grant this O most mercifull father, for thy sonnes sake, Iesus Christ, who with thee, and the holie Ghost, liueth and reigneth one God world without end, Amen.

SAue vs O good Lord waking, and keepe vs sleeping, and be so mercifull to vs, that with Christ we may wake, and quietlie to rest in peace, So be it.

The conclusion after Euening *praier*.

O Lord Iesu Christ that art in heauen perfect God and man, heare my praiers, haue mercie vpon me, and praie vnto thy father for me. Be thou my mercifull mediator vnto thy father, that I might find mercie for my sinnes at all times, and thy holie Angels to guide me this night, and all the time and daies of my life, and at the generall daie of iudgement, that I may be partaker of that ioifull

ioifull voice of thine, saieng, Come hither ye blessed, and possesse euerlasting life, Amen.

The Blessing.

GOD, euen our owne GOD blesse vs: and graunt vnto vs, and all our faithfull and dære frænds, his continuall benediction and health.

yea let thy mightie hand and outstretched arme, O Lord, be still my defence; thy mercie and louing kindnesse in Jesu Christ thy dære sonne my saluation; thy true and holie word my instruction; thy grace and holie spirit my comfort and consolation vnto the end, and in the end: So be it.

¶ Certaine godlie sentences written *by the Ladie* E. T.

Vse inuocation of Gods holie name.
Thinke vpon the needie once a daie.
The life to come forget not.
Further the iust sute of the poore.
Prefer Christ his kingdome.
Offend not in euill doing.
Set little by the iudgement of man: but feare the iudgement of God.
Be at peace with all men.
Vse to be acquainted with the godlie.
Helpe to pacifie displeasure.
Hastilie iudge not anie bodie.
Kill anger with patience.
VVith pitie rebuke.

Make

Make much of modeſtie.
Harbour a harmeleſſe hart.
Let no good deed.
Speake in ſeaſon.
He that keepeth his mouth, keepeth his life.
In being well occupied, thinke not long.
Loſe as little time as ye may.
Be alwaies one.
Fauour the friendleſſe.
Be not vnthankefull.
Truſt not the world.
Deceiue none.
Rather take hurt, than do anie.
Auenge not.
Let once be amended.
Fauour not flatterie.
Looke cheeflie on your ſelfe.
Do not forget your charge.
Let your mind be occupied well.
Vſe pleaſures after a meane.
Once you were not heere.
Awaie you muſt, and turne to duſt.

*Finis q E. T.*

# The Praiers made by the right Honourable *Ladie* Frances Aburgauennie, *and* committed at the houre of hir death, to the right *Worshipfull Ladie* MARIE Fane *(hir onlie daughter)* as a Iewell of health for the soule, and a perfect *path to Paradise, verie profitable to be vsed* of euerie faithfull Christian *man and woman.*

## A fruitfull praier to be said in the *Morning.*

ALmightie God, and most mercifull father, the fountaine of all felicitie, from whom onelie proceedeth all good gifts, most humblie I beseech thee of thine abundant mercie & exceeding kindnesse, so to direct and gouern me this daie and euer with thy good guiding Spirit, that all my thoughts, words and deeds, may onelie be occupied in thy seruice, faith, feare and loue, and so assist and strengthen me with thy grace, O most mercifull and louing father, for thy sonne Iesus Christ his sake, that neither sinne, death, hell, nor Sathan haue the dominion and vpper hand of me. Indue my hart with the true vnderstanding of thy true and liuelie word, that I may be readie and prone manfullie to fight vnder the standard of my glorious captaine Iesus Christ against

against the world, the flesh, and that cruell Serpent the old Leuiathan, which hunteth continuallie, like a roring Lion, seeking the vtter destruction of my soule.

Make me constant in time of temptation, that when or at what time my rebelling and sinfull flesh shall intise me, to lust after the pompes and vanities of this wicked world, I may by a strong, liuelie, and vnspeakable faith, through the bitter torments that my Sauiour Christ Jesus suffered for me, and all that faithfullie beleeue and call vpon him; so mortifie and subdue the old Adam, that I may be dead and buried from sinne and all iniquitie; and the new man Christ Jesus may continuallie dwell and reigne in me, by whose meanes I shall be garnished and decked, by the means of a fruitfull faith, with immortalitie, and heauenlie blessednesse.

Vouchsafe, O Lord, I beseech thee, according to the multitude of thy mercies to looke vpon me, and by thy celestiall prouidence, so illuminate the eies of my soule, that I may continuallie watch for the glorious comming of thine annointed son Jesus Christ. Roote out, O Lord, in and from me the vile and corrupt branches of rapine, deceit, auarice, lururie, concupiscence, and all vngodlinesse, let the motions of my mind altogether depend vpon thee, prepare my tongue to publish thy praise; let my lips be locked vp from all scurillitie and vncomlie talke: let mine eares loath and abhor to heare thy glorious and blessed name blasphemed, and thy truth to be by anie Sectarian ill spoken of, & slandered: keepe and defend me vnder the wings of thy comfortable protection, from all errours, schismes, and detestable heresies. Make me without fayning, firmelie and constantlie to build vpon the truth, wherein is perfectlie set forth thy great mercie and diuine iustice. Let the zeale of thy promises in all distres be my chiefest ioie and consolation, & giue me grace from aboue, that

that as I make my boast of thy mercies and louing kindnesse, by vertue whereof I am by my Sauiour Christ Iesus quickened from death to life, and in his deerest death and pretious bloud-shedding regenerated, and borne anew, not of water, but of the spirit by faith.

So Lord, I may with thine abundant loue shewed to me ward, and the whole posteritie of Adam, I may be afraid wilfullie, or of a set purpose to transgresse thy commandements, and so incur therby thy displeasure, that the effects of thy iustice in the day of thy comming to iudgement, be pronounced against me to the vtter destruction of bodie and soule. Make me alwaies willing, good Lord, to heare thy word, by the power whereof my faith is increased, and therewithall plant in me perfect loue and obedience, and so direct my footesteps in this vale of miserie, that I may tread the path that leadeth to thee, with whom my soule thirsteth to rest, euen as vehementlie as the Hart longeth after the water brookes. Grant this, O mercifull God, for the honour and glorie of thy name sake, Amen.

A fruitfull praier to be said at the going to bed of *euerie Christian.*

MOst mercifull Father, I most wretched and vnworthie sinner prostrate my selfe before the throne of thy heauenlie grace, yeelding vnto thee most humble and hartie thanks, that hast of thine exceeding loue and fauour preserued me this daie from all perill and danger, humblie beseeching thy diuine Maiestie, this night to preserue me, for the loue of thine onlie sonne, and my sweet Sauiour Iesus Christ, mediatour and aduocate: who continuallie pleadeth and maketh intercession to thee for me, and all the rest of thy chosen children, presenting his bloudie wounds, and his glorious bodie all to bee

ſcourged in thy diuine preſence, who thereby doth mitigate thy wrath and indignation, iuſtlie conceiued againſt me a miſerable and wretched creature, and all mankind.

Make me Lord ſtill to confeſſe mine vnworthineſſe, and weakneſſe to be ſuch and ſo great, that of my ſelfe I am not worthie to lift vp mine eies to heauen, much leſſe to be called thy ſonne, or handmaiden, ſuch and ſo great is the burden of my ſinne & iniquitie, ſo that by the meanes of my corruption & filthineſſe, I acknowledge my ſelfe to be the child of death and deſtruction, yet build I ſtill on thy promiſes, good Lord, and in this great danger I come vnto thee with teares, ſaieng:

O Father, I haue ſinned againſt heauen, & againſt thee, and am no more worthie to be called thy child. Of my ſelfe I haue nothing; but by thee I haue allthings: of my ſelfe I acknowledge I haue iuſtlie deſerued the heauie ſentence of thine ire; but by grace of thee, O mightie Emanuel, I am regenerate, and borne againe from death to life; from danger to ioie; from perill to peace; from bondage to libertie, and ſo in fine, from hell and damnation, to bliſſe and ſaluation.

Such is the effect of thy mercie, ſo abundant is thy loue towards me, & all thoſe that with contrite harts preſent themſelues vnto thee. Increaſe my faith Lord, that it may abound in good and fruitfull workes: ſo fortifie me, that I neuer ſwarue from thy veritie: giue me thy grace from aboue, O mercifull Ieſu, that I may neuer ſhrinke from thy ſacred teſtimonies.

And moreouer, I with all humilitie and reuerence of hart and mind, beſeech thee this night, which thou haſt ordeined for man to reſt in, that thou wilt gard and protect me with thy good guiding ſpirit. And albeit my ſinfull fleſh ſhall ſleepe and ſlumber, yet grant, good Lord, that my ſoule may continually keepe watch and ward: let not the enimie find me ſlumbering & ſleeping,

ping,as careleſſe,in the cradle of ſinfull ſecuritie, leaſt that whileſt I am vnarmed, that is, naked and deſtitute of thy grace and fauour,he enter in and breake vp the houſe of my ſinfull bodie, and make ſuch hauocke and ſpoile,that mine infected and leprous ſoule,deformed by meanes of mine iniquitie, and wounded with the dangerous darts of tranſgreſſion,be throwen with the bodie of ſinne into the lake of deſtruction, wherein is continuall wailing, and gnaſhing of teeth.

Make me ſtill,O good Lord,to conſider,that the bed is a plaine patterne and ſimilitude of the graue,which continuallie calleth for me, & all other thy creatures. Make me to vnderſtand, that when I am laid, (of my ſelfe) without thy heauenlie prouidence I can not bee able to riſe againe. Make me to acknowledge that ſleepe is the verie figure of death, to whoſe ſtroke, at thine appounted pleaſure, I muſt ſubmit my ſelfe. Indue me with loue and charitie to all men,let my lampe O Lord be garniſhed with oile,that whenſoeuer, or at what time ſoeuer thy meſſenger death ſhall drawe me,and knocke at the gates of my houſe, I may at his ſummons,in the daie of the reſurrection of the dead,be readie to attend on thee and thy bride, with my burning lampe, that is, with a ſtedfaſt faith, when as by thee I ſhall be cloathed anew. For my mortall bodie ſhall then be couered with immortalitie; the corruption of my ſinfull and rebelling fleih ſhall be changed to incorruption and perfect puritie: thy righteouſneſſe ſhall be mine; thy merits ſhall make me perfect and holie, by vertue whereof, hell ſhall loſe his victorie; death ſhall loſe his ſting; my faith and hope ſhall haue end and reward, and I with thy Saints continuallie dwell in loue & charitie with thee, the heauenlie bridegroome, Chriſt Jeſus: to whom with the father, and the holie Ghoſt, bee aſcribed all laud, glorie, power, praiſe and dominion, for euer: Amen.

A praier for the remission of sinne, and to obteine a vertuous life.

FOrasmuch as (O bountifull Lord) it is most meet, right and iust, that all flesh shuld praise, magnifie, and worship thee, and should without ceasing giue thanks vnto thee, who onlie art the Creator and maker of all things, as well visible as inuisible; who onlie art the treasure of all goodnesse, and well of life, onlie God and Lord, whome the heauens, and heauen of heauens, the sunne, the moone, the starres, the earth, the sea, with all that moue therin, yea the heauenlie companie of Martyrs, the soules of the Prophets and Apostles, Angels, Archangels, togither with the soules of all iust and righteous persons do laud and glorifie.

It is most requisite, that ech mortall creature liuing in this world, should also acknowledge thy magnificence. Wherfore, most mercifull father, I with my hart and mouth do acknowledge thee to be my king and Lord, the giuer of all goodnesse: I confesse thee to be omnipotent, reuerend, mercifull, long suffering, God of all consolation, comfort, mercie and pitie.

I knowe that of thine infinite goodnesse onelie thou diddest make man after thy similitude and likenesse, placing him in the most delectable place of Paradyse. And although he did transgresse thy commandement, and thereby deserued eternall death and damnation: yet thou, like a most louing and pitifull Father, diddest not vtterlie reiect him, but gentlie correct him, and after that thou hadst sent him into the earth, commanding him there to increase and multiplie, thou didst instruct his posteritie with thy lawe; thou didst teach them by thy Prophets, and after that sentest downe thine onlie begotten sonne to take vpon him our nature, and to suffer death for our sinnes, therby to make

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a recompense for the offence which man had committed against thee: and all this thou didst of thine exceeding great mercie and kindnesse, without anie desert of mankind, not being so much as by anie one praier, or yet intreatie therevnto incited.

Therefore I being boldened with such inestimable benefits, so freelie giuen and bestowed, dow without any feare at this time, appere before thy diuine Maiestie, prostrating my selfe before the seate of thy mercie, and with all humblenesse of hart and mind dow make this my praier vnto thee.

Despise me not (O Lord God) being defiled with sin and iniquitie. For behold, I present my selfe before thee, not presuming vpon mine owne worthinesse, but trusting in thy goodnesse.

Be mercifull vnto me a sinner: light thou the dull sighted eies of my mind, open thou the stopped eares of mine hart, that I may both see, heare, perceiue and vnderstand that, which thou teachest, and alwaies dow that, which thou commandest. Make me not onelie a hearer of thy heauenlie doctrine; but also a perfect folower of the same: direct, sanctifie and gouerne my life: be thou alwaies present and readie, both to heare, and to helpe me. Saue and defend me from all shame and reproch: be thou my shield & buckler against all temptations, cleanse my mind and thought from all vncleannesse; keepe and preserue me from all danger both of bodie and soule. This fraile life is nothing else but a continuall warfare in this world: our sinnes most like to cruell enimies, assault vs on euerie side: againe our daies are but few in number.

Guide me therefore with thy grace, so to spend my small, short and transitorie time in this world, the verie fountaine, welspring, and vale of all miserie, that I may be made a member of Christ, & partaker of thine eternall felicitie. To the which, seeing that through

mine owne desert, I shall neuer be able to aspire, (for sinne trulie so aboundeth in me, that ech deed and act of mine, is not onelie infected, but altogither polluted therwith) none other remedie haue I to ease my selfe: none other salue to heale my sore, but onelie to take hold of that promise of thine wheras thou saiest: Come vnto me all ye that ye that labour, and be ouerladen, and I will refresh you.

This is my hold-fast; this is mine anchor and sure staie. For verelie (sweet Sauiour) when I looke vpon mine owne fraulnesse, and behold how readie I am to offend thee; then I quake for feare, then I am almost in vtter despaire: but as soone as I call to mind thy great loue and kindnesse, and how that thou wilt not the death of a sinner, but rather that he should repent and liue, and that in what daie soeuer he doth hartilie repent and call vnto thee, thou wilt heare him: then I am releeued; then I am not a little comforted, knowing surelie that thou wilt performe that which thou hast promised, in faithfull assurance whereof, I now saie vnto thee:

Turne thou me, O my God, and I shall be turned: from all my wickednesse deliuer me. Heale my soule, which is wounded with sinne: for I do acknowledge mine iniquitie, and am hartilie sorie for mine offences: correct me, O Lord, but yet not in thy furie, looke not vpon my weaknesse; but thinke vpon thine owne worthinesse: remember thy louing kindnesse, and in the abundance and multitude of thy mercies, wipe cleane awaie, pardon and forget all my sinnes, through which I haue either in word, deede or though, or anie other kind of way offended thee, blot them out of thy remembrance, and let the bloud of that immaculate lambe Iesus Christ, wash them awaie: let mine old offences so decaie and die in me, that I neuer commit them anymore, or by anie meanes renew them in thy sight.

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And in the meane time dō not withdrawe thy grace from me, but cause me to dō all that which good is. O Father, remoue thy wrath awaie from me, and restore vnto me thy fauour: turne thou thy louing countenance vnto me, and plentifullie powre forth thy mercie vpon me. Incline my hart to dō that onelie, which is acceptable in thy sight: guide thou my footesteps in thy paths, and suffer me not at any time to straie from thy waies: let me alwaies haue the feare of thee in my hart, and the remembrance of thy benefits fresh in my memorie: and if at anie time through weakenesse and faultie, I dō transgresse thy commandements, yet dō not therefore reiect and cast me out of thy sight; but be thou that good Samaritane, and powre the oile and wine of mercie and forgiuenesse into those wounds, which sinne shall make in me. Disdaine me not for my reuolting; but haue mercie vpon me, according to thy great goodnesse, and according to the multitude of thy mercies wipe awaie mine iniquitie. Hide me vnder the shadowe of thy wings and protection: lighten mee with thy holie spirit. Make me thy seruant: so indue me with thy grace, that I may vnfeinedlie, with hart and voice, serue, honour, and praise thee all the daies of my life: Amen.

## Another praier for the obteining of grace *and mercie.*

O Most mercifull Lord God, whose Maiestie is incomprehensible, & power infinite, whose magnificence is exalted aboue the heauens: vouchsafe, I beseech thee, frō thy high throne to behold the worke of thy hands: haue pitie on the vnhappie and desolate condition of thy creature. I am a sinner, conceiued in sinne, and of my selfe I haue no good thing: wherefore, O Lord, I cleaue to the altar of thy mercie. Thou art my anchor, my hope, my refuge

and staie. Therefore O Lord, haue mercie vpon me, for no flesh can be iustified in thy sight. Thou knowest the frailtie and weakenesse of men. We are taught by the fall of Peter, that we can do nothing without thee. Graunt vs therefore good Lord thy grace, without which in this world, we are like by the waues of temptations to be swallowed in the gulph and whirlepoole of sinne: to be drowned as the ship without anchor and Pilote in euerie tempest, to runne on the rocke and perish. Guide vs therefore by thy grace good Lord, through the flouds of this carefull world, that we may rest for euer in the pleasant port, and happie hauen of euerlasting ioie, with thine elected, through our blessed Sauiour Iesus Christ: to whome with thee and the holie Ghost, be all honour and glorie, in all worlds, Amen.

A Confession to be said of the penitent *person.*

O Most mercifull Lord God, I haue offended against the throne of thy Maiestie; my sinnes are euer before mine eies: I am not worthie to liue or enioie the fruits wherewith thou hast blessed the earth. Mine owne conscience is my tormenter, bringing testimonie and witnesse against me. The Sunne doth hide his light against me, and the place is the worsse wherein I become. O Lord what shall I do? Shall I despaire? No, thou art mercifull, and more readie to forgiue, than we to aske. I will confesse my sinnes to thee. I am wearie of my sinfull life. I am sorie in my soule for mine offences. Wherefore good Lord, thou which dooest ease them that are laden, and refresh them that trauell: thou which hast promised mercie to the penitent, looke on me thy seruant with thy cheerefull countenance: behold me with those pitifull eies, with which thou didst Marie Magdalen, and

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the woman taken in adulterie. Thou which hast shed thy bloud on the altar of the Crosse, offering thy most pretious bodie an eternall sacrifice for our sinnes: despise not that which thou hast redeemed. Thou which cammest unto the world to call sinners to repentance, and to saue the lost sheepe of Israel, haue mercie vpon me, and leade me by thy grace to the fold, among thy sheepe, for they go in sweet pasture, and are not in danger of Wolues, for thou art their shepheard, and keepest good accompt of euerie one of them. Though I haue gone astraie, wandring from thy flocke, and borne the marks of the world: yet good Lord disclaime not thy right, I beseech thee; but take me vnto thee, that I may be safe vnder the shadowe of thy wings. He may sleepe soundlie whome thou dwelst keepe. Thou art the watchman of Israel. All honour and glorie be vnto thee for euer, Amen.

## Another godlie Confession and meditation *of the penitent.*

ALtogether vnhappie and comfortlesse, haue grieuouslie offended my Lord God. What shall I do? Whether shall I go? I can not hide me from his sight. How oft haue I trespalled against him? How oft haue I deserued his displeasure? And yet how seldome hath he punished me? How oft hath he beene good and mercifull vnto me? How oft haue I promised and vowed amendment, and how little and seldome haue I performed it? This is a wofull case. Who will haue pitie on me, I dare not lift vp mine eies towards heauen, because I haue sinned against it: and in earth I can looke for no refuge, because I haue beene a slander and shame vnto it. What then? Should I despaire? No, God is mercifull, and a good Sauiour: he doth visit them that liue in darknes, and is a cheerfull light to them that sit in the shadowe of

of death. He willeth vs to forgiue our brother, though he offend seuentie times, yea infinitelie. And God is more mercifull than anie man can be, and he must be the onlie refuge and comfort: he will not despise his creature, the image of himselfe.

Returne thee therefore O my soule vnto thy Lord God, praie to him humblie on thy knees for grace, and continue to bewaile thy sinnes past, because that he which loueth thee, prouoketh thee dailie with his gratious gifts and blessings to loue him, and will not leaue thee, vntill he haue made perfect his worke begunne, and brought his mercie to full effect in thee. What naturall cause beginneth his worke, and leaueth it in the halfe waie imperfect? The vertue of seed sowne, doth not cease till the fruit be brought to perfection, yet that nature worketh not at once, but first prepareth the matter, and then disposeth and makes it fit to receiue the shape, which is the perfection and end thereof. And as by naturall order, and right course things do procæde and increase by little and little, from the lesse to the more, euen so doth God first dispose vs to his mercie, and then increasing his goodnesse dailie, bestoweth on vs in the end, the treasure of his grace and inheritance of euerlasting ioies. What bird forsaketh hir yong, till they be able to liue of themselues, and yet no auaile, for their paine commeth to them. Verie loue worketh in naturall causes, to bring forth their affects to perfection. If it be so in creatures, what will the Creator do? which is loue it selfe, and infinite goodnesse; he will withdrawe thee from thy sinnes, make thee cleane and pure, and finallie blesse thee with eternall life, which he hath prepared for thee. O Lord, I come to thee sad and mourning, I sit at thy feete, humblie waiting for thy mercie. Thou art my hope and helper, according to thy great mercies, haue mercie vpon me, Amen.

A praier to be purged from ſinne and vncleanneſſe.

TAke awaie from me, O Lord, the burden of my corruption, which by the continuall exerciſe of my ſinne and wickedneſſe, hath wounded my ſoule wofullie, with the dangerous darts of tranſgreſſion; ſo that I fæle my putrifaction abounding, and my feſtered conſcience ouerladen with vncleanneſſe; ſo that I haue no other meane nor remedie, but to proſtrate my ſelfe before the throne of thy glorious maieſtie, beſæching thee intirelie, of thy gratious goodneſſe, to ſalue my ſores with the comfortable oile of thy mercie.

Thou onlie (O Jeſu) art the ſweete Phyſition of my ſoule, ſprinkle vpon me hyſope, and I ſhall be made whiter than ſnowe. If thou of thine exceeding bountie and fauour good Lord, wilt vouchſafe to waſh awaie the ſpots of my ſinne and wickedneſſe, that heapeth thine indignation and furie againſt me, I ſhall then excell the gold that hath bæne purified in the fornace ſeuen fold.

Let it therefore good Lord and mercifull father, ſæme pleaſant vnto thy diuine maieſtie, to touch my corrupted and vncleane hart, with the heauenlie finger of thy grace, that I may bring forth the fruits of true repentance, which are more acceptable to thy glorious and diuine preſence, than the offering of calues, bullockes, ſhæpe, goates, or anie other burnt offerings, or ſacrifice of peace. A contrite and ſorowfull ſoule, is the thing that thou doeſt moſt delight in. An humble and a lowlie ſpirit is the oblation that thou dweſt deſire. A cleane and pure hart, O Lord my God, I knowe thou dweſt loue and fauour.

Wherefore I beſæch thee, to purge me from my ſinne and iniquitie, of thy great mercie. Let the bitter deplora-

deplo‍ration of mine offences, and hartie contrition, through thy glo‍rious merits and painefull passion, O Jesu, be the onlie meane and waie to set me frę from the powers of hell, death and damnation. And sith I am by thy goodnes begotten and bo‍rne anew, strengthen me good Lo‍rd, that I neuer slide no‍r fall from thę, but that I may continuallie beare in my remembrance, the state wherevnto I am called by thę. Through thine aboundant loue and kindnesse wipe awaie, good Lo‍rd, all my sins out of thy remembrance. Cleanse me in the bloud of thy spotlesse Lambe Jesus Christ, and I shall be made cleane, pure and safe. Graunt this most mercifull God, fo‍r the honour and glo‍rie of thy name sake, through the bitter death of thy sonne Jesus Christ my onlie mediatour and aduocate, to whome with thę and the holie Ghost, be giuen all laud, glo‍rie, power, and p‍raise fo‍r euer and euer, Amen.

## Another praier of the penitent for *mercie.*

O Lo‍rd I am a sinner, my sinnes are heauie vpon me, the burden of them is intollerable, refresh me with thy grace, wash awaie mine offences, and I shall be whiter than the snowe. Let the chęrefull beames of thy countenance shine vpon me, and giue light to the darkenesse of my life. We can looke fo‍r nothing as deserued, but punishment due to our offences. Wherefo‍re good Lo‍rd, not according to thy iustice, but in the multitude of thy mercies, deale with thy seruant. Remember not the sinnes of my fo‍refathers: thinke not on the misdemeanour of my youth passed: haue pitie on thy creature, which according to the likenesse of thy selfe thou hast made and shaped of earth. How long wilt thou turne thy face awaie from me? Fo‍rsake me not, O my God, but renew in me thy holie spirit. Plucke awaie from me

me all that withdraweth me from thee. Graffe in my hart thy grace, that I may loue thee, and feare thee, and so finallie reioice in thy goodnesse with the elected, and praise thee in thy wonderous works for euer. Graunt this most mightie God, for our Sauiour Iesus Christ his sake, to whome with thee and the holie Ghost, be all honor and glorie for euer and euer, Amen.

Another praier to be said of the sinfull *soule.*

My sinfull life increasing, and my sinnes still abounding, good Lord, to whome shall I flee, or to whome shall I resort for succour: From offending thee I can not cease, neither daie nor night; and my sinnes are heauie vpon me, pressing me downe euen to hell, such is the weight thereof.

Moreouer, when I prepare my selfe to amendment of life, and thinke stedfastlie to serue and please thee, euen soone after doth my corrupt and infected nature offend and displease thy diuine Maiestie: so that I am prone and readie to run headlong into all kind of wickednesse and sin, such is my strength, such is my force, (or rather weakenesse) in performing those things, which thou requirest at my hands. So that good Lord, I am readie vtterlie to despaire, and forsake thee, vnlesse thou of thy great mercie and pitie, send thine aide from aboue, and powre into me thy most healthfull grace, that I may make hast to flee vnto thee with most bitter teares, a sorrowfull hart, and bowing knees, lamenting my sinfull life, and grieuous offences committed against thee, trusting most assuredlie and faithfullie, in the merits of my Sauiour Iesus Christ, that by his most bitter death & bloud-shedding, which is of far greater force, vertue and effect in preseruing me, than all my sinnes and offences are in condemning and casting me awaie; for whose sake I most assured-

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lie beléeue all my sinnes and offences are cléerelie forgiuen, and shall neuer be laid to my charge, but that I shall enter with thée in the last daie into thine euerlasting kingdome, there to be with thée for euermore, to whome be all honour, praise and glorie, for euer and euer, Amen.

A praier to God the father.

ALmightie God the father of our Lord Iesus Christ, whome no desert, merit, or worthinesse of ours; but thine owne great clemencie, mercie and pitie caused to send downe thine onlie begotten sonne into this world, to beare the burden of our sinnes, with the which we most miserable sinners were ouerladen, and that he should suffer most cruell torments, yea and also most bitter and shamefull death, and sanctifie the reprochfull name of the crosse, with the renting of his blessed bodie, and shedding his most pretious bloud thereon; thereby to make attonement betweene thée and vs, thereby to paie the raunsome for our soules, thereby to consummate and finish the perfection of our redemption, and saluation. Which thing it was thy good will that he should dow, not onelie to asswage thy wrath & indignation, but also to bring vs againe into thy grace and fauour; and that we being deliuered out of the bondage of sinne and hell, might serue thée in righteousnesse and holinesse, all the daies of our life, and by the frée gift and benefite of his death and passion, be made partakers of his resurrection, and of thine endlesse and vnspeakable glorie.

Wherefore my God, my maker, my Lord, my King, séeing thou hast so aboundantlie bestowed thy heauenlie gifts vpon me, and all mankind, and hast so plentifullie powred out thy grace and fauour on vs, that for our sakes thou wouldest not spare thine owne sonne: how shall we escape thine indignation, which for this care

care and kindneſſe of thine, are moſt careleſſe and vnkind? And among all other, which waie ſhall I poore creature turne me? How ſhall I, who haue bæne moſt vnthankefull for thy benefits, and moſt vnmindfull of them, be ſo bold as to lift vp my hart or hands vnto the heauens, and to call vpon thee? Thou of thy ſingular goodneſſe didſt ſo prouide, that the wickedneſſe of old Adam ſhould be purged and waſhed awaie with the bloud of Jeſus Chriſt; but I haue wilfullie fallen into ſinne againe. Thou madeſt me the child of light, but I haue made my ſelfe an inheritour of darkeneſſe. Thou madeſt me thine by creation, I haue made my ſelfe the child of perdition.

What ſhall I now therefore do? Shall I doubt of anie further mercie and forgiueneſſe? No no, ſweete Lord, ſo great is thy mercie, which ſurmounteth all thy workes; ſo large are thy promiſes; ſo ſure is the performance of them to all ſuch as take hold thereof; ſo deere in thy ſight are the merits of thy ſonne Jeſus; ſo acceptable vnto thee is the hartie repentance of a ſinner, that with the remembrance thereof, I am prouoked to crie vnto thee, ſaieng: Father, I haue ſinned againſt heauen, and againſt thee, I am no more worthie to be called thy child. Neuertheleſſe, behold thou me, not as I am, a greeuous offender, but as thy creature. Haue now no reſpect to mine offences, but behold my repentance: thinke not vpon my wickedneſſe, but vpon the woumds of my Sauiour Jeſus. Looke not vpon my falſe hart, which hath wauered from thy lawes, but behold the bleeding hart of thy ſonne Jeſus Chriſt, which was pierced to releaſe me, and ſet me free. My ſinnes I caſt vpon thy backe, beſeeching thee that his merits may beare them, and thy mercie pardon them.

Heare me O Lord my God, heare me: for I knowe, the more earneſtlie that I ſeeke for, and deſire thine aide

aide, the readier thou art to stretch forth thine hand to helpe me. Heare me therefore, O Lord; bow downe and incline thine eare vnto my praier: inspire me so with thy holie spirit, that I may loue thee aboue all things, and that I neuer faile to put my hope and trust of saluation in him, whome thou wouldest to be my redeemer and sauiour.

Make me, by the forsaking of all wickednesse, so to rise from falling into sinne, that I may obtaine the true seruing of thee with innocencie, and purenesse of life. Graunt this O Lord, for Iesus Christs sake, to whome with thee and the holie Ghost be all honour and glorie, Amen.

A praier vnto God the sonne.

O Most sweet sauiour, O most mercifull redeemer; O bountifull Iesu, the sonne of God; who although thou art high, yet thou art most humble; although thou art omnipotent, thou art also most meeke: and as thou art most mightie, so art thou most mercifull. To thee, O Christ, the guide of all felicitie, the father of heauen hath giuen all power, both in heauen and in earth.

Thou art the true pastor of our soules, thou art our Messias. Thou castest off none that sue vnto thee, but as thou hast taken awaie the hand-writing that was against vs, and hast fastened it to thy crosse, so art thou readie to impart the merits of thy passion vnto all such, as with true repentance of their sins call vpon thee faithfullie.

Wherefore my sweet Iesus, I most faithfullie and vnfeinedlie acknowledge the benefits that thou hast bestowed vpon me, and stedfastlie beleeue, that thou being an immaculate lambe, in whose mouth was neuer found guile, didst suffer most cruell torments at the hands of sinners, for the loue of vs most wretched sinners.

ners. For the which cause, I most hartilie beseech thee, and most humblie praie thee, to accept me into the number of them, whom thou wilt make coinheritours of thy bitter paines. And although I of my selfe, be most unworthie thereof, yet thy merits can make me worthie: to them do I flie, crauing that I may be so armed and defended by them, that I may subdue the world, the flesh and the diuell, euen as thou hast gloriouslie conquered sinne, death and hell.

Thou seest, O my sauiour, how I am dailie and hourlie beset with these three enimies, and so hardlie besieged of them, that without thy helpe, I can by no meanes escape, but that I must needs be a praie unto one of them. Strengthen me therefore O Lord, that neither the one with carnall lusts, neither the other with delectable pleasures, nor Sathan himselfe with all his craftie and subtile deuises get the dominion ouer me.

Thou hast bought me, thou hast paid for me; take thou me, saue, keepe and defend me, be alwaies readie at the voice of my crieng; powre into me thy grace, patientlie to abide thy diuine will and pleasure in all things. Make me both at this present, and all the daies of my life, to haue in mind, and profoundlie to rote in my hart, the mysteries of thy painefull passion, and so to be filled with the remembrance thereof, that sin may no more enter into me, and that Sathan mine old enimie may well perceiue, that he hath neither part nor fellowship in me, but that I am both bodie and soule altogether thine, to whome be all praises world without end, Amen.

A praier vnto God the holie Ghost.

O Holie Ghost, O blessed and holie spirit, comforter of them that be afflicted: thou proceeding from the Father and the Sonne, art the true

inſtructor and teacher of the diuine and heauenlie ve-ritie. Wherefore, I with all humilitie praie thee to renew and make in me a cleane hart, to graffe a right ſpirit in me, to guide and gouerne me, that I may thinke nothing, ſpeake nothing, doo nothing, but that onlie which ſhall pleaſe thee.

And whereas I haue not ceaſed to offend my Lord God and maker, and moſt greeuouſlie to tranſgreſſe a-gainſt Jeſus my redeemer and ſauiour; I praie thee that I may haue inward ſorowe, repentance, and ſhame thereof; and that euer hereafter I may per-forme my dutie, as I ought to doo, and ſo bring forth the fruits of repentance, that the paſſion of Jeſus Chriſt may defend me from all ſinne and wickednesſe, and bring me to the ioies of paradiſe: So be it.

A godlie praier for the true worſhipping of God, which may *be vſed in the Church before common praier.*

STablish our harts and minds, O moſt gra-tious God, in the true worſhipping of thy diuine maieſtie; make vs to beleeue thy ho-lie and ſacred Goſpell, wherein we are dailie and hourelie inſtructed to loue, feare, honour, and o-beie thee: to hate ſinne and iniquitie, to renounce all ſuperſtitious ceremonies, whereby thy worſhip is de-faced, thy glorie prophaned, and thine honour greatlie diminiſhed. Giue vs the grace to hate ſinne and iniqui-tie, to renounce and forſake the vanities and wanton pleaſures of this wicked and ſinfull world. Arme vs, we beſeech thee, to mortifie and bring vnder the rebel-lious appetites and ſtraieng luſts of the fleſh. And fi-nallie giue vs power from aboue, to withſtand Sa-than the prince of darkneſſe, and all his damnable mi-niſters, who by diuers temptations prouoke and al-lure vs from godlie puritie, and perfect integritie, which paſſeth onlie from Chriſt Jeſus vnto vs, who

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is the fulneſſe of our perfection and holineſſe, to all kinds of euill, impietie and vncleanneſſe; by meanes whereof thy worſhip is greatlie prophaned, and of a ſet purpoſe contemned.

Make vs conſtant to ſkirmiſh againſt the world, ſinne, death, and hell; and by the power of a fruitefull faith, giue vs grace to reſiſt and bridle the concupiſcence of our fleſh, in ſuch ſort, that our ſoules may triumph with victorie, and continue conſtant in worſhipping thee; from whom palleth the fulneſſe of our ioie. Prepare our harts and minds (good Lord) now and euer to ſpread forth the glorie of thy name. Keepe our tongues from all filthie talke, and vncomelie geſture, leaſt by the exerciſe of ſuch ſinne, we contemne thy worſhip, and prouoke thee to diſpleaſure and indignation. Set thou a watch before the gates of my mouth, that my lips by thy grace may be alwaies made open to ſound forth thy praiſe and euerlaſting glorie. Be mercifull to our offences, thinke thou not on our vnrighteouſneſſe; but vpon thy clemencie. Forgiue them freelie, and pardon gratiouſlie our ſinnes, make vs faithfull in Chriſt Jeſus. Shorten the dangerous daies of iniquitie, increaſe the number of thy choſen and peculiar Saincts. Haſten thy comming, O ſauiour Chriſt, that we with the felowſhip of the Saints, heauenlie Angels, and the bleſſed companie of Martyrs, may celebrate thy praiſe, and worſhip thee in thy glorious kingdome, before the father our God, and the holie Ghoſt, to whome be praiſe for euer, Amen.

Another praier that we may liue ſo vprightlie in this life, that *at the laſt we may dwell in the euerlaſting tabernacle.*

O Lord, ſeeing that the righteous ſhall dwell in thy tabernacle, graunt me I beſeech thee, a pure and vndefiled ſoule. O what is the ſhape of the earth, wherein Gods enimies

haue abiding; in compariſon of the wonderfull beautie of heauen, wherein righteouſneſſe doth dwell; in compariſon of that place, wherein Angels, Archangels, all good men, yea and God himſelfe is abiding! What are the pleaſures of the world, wealth, honour, companie of our parents and friends, wherein all our pleaſure and ſweeteneſſe is mixed with ſowreneſſe and ſorowe; wherein euerie perfection hath his imperfection: What is all this to the vnſpeakeable ioie in the kingdome of God: What is the companie of friends heere, in compariſon to the companie of Abraham, Iſaac and Iacob, the Patriarches and Prophets, and all the Saints of God:

Oh the felicitie of euerlaſting life, which is without all diſcommodities; perpetuall, without all perill and moleſtation! Oh the glorious maieſtie, the ſingular mirth, and paſſing ioies of the life to come! The eie hath not ſeene, nor the hart of man is able to conceiue in anie part, the happie eſtate of the bleſſed ſoules in heauen. Oh how amiable are thy tabernacles! My ſoule hath a deſire to enter into the courts of the Lord. My hart and my ſoule reioice in the liuing God; bleſſed be they that dwell in thy houſe, they may be alwaies praiſing thee. One daie in thy courts, is better than a thouſand elſewhere. I had rather be a dore-keeper in the houſe of my God, than to dwell in the tents of vngodlineſſe. The Lord God is a light and defence. My ſoule is athirſt for God, euen for the liuing God. When ſhall I come before the preſence of my God: My fleſh longeth after thee in a barren and drie land, where no water is. Good Lord remember me, and graunt that I may weare the white garments of innocencie with thine elected, in thine euerlaſting kingdome, Amen.

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A praier againſt the felowſhip of the *vngodlie.*

PRotect and defend me, O heauenlie Father, and moſt mercifull God, from the felowſhip of the vngodlie men, which dailie imagine miſchiefe in their harts to harme the innocent. Kæpe me from the counſels of the fooliſh and vngodlie, which ſpeake proud things againſt the glorie of thy bleſſed name. Defend me from faithleſſe and deceiptfull ones, whoſe guiltie ſtomaches are gorged with grudge, enuie, malice, hatred, diſdaine, and all vncharitableneſſe. For their throtes are like vnto an open ſepulchre, or ſwallowing graue: their tongs are giuen to ſlander and backbite their neighbours: the poiſon of Adders lieth hidden vnder their lips; and in fine, they as thine enimies blaſpheme thy holie and bleſſed name, and contemne thy teſtimonies.

O Lord giue me thy grace, to be conuerſant with good and godlie men; ſuch as fauour thy glorious Goſpell, and doo their indeuour to practiſe thy precepts, to the glorie of thy holie and bleſſed name. Make me, by their example, to exerciſe my ſelfe in the heauenlie veritie; that thereby I may be inſtructed in the liuelie knowledge of thy commandements, and obtaine ſuch wiſdome from aboue, that by faith I may cleaue to thee, and the felowſhip of thoſe that feare thy holie name; and ſo auoide the companie of the wicked and vngodlie worldlings, which haue laid ſnares to intrap mee. Graunt this, O moſt mercifull Father, for thy ſonne Jeſus Chriſts ſake, who euer liueth and reigneth with thee, and the holie Ghoſt, to whome be all laude, glorie, power and praiſe, for euer and euer,

Amen.

A praier to be ſaid before or after the *Sermon.*

MOſt mightie GOD, which by thy woꝛd haſt made all things, whoſe voice the flouds and hils dꝺ knowe, whoſe heaſt both quicke and deaꝺ, heauen and hell obey, at whoſe diſpleaſure the diuels in hell dꝺ tremble: let thy woꝛd ſo lighten our harts, that by our good woꝛks we may teſtifie our profeſſion, ſæing that the træ which beareth not fruit ſhall be cut downe, & throwne into the fire. Grant that I may not onelie be a hearer, but alſo a doer of thy holie woꝛd, that ſo finallie I may be partaker of thine euerlaſting ioie and bliſſe.

O Loꝛd grant me wiſdome to knowe thæ, and grace to followe thæ in true humilitie: that as thou didſt ſuffer to be ſpitted at, and ſmitten of thine enimies; ſo we may beare the diſpleaſures of the woꝛld, and rage of our enimies with patience. Thou haſt bleſſed the little ones, and reuealed vnto them the things hidden from the wiſe. Foꝛ thou wilt haue mercie where it pleaſeth thæ. O ſet thy feare alwaies befoꝛe mine eies, make me to vnderſtand wiſdome ſecretlie; and graffe thy faith ſo in my hart, that I may both knowe thæ, and loue thæ, and gloꝛifie thy holie name foꝛ euer: Amen.

A praier for faith.

O Bleſſed Sauiour Jeſus, ſonne of the euerliuing God, the vnſpeakeable ioie of thy ſeruants, moſt preſent cõfoꝛt to ſinners, which cameſt into the woꝛld to ſaue offenders, which ſo louedſt the woꝛld, that thou ſparedſt not thy moſt pretious bloud to redæme the loſſe of our firſt father Adam, and to make vs coheires of the foꝛfeited inheritance with thy ſelfe; that all which belæue in thæ might be ſaued. Good Loꝛd, which haſt promiſed

to

to them that knocke, it ſhall be opened; and that they which ſeeke ſhall find: grant I beſeech thee, that I may ſearch thy holie lawes, and find the truth of thy holie word; that I may alwaies conſtantlie confeſſe and ſhew thee and thy goodneſſe, as well in my words as liuing. Inſpire me with thy holie ſpirit, that I may knowe thee ſtedfaſtlie, truſt in thee, and ſerue thee in praiers and well-doing, all the time of my life. O moſt mercifull Lord and Sauiour of the world, for the glorie of thy name ſake, I beſeech thee to heare my praiers. My ſoule reioice in God my ſauing health, for hee hath been good to thee, he hath kept thee from the ſnare of the hunter, and bleſſed thee. The Lord is a mercifull God, let all the earth feare him: let the mouths of all men ſound praiſes vnto him. God is a good Lord, and dailie increaſeth his good gifts to his ſeruants; the Lord will increaſe my faith in him, and I ſhall be ſaued: So be it.

A praier to be ſaid before the receiuing of the *Lords Supper.*

OMnipotent GOD and father euerlaſting, whoſe mercie is infinite, and whoſe kingdom hath none end; vouchſafe I beſeech thee, of thine exceeding goodnes, to increſe our faith, that as thy gheſts repaire to the table of thy ſonne Ieſus Chriſt, who hath left vnto vs, before he gaue his bodie to be crucified, and his bloud to be ſhed largelie on the croſſe for our redemption, as a pledge of his great loue and abundant kindneſſe, the celebration of his glorious ſupper, wherein as it were in a looking glaſſe, the death of our great maiſter, the high shepheard of our ſoules Ieſus Chriſt, is moſt liuelie ſet forth vnto vs. Giue vs grace therefore from aboue, rightlie to vnderſtand the diuine myſteries offered vnto vs thereby, and not to wreſt or wring the ſame

contrarie to thy will.

Let it be far from our thoughts, good Lord, to leaue thine eternall veritie; and to build on the doctrine of men, who following their owne imaginations, run headlong to the gaping gulph of danger and destruction. Plucke the scales of ignorance from our eies, that we may clærlie descerne and behold, by the light of thy glorious Gospell, how we may truelie communicate and participate the fruits of thy grace, represented vnto vs in this comfortable Sacrament. Indue vs plentifullie with such pure knowledge, that we may not once thinke or saie after anie grosse forme, or carnall maner, we fæde vpon, or eate thy flesh reallie, or carnallie; but make vs alwaies constantlie to belæue, that thy glorious bodie is ascended vp into heauen, and sitteth on the right hand of thy Father, concerning thy humanitie; and cannot be thence remoued, till the time that thou shalt come with legions of Angels, to iudge the quicke and the dead, before whose presence shall run a consuming fire.

And moreouer, wee doo most humblie beseech thee so to confirme vs in the truth of thy blessed testament, that we may confesse thy diuine nature to be equall with the Father and the holie Ghost; and to belæue that thy power is not a power particular, but a power generall, and such as doth and shall gouerne in heauen and earth, in the dæpe and lowe waters: yea and in the nethermost parts of hell. Strengthen vs therefore good Lord, that stand; least that in falling from the true knowledge of thee, we perish euerlastinglie.

And sith thou hast called vs by thy word, as thy ghests to this blessed banket, wherin ꝑ mouths of our carnall bodies are fostered & fed with bread and wine: so Lord confirme our faith in thee, that the mouths of our soules may fæd spirituallie vpon thy sweetest flesh, and drinke thy dearest blood, and so be nourished to euer-

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lasting life, and heauenlie blessednesse. Which reward as a dowrie due, thou hast promised to all those that faithfullie build vpon thee, which art the rocke and strong piller of our saluation.

And as these most holie mysteries must set forth vnto vs most liuelie thy death and passion; so make vs thankefull to thee for the same: and thereby giue vs grace, to print in our harts thy great loue and exceeding clemencie, that sparedst not to giue thy bodie to the most vile, shamefull and slanderous death of the Crosse; and thy bloud to be shed for our offences.

Indue vs with loue and charitie to all men; make vs readie to forgiue, to loue, and pardon our enimies, persecutors and slanderers. Turne our harts & minds from all impietie, couetousnesse, blasphemie, pride, gluttonie, fornication, and all other detestable euils. And if at anie time we haue defeated the fatherlesse of his right, the widowe of hir dowrie, or gathered togither our goods wrongfullie, by violence, oppression, fraud, collusion, or deceit: giue vs grace to make restitution, and to aske with sorowfull plaints and fluds of teares, from the bottome of our harts, pardon and free forgiuenesse of thee, for such and all other our offences whatsoeuer wee haue done, or committed in thought, word, will and deed, against thy diuine Maiestie, or anie other our brethren and sisters.

Take awaie from vs all bitternes, cursed speaking and backbiting. Giue vs grace to come worthilie, by the vertue of a true and fruitfull faith, to this holie and blessed supper, that our soules feeding faithfullie on thy sweetest flesh, and drinking thy deerest bloud, wee may both in bodie and soule be nourished by thee to euerlasting and endlesse glorie in heauen, where with thee and the felowship of thy chosen Saints, we shall enioie the fruition of the euerlasting kingdome, which thou hast ordeined for all those that onelie and alone,

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without wauering dw build vpon thæ.

Sanctifie and make cleane our harts and minds, by the power of thy holie Ghoſt, the verie comforter of thy choſen. Purge thou our cankred conſciences, infected with ſinne, by the working of thy good grace, leaſt that by the preſuming to this thy table, O Lord, we incur thy diſpleaſure; and being vnrepentant for our offences, we be found vnmæt ghests to come to thy holie banket, and ſo we eate and drinke to the vtter confuſion of our ſoules and bodies. Giue vs grace therefore good Lord, to conuert vs wholie vnto thæ, and we ſhall be turned from all our ſinne and iniquitie. Giue vs grace to reſt onlie vpon thæ, and we ſhall be made ſafe. Giue vs thine aid from aboue, we beſæch thæ, by faith to ſtriue with the man of ſinne, and ſo to vanquiſh him, that he may die to vs, and we may liue to thæ, which art the giuer of life. Grant this, O moſt gratious God, for Jeſus Chriſt his ſake, to whom with thæ and the holie Ghoſt be giuen all praiſe, honour and glorie, for euer and euer: Amen.

A praier or thankeſgiuing to be ſaid after the receiuing *of the Communion.*

WE giue thæ moſt hartie thanks, O heauenlie Father, that haſt at this preſent fed vs, and refreſhed our hungrie ſoules with the fleſh and bloud of our Sauiour Chriſt; not carnallie, but ſpirituallie. Giue vs grace therefore continuallie, by the meanes of an increaſing and fruitfull faith, to beleæue that thy fleſh is meate indeed, and thy bloud is drinke indeed: and that vnneths we eate thy fleſh, and drinke thy bloud, we can not enter into thy kingdome, nor be ſaued in the daie of thy comming. Giue vs grace therefore, being vnprofitable ſeruants, and vnworthilie called, by the reaſon of the multitude of our ſinnes, to banket at thy table, whereas the cele-

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bration of thy ſupper hath bene vſed, and thy death by the viſible elements of bread and wine repreſented vnto vs, to offer vp vnto thee continuallie the fruits of true, repentant, and ſorowfull harts, that thy name may be glorified, we by thy grace comforted, thy diſpleaſure turned to loue, thy wrath to compaſſion, our ſinnes pardoned and forgotten, and our names written in the booke of life.

And as it hath pleaſed thee at this preſent to account vs for thy gheſts, and not onlie to fede vs with viſible creatures, namelie bread and wine: but alſo in ſoule, which is thine owne ſimilitude, to cheriſh vs with thy fleſh and bloud, wherevpon by the vertue of a liuelie faith we haue to our great comforts moſt plentifullie fed: ſo now, O Lord, we beſeech thee of thine abundant goodneſſe, to increaſe our faith, that it may wax ſtrong in thee, and fruitfull to exerciſe the works of charitie and loue to all men; that therby as we haue now been at the celebration of thy glorious and bleſſed ſupper, ſo we may, whenſoeuer it ſhall pleaſe thee to call vs to thine heauenly banket, be found furniſhed: not emptie, not naked, but armed and couered with fruitfull faith and truth, and ſo, as thy gheſts or veſſels of honour enioie the participation of thy heauenlie and rich palace, whereas ioies neuer vade, but continuallie endure. Take from vs the burden of our corruption; ſet vs free from the curſed clog of ſinne; deliuer vs from the ſnares of death and deſtruction. Giue vs willing minds to obeie and heare thy commandements, cleanſe thou our harts from all iniquitie, and giue vs grace henceforth to walke in newneſſe of life, and godlie conuerſation, that thy name may be glorified, and we ſaued in the daie of thy comming to iudgement.

Grant this for Jeſus Chriſt his ſake
our mediatour and aduocate: Amen.

A godlie praier to be said of euerie Christian, especiallie at burials.

GOod Lord, which with thy hands doest staie the frame & engin of the earth, and rulest the course of the swift heauens, disposing and ordering all things by thy diuine prouidence, which hast apointed bounds to our life, which we can not pas: I beseech thee that by my liuing, I learning to die, mortifieng by thy spirit the affections of the flesh, though not expelling them, yet subduing the rage of them, it may at the last, by the hauen of death, land in the most glorious citie of euerlasting life; where our bodies which are now darke, miserable and corruptible, shall be most bright, glorious and incorruptible, like to the immortall and shining bodie of our Lord Jesus Christ. We shall be like to Christ our Sauiour, euen as he is, so shall we be. And as we haue borne the image of the earthlie, so shall we beare the image of the heauenlie, and shine like to the sunne, as the face of Christ did in his transfiguration.

Oh Lord Jesus, blessed Sauiour, which by thy death hast triumphed ouer sinne and death; thou hast troden on the sting of the monster, our hidious enimie; the gates of hel haue not preuailed against thee: grant to me a true and liuelie faith, by which men passe from earth to heauen, from death to eternall life. This can we not dow without thee, thou must be our mediatour. For a child of a nights birth is not pure in thy sight. In sinne were we borne, and by nature we are the children of perdition, and firebrands of hell: but thou, O blessed Sauiour, art the perfection of the lawe to them that beleeue. As death came by sinnes; so by thy death and pretious bloudshedding is death conquered and exiled; and we that beleeue washed and clensed of our sinnes. All the Prophets beare witnesse, that they which

which belæue in thy name ſhall receiue remiſſion of their ſinnes. If we confeſſe our ſinnes, thou art righteous to forgiue vs our iniquities. Whoſoeuer calleth on thy name ſhall be ſaued. Thou haſt no pleaſure in the death of a ſinner, but rather deſireſt that they ſhould liue, and be conuerted. Thou haſt ſo loued the world, that thou not onlie didſt become man, and toke our nature vpon thee, but wert content alſo to ſuffer moſt cruell death on the Croſſe, to purge our nature from mortall ſinne and corruption, and adorne it with immortalitie and eternall glorie; not onelie in thine owne perſon, but in vs alſo, to ſatiſfie the iuſtice of the Father for our ſinnes.

Oh bleſſed ſhepheard, thou doubtedſt not to ſpend thy moſt pretious blood to ſaue thy beloued ſheepe from rauine and ſpoile. Good Lord, ſo increaſe thy grace in me, that thy holie word may take roote, and flouriſh in me, that the good ſeed may not be choked with thornes. So order my liuing, that when by courſe of nature I ſhall be diſſolued from the priſon of my bodie, I may come to thee, that when thou more bright than the ſun ſhalt come in the midſt of the legions of Angels, in thy ſhining glorie and Maieſtie to iudge the quicke & the dead, I may be in the number of the bleſſed ones, whom thou ſhalt call to poſſeſſe the kingdome prepared for them, by thy Father, ſaieng: Come ye bleſſed children of my Father, receiue the kingdome prepared for you before the beginning of the world. Thou which didſt die and riſe againe, wilt raiſe and bring to life all thoſe that are dead belæuing in thy faith: So be it.

A praier to liue well.

GOod Lord ſo rule the eies of my hart, that they being kept ſimple and pure, my bodie may be a clære and ſhining temple of thy holie ſpirit. So kindle in vs the loue of thy glorious

rious sonne, that we following his steps, may do that which is good, and decline from the euill; so that our light shining before men, we may glorifie thee by our good works, with thy blessed sonne our Sauiour, and the holie Ghost: to whose infinite Maiestie, in trinitie and vnitie be all honour and glorie for euer, Amen.

A praier for humilitie.

O Lord I am a sinner, and sorie for mine offences: I can not make satisfaction for my defaults. If I haue anie good thing, it commeth of thee. The most acceptable sacrifice to thee is a contrite and humble hart. O God let mee not be oppressed with the waues of sinne, let mee not sinke into the whirlepoole and gulph of despaire. Thou which liftest vp the fallen, and raisest the humble and meeke, clothing them with purple, and settest them vp with princes in the seates of honour; thou which despisest the imaginations of the proud, and resistest their enterprises; blesse me in all my doings, send mee happie successe in all mine affaires, that I may reioice in thy goodnesse, with thine elected for euer and euer. Accept my humble suite, good Lord, I beseech thee, for the glorie of thy name sake, Amen.

A praier for the obteining of *Gods grace*.

O Almightie and mercifull God, shine we beseech thee, through the power of our Lord Iesus Christ, and the comfortable working of thy sacred spirit, the heauenlie comforter, vpon our minds and harts, with the glorious beames of thy heauenlie grace. Giue vs such plentie of wisedome and vnderstanding from aboue, that through the knowledge of thee, the man of sinne, that is, our fraile and feeble flesh, with the wicked lusts and desire of concupis-

cupiſcence may lie dead and buried in vs. Giue vs, good Lord, the feeling of thy grace, that by the vertue and diuine operation of thy word, the eies of our ſoules may be illumined, and made ſo light, that the Prince of darkeneſſe, with all his vnrighteous miniſters, may be expulſed and baniſhed from our memories. So eſtabliſh vs in thy truth, that our harts, minds, and thoughts, may continuallie be occupied in thy teſtimonies: that thereby thou good Lord effectuallie ſhining in our harts, by the vertue of thy good ſpirit, we may learne to knowe and vnderſtand, what is the fulneſſe of our calling, and how rich thou art in the glorie of thy celeſtiall and heauenlie heritage of thy Saincts, and that excellent greatneſſe of thy power and louing kindneſſe towards vs, which beleeue without fayning thy holie Goſpell, according to the might and force of thy ſtrength, which thou ſhewedſt in Chriſt Jeſus, when thou didſt raiſe him from the dead, and didſt ſet him on thy right hand, far aboue all empire, power, authoritie and dominion, and euerie name that is named, not onlie in this world, but in the world to come. By whoſe pretious death, and deereſt bloud-ſhedding, we are aſſured, that ſinne, death and hell are vanquiſhed, ouercome, and vtterlie deſtroied. And if we beleeue without wauering, we ſhall in him be able to reſiſt all the power of hell, and in Chriſt as conquerors, to triumph with victorie ouer ſinne, death, and Sathan, and at the laſt to haue and enioie the fruition of his rich and glorious kingdome, which he by moſt painefull agonie, bloudie ſtripes, greeuous and bloudie wounds, and laſtlie by his moſt painefull death, purchaſed for his choſen and elect. To whome for our ſanctification, iuſtification, redemption, and our ſaluation be rendred, with his celeſtiall Father, and the holie Ghoſt, all laud, glorie, power, honour and dominion for euer and euer, Amen.

A praier againſt preſumptuous pride and *vaine-glorie.*

WE heare, O heauenlie Father, and are dailie taught and inſtructed out of thine eternall word, how greatlie the græuous ſinne of preſumption, pride, and vaine-glorie diſpleaſeth thy diuine maieſtie. We are learned, that for the practiſe of this peſtilent and heinous euill, thou haſt not ſpared the verie Angels, but haſt throwne them in thy diſpleaſure, for their pride, vaine-glorie, and preſumption, from beatitude, to miſerie: from ioie without end, to perdurable paine: from brightneſſe of thy glorious preſence, to vtter extreame and palpable darkeneſſe: from the glorious fruition, and participation of thine euerlaſting kingdome, to the bottomleſſe pit of hell, death, damnation, and endleſſe flames of fire. Beſides this, we are taught that by the tranſgreſſion of Adam, whoſe haughtie preſuming, through the entiſement of the ſubtile and perillous allurement of the Serpent, thought to be as thy ſelfe; but in fine, thy iuſtice condemned him, and all his poſteritie.

This peſtiferous ſinne of pride drowned him in the flouds of all dangerous euils, as gluttonie, luxurie, and ſuch other perils; that had not thy mercie taken effect, to kæpe and hold plea for his and our ſafegard; and thy ſonne Chriſt embaſed the glorie and power of his diuine eſſence, and taken vpon him our fleſh and fraile nature, ſinne onlie except, who frælie offered his innocent bodie to the death of the croſſe, we had periſhed euerlaſtinglie, and bæne vtterlie confounded. Print therefore good Lord, and write theſe examples in my memorie, that I fall not from thy fauour, by the exerciſe of this deteſtable ſinne. Make me ſtill to conſider, that the proud and diſdainefull are alwaies abhorred in thy ſight. And ſith it is thy good will, and gra-

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tious pleasure, to regard the humble and lowlie man, giue me such mækenesse from aboue, that I may continuallie present thæ with the sacrifice of a gentle, mæke, and contrite spirit: that I may auoide the plagues and punishments which thou hast prepared for the proud and haughtie minded. Graunt this good Lord, for Iesus Christ his sake, mine onlie mediator & aduocate, who liueth and reigneth with thæ and the holie Ghost, in glorie permanent & euerlasting, Amen.

A praier against couetousnesse, or too much *care of the world.*

GOod Lord, sæing that it is thy pleasure, that we shall not be carefull for worldlie things: if a sparowe falleth not on the ground without thy fore-sight, how much more care doest thou take for vs thy children? Good Lord, thou fædest the birds of the aire, and cloathest the lillies of the fæld, which take no care. Wherefore good Lord, so prouide for our necessitie and sickmesse, we besæch thæ, that we casting all our care vpon thæ, may chæflie studie to please thæ, and serue thæ, which liuest and reignest king of all kings for euer, Amen.

A praier against lieng and euill imaginations.

O Lord cleanse my hart, I besæch thæ, from all vnpure & wicked cogitations and thoughts; and giue me a clære conscience, shamefast eies, innocent hands, and a tongue to tell the truth; sæing that there is nothing hid, that shall not be discouered. Good Lord I besæch thæ to search my thoughts, and renew in me thy holie spirit. Direct my fæte in thy waies, that walking after thæ, in the path of the righteous, I may passe through this vale of miserie, bearing thy banner stoutelie in my warfare, and obtaine euerlasting ioie, the promised hire to such as

here haue patientlie borne thy croſſe, and valiantlie fought with the armour of faith, againſt temptations and all euils. Vouchſafe, O Lord, to graunt my petitions, I moſt humblie beſeech thee, for thy onlie begotten ſonne, our Sauiour Ieſus Chriſt his ſake, Amen.

A neceſſarie praier in Meeter againſt *vices*.

O Lord my God, make thou my hart repentant for to be,
The ſpirit of contrition, do thou ingraffe in me.
Vnto mine eies let there be giuen aboundant teares of weeping,
And let my hands be occupied with often almes giuing.
O thou my King quench out of me all foule fleſhlie deſire,
And with the loue of thée alone ſet thou my hart on fire.
O my redéemer driue awaie the ſpirit of pride from me,
And graunt to me that great treaſure of méeke humilitie.
Take from me O my Sauiour, the furious rage of ire,
The ſhield of patience giue to me, the which I do deſire.
O Creator rote out of me all ſpitefulneſſe of mind,
And graunt in ſtead thereof againe méekenes that I may find.
O bountifull father giue me a faith that ſhall endure,
With hope agréeing therevnto, and charitie moſt ſure.
O thou my guide kéepe from my lips all lieng vanitie,
And from my mind driue far awaie all vaine vnconſtancie.
All wauering take thou from my hart, & from my mouth ſcoffing,
With all proud lookes and gluttonie, backbiting & ſlandering.
Couetouſnes wipe cleane awaie, with curioſitie,
The fond deſire of vaine-glorie, with all hypocriſie.
Let me neuer the poore deſpiſe, nor yet the weake oppreſſe,
And let me not blaſpheme, for then I die remedileſſe.
O thou which didſt me forme & make, take all raſhneſſe from mé,
And leaue me not ſuch a mind as, will not with peace agrée.
Take from me ydleneſſe and ſloth, and heauie lumpiſhneſſe,
Take from me diſobedience, and eke all ſtubbornneſſe.
O my God, for thy déere ſonnes ſake, I humblie beſéech thée,
To graunt me the works of mercie, with aboundance of pitie,

That

That I may thée both loue and feare, and eke pitie the poore,
Make me good men alwaies to loue, and wicked to abhor.
Make me so little to eſtéeme thoſe things that worldlie bée,
With hart & voice that I may craue in heauen to be with thée:
Amen.

A thankeſgiuing for benefits receiued at *Gods hand.*

O Moſt mercifull Father, I yéeld thee moſt humble thanks, for thy great benefits beſtowed vpon me a ſinner, of thy frée mercie onlie. Thou haſt of thy fatherlie loue brought me vp tenderlie, and inſtructed me in thy holie lawe. Thou haſt giuen me knowledge and vnderſtanding. Thou haſt preſerued me from manie dangers and euils, which diuers men haue felt. Thou haſt bleſſed me with health, quietneſſe, ioie, plentie and wealth, which a number do want. Thou haſt taken care of me, and done all things for me. Lord, though I can deſerue nothing but puniſhment by thy iuſt diſpleaſure, yet good Lord, I truſt to thy goodneſſe, crauing mercie, and not iuſtice. And for thy mercie ſake, I beſéech thee to continue thy grace, and to increaſe thy good gifts towards me, and haue me in thy protection till my liues end. God Lord bleſſe me, that I may enioie the fruits of the earth, and vſe them to thy honour and glorie. God Lord be thou mine aid and guide in all my doings: my buckler and defence in all dangers, that I may frælie and ioifullie ſing praiſes to thee, which liueſt and reigneſt one God almightie and incomprehenſible, worlds without end, Amen.

Another thankeſgiuing for the goodneſſe *of God to vs.*

O Almightie God, and euer-ruling King, whoſe infinite power and maieſtie our wits can not comprehend; whoſe glorious brightneſſe with

our mortall eies, we can not behold; whoſe woonderous worꝛkes and manifold mercies the tongs of men can not ſufficientlie declare. Good Lord I yeeld thee moſt humble thanks, foꝛ thy ſingular great gifts and benefits beſtowed vpon me a ſinner. Good Lord thou haſt bleſſed me with knowledge, with increaſe and plentie of all things; thou haſt giuen mee friends, health, and reſt, that I ſhould eate my meate with ioie, and praiſe thee in all thy gifts and woꝛkes. I knowe that I haue no good thing, but it commeth from thee, and onlie foꝛ thy mercies ſake, thou haſt ſo regarded me thy ſeruant. Wherefoꝛe good Lord, I beſeech thee to graunt me thy grace withall, that I may vſe theſe thy gifts to thy honour and glorie, and the comfoꝛt of them that neede; that vſing the talent which thou haſt lent me, I may become a good ſeruant, and obtaine eternall bliſſe, the promiſed hire to ſuch as doo well. Vouchſafe good Lord, foꝛ thy ſonne our Sauiour Ieſus Chriſt his ſake, to heare my praiers.

Almightie God, refreſh me with thy grace, I beſeech thee; comfoꝛt me with thy mercie, and bleſſe me; that ſafe from all euils, free from feare of all dangers, in peace and quietneſſe, I may ſing praiſes to thy holie name, and reioice in thee with thine elected foꝛ euer and euer, Amen.

### A praier to be ſaid in time of quietneſſe *and proſperitie.*

GIue vs good Lord, the comfoꝛtable & healthfull ſpirit of thy grace and aboundant fauour, that we may without ceaſing make our continuall boaſt of thy praiſe. We know, and from the bottome of our harts confeſſe, that thou haſt dealt moꝛe louinglie with vs, than thou haſt done with our next neighbours, whoſe painefull miſeries, and bloudie broiles may be a ſufficient warning vnto vs,

vs, to hate our ſin and iniquitie, leaſt the like calamitie or euer we be aware, do compaſſe and hedge vs round about. Giue vs grace therefore in time of peace and happie proſperitie, ſo to walke, that thy fatherlie bleſſings be not withdrawne nor taken from vs, and the rod of thy ſharpe correction laid vpon our neckes, euen in ſuch ſort as thou haſt viſited our brethren in other countries, whoſe bodies, by the meanes of ciuill diſſention, haue bene made a praie to the ſword.

We heare and vnderſtand, that not far off, but euen hard at the gates of our borders, the father is readie in armes to ſeeke the deſtruction of his ſonne: the ſonne is as greedie to gape for the bloud of his father. We heare how violentlie the brother thirſteth after the bloud of his brother, friend is againſt friend, neighbour againſt neighbour, yong men are murthered, old men are ſuddenlie ſlaine, manie a wife is huſbandleſſe, manie a child is deſolate and fatherleſſe. The cruell harted enimie ſpareth none, he maketh hauocke, no teares can ſtaie him from his affectioned tyrannie. The tender infants are haled from the earnefull paps of their weeping mothers, and torne to peece-meale before the ſorowfull eies of their carefull parents. Old age is contemned, godlie matrones are abuſed, virgins are defloured and rauiſhed by violence; a ſpectacle of extreame crueltie for vs to behold, and a glaſſe of great carefulneſſe for vs to looke vpon, that haue worthilie deſerued like or far greater punishments.

Yet with-holdeſt thou from vs thy ſcourge, although our offences are ſo great and diuers, that might heape vp the ſentence of thine exceeding iuſtice againſt vs. In place of war and bloudie battell, thou haſt giuen vnto vs proſperitie, and perfect peace. In place of penurie, dearth and ſcarſitie, thou haſt giuen vs increaſe, fulneſſe, and great plentie. In ſtead of diſcord and diſſention, thou haſt ſent vs vnitie and concord: and by thy

celestiall prouidence we are defended from the cruell enimie, and from the domesticall and ciuill war. And besides these thy gratious gifts, to heape vp our consolation and ioie, thou hast giuen vs thy true and liuelie word, as a lanterne to direct vs, and guide our foteſteps from vanitie to vertue; from wickednes to godlie wisdome; from licentious libertie to newnesse of life, and godlie conuersation. Besides all these thine inestimable graces, frælie bestowed vpon vs, thou hast giuen vs godlie and zealous Preachers, which plentiouslie breake vnto vs, out of thine eternall testament, the bread of life; whereon good Lord giue our soules such power to fæde by faith, that they may be nourished to eternall ioie; and we by the diligent obseruing and obeieng of thy commandements, may be preserued from all kind of dissention; and peaceablie enioie the fruits of pure peace & truelie tranquillitie. Grant this, O mercifull Father, for thy son Christs sake, our onelie Sauiour and Redæmer Christ Jesus, Amen.

A godlie and fruitfull praier to be said in time *of bloudie battell.*

O Lord our heauenlie Father, and euerliuing God, we thy wretched and most miserable creatures confesse and acknowledge, we haue worthilie deserued the rod of thy correction and punishment: and do merit manie sharpe and bitter stripes, that knowing thy blessed and glorious will, haue of set purpose contemned thy diuine and heauenlie precepts; for which cause the sentence of thy wrath is sharpelie kindled against vs, euen as it hath bene against thy chosen people Israel, in the daies of our forefathers, who glorieng in their wickednesse, were plagued in the fulnesse of thine indignation. The sword of their enimies beset them round about, and hemmed them in on euerie side. The Iebusites,

ſites, the Ammonites, the Philiſtines and the Amorites oppreſſed them diuerſelie : their ſtrong holds were raſed, their cities were beſieged, their houſes were ranſacked, their goods and their riches were caried awaie by force of the bloud-thirſtie enimie : their yong men were led awaie captiue, their virgins were wofullie defloured. But in fine, when thou Lord God didſt behold their hartie and earneſt contrition, thou didſt withdrawe thy frowning countenance, & ſenteſt them ſpædie and ſafe deliuerance.

One while thou Lord ſenteſt them Moſes, to bring them out of the ſeruitude of Pharao, the ſtonie and ſtubborne-harted king of the Aegyptians : another while Iephthah ſet them free from the ſword of the Ammonites, wherewith they were græuouſlie afflicted : and to make thy power and excellent glorie fullie knowne, thou gaueſt Samſon much fortitude to bridle the proud Philiſtines. Ouer & beſides theſe, thou of thy loue and miraculous goodnes haſt made fæble women mightie and victorious conquerors. Debora was a ſhield to thy people : Iudith comforted the diſtreſſed Bethulians, & cut off the head of proud Holophernes : that thy ſelfe good Lord, when thou beholdedſt their teares, and hartie ſorowe for their offences, didſt prepare thy ſelfe to go forth with their hoaſts. Thou thy ſelfe, I ſaie, with the breath of thy noſtrils, didſt confound and ouerthrowe their enimies.

So good Lord, be thou now preſent with vs in the fulneſſe of thy diuine power : looke vpon vs with the eies of thy fauourable pitie. Forget our corrupt and moſt filthie offences : let our contrite and ſorowfull harts be a meane to vanquiſh thy diſpleaſure conceiued againſt vs : be thou preſent with vs in this time of neceſſitie and trouble : ſet thy hand to helpe and aſſiſt vs againſt the enimie : be thou preſent with vs in this time of perill and danger : go thou forth with our

hoſts: then ſhall we be aſſured to preuaile: let not the multitude of furious foes diſmaie vs. For victorie we dw knowe conſiſteth not in the power nor ſtrength of manie men, horſes, armour nor weapons; but it is thou, O mercifull Father, that giueſt the conqueſt, where and to whom thou pleaſeſt. To thee therefore in this great extremitie we flie and appeale; beſeeching thee of thine ineſtimable loue and kindneſſe, for the loue of our Sauiour Ieſus Chriſt, to looke vpon our true repentant harts, and in the fulneſſe of thy miſerations and pities, to ſet vs free from the power of the raging enimie, and to pardon our ſinnes and greeuous offences, that henceforth we may vow and dedicate our harts and minds wholie to walke in integritie and newneſſe of life: which grant good Lord, to whom with thy ſonne Chriſt Ieſus, and the holie Ghoſt, be praiſe and glorie attributed for euer and euer, world without end, Amen.

A godlie praier to be ſaid in time of anie common plague, *priuate affliction or trouble.*

O Eternall and euerliuing God, the Father of all conſolation & comfort, vouchſafe of thine infinite loue and kindneſſe to ſtrengthen mee with thy heauenlie grace, patiently to beare and with meekeneſſe to ſuffer this croſſe of affliction and trouble, which thou haſt laid vpon me for the vſe of ſinne and iniquitie. I knowe, O gratious and louing Father, that my deſerts are ſuch as worthilie haue prouoked thee to diſpleaſure. The burden of my ſinnes are intollerable, for the which I muſt acknowledge, and earneſtlie from the bottome of my hart confeſſe, that iuſtlie thou haſt corrected and viſited me; yet not in the fulneſſe of thy furie, but according to thy fatherlie loue and kindneſſe. And albeit thy rod lie heauie vpon my ſhoulders; yet in this time of thy correction I

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am comforted greatlie, knowing assuredlie that thou correctest and smitest where thou louest: thou woundest, and healest againe: thou throwest downe to hell, and liftest vp againe to heauen: such and so great is thine omnipotencie, that thou rulest aboue the firmament, in earth, flouds, and the lowermost parts of hell.

In heauen the Angels, Archangels, the soules of thy Saints, the blessed companie of Martyrs giue thee praise, glorie and veneration. The sun, the moone, and glistering stars, ech one of them in their course and qualitie shew themselues obedient vnto thy will. In earth the beasts of the field, and the sælie feathered foules of the aire in their order sæme to set forth thy glorie and praise. In the deepe waters the fishes of the sea are readie to obserue thy will, and in their maner they as thy creatures giue thee due honour and reuerence. But among these, man, whom thou by thy diuine will and pleasure hast indued with reason, and in his creation, concerning the inward man, hadst fashioned him to thy similitude and likenesse, is now most prone and willing to be (by the ministers of darknesse) seduced and carried awaie from vertue to vice; from godlinesse to all impietie; from obedience to wilfull breach and contempt of thy precepts: so that diligence is banished by negligence. And such is the power of our flesh, that our eies, which should haue their chiefest contemplation and delight in peruling and reading thy glorious and sacred Gospel (wherein we may behold thee crucified and slaine, O sweetest Sauiour Christ Jesus, perfect God and perfect man, by whose innocent death & bloudie passion, attonement is made betwixt thy Father and vs) are so dazeled with the dimmie and darke mists of Sathan, that they are occupied in the beholding of mundane and transitorie pleasures; all which in effect vanish and weare awaie, euen as the flower that either is parched by the force

of

of Phoebus radiant beames, or by Winters stormes and horrie frosts consumed.

Our eares, which thou hast giuen to vs to heare, and vnderstand the sacred and diuine mysteries conteined in thy holie lawe, are made deafe of purpose; so that they glorie more in fables and lothsome leasings, than they conceiue delight in the zealous predication of thine Euangelicall and heauenlie doctrine. Our harts are hardened like the Adamant; so that for the greatest part they can not brooke thy testimonies: they continuallie lust and desire to be satisfied with worldlie wealth, honour and dignitie. And who beholdeth not in these daies, what cruell conflict and bloudie fight there is betwixt good conscience and filthie auarice, the roote of all mischiefe and euill? Naie, who seeth not in this age, plaine dealing murthered by deceit and faithlesse fraud? Who now beholdeth not true meaning strangled by forged flatterie and loathsome leasings? The bowels of compassion and pitie are shut vp by violent oppression and tyrannie.

Our feete are willing to tread the paths of pride, fornication and vncleannesse. Our hands are readie to offer wrong and iniurie to the innocent: yea and in fine, whatsoeuer thou hast giuen vnto vs to spread and set forth thy glorie and honour, is by sinne so corrupted, that we make the members of our bodies (which by grace and of pure loue are ingrafted in the bodie of Christ, the rich and great shepheard of our soules) the verie members of Sathan. So that of set purpose our transgression abounding, we flie from Christ the rocke and strong piller of our saluation; and run headlong to death and vtter destruction of bodie and soule. Yet like a louing God and mercifull Father, thou callest vs home againe by thy word, wherin not onlie thy mercies, but also thy terrible threats are thundered forth against vs, for our impenitencie. But when neither

ther thy manifold mercies, freelie of thine abundant goodnesse offered vnto vs in Iesus Christ, can moue nor stir vs to handfast contrition; neither yet thy terrible comminations and threatnings can reclame nor call vs backe from the dangerous puddle of our sins: then thou sendest forth thy plagues and punishments; as pestilence, famine & bloudie sword, intending thereby to driue vs to amendment of life, and to acknowledge thine omnipotencie.

But when thou beholdest our true repentant harts, our sobs and sighing teares powred forth before the throne of thy diuine Maiestie; thou withdrawest from vs the terror of thine indignation and vengeance; the rod of thy correction is laid aside; thy displeasure iustlie conceiued against vs for the continuall exercise of sinne, is vtterlie forgotten; and by the intercession of thy sonne Iesus Christ, that sitteth on thy right hand, in glorie permanent and euerlasting, like a louing Father, and most mercifull God; the siluered scepter of peace is offered vnto vs, with all other thy gratious benefits; that thine anger is conuerted to clemencie; thy displeasure is turned to louing kindnesse; and in fine, thine indignation is so calmed by thine abundant grace and mercie; that like a louing and gentle Father, thine armes are stretched forth, ioifullie to embrace and receiue vs to thy fauour againe. All this I knowe to be most certaine and true. For when, or at what time soeuer we shall appeare before the gates of mercie, and by the meanes and power of a constant and liuelie faith knocke therat; thou art redie to open vnto vs; not for anie of our deserts; but for the merits of Iesus Christ, the fulnesse of thy diuine miseration, compassion and pitie. And whensoeuer we shall call vpon thee, with lowlinesse and meekenesse of our harts and minds, bewailing woefullie our heinous offences committed against thee; thine eares are most attentiue

tiue to heare, & willinglie doeſt grant vs our petitions.

Wherefore, O moſt gratious and louing father, we come vnto thee with ſorowfull and contrite harts, beſeeching thee for the loue of thine annointed ſonne Jeſus Chriſt our Meſſias, Sauiour, and Redeemer, to behold and looke vpon vs with the eies of compaſſion and pitie. And albeit we haue worthilie deſerued this thy plague and punishment, yet reſpect thou not our deſeruings, leaſt in thy furie and indignation we be confounded & periſh. Haue an eie rather to thy ſonne Jeſus Chriſt, behold his bloudie wounds, which yet are freſh and greene, and neuer ſtint bleeding. Thinke vpon the bitter and painefull torments that he ſuffered for vs vpon the croſſe, in whoſe name we beſeech thee fauourablie to looke vpon our infirmities, mercifullie to heare our praiers and petitions offered vnto thee, and gratiouſlie for the glorie of thy name ſake, to take and withdrawe from vs this thy heauie rod of correction, which our ſinfull liues, and contempt of thy precepts haue heaped heauilie on our neckes.

Giue vs patience to ſuffer whatſoeuer it ſhall pleaſe thee to laie vpon vs. Giue vs grace alwaie to call and crie vpon thy holie and bleſſed name, and faithfullie with teares to ſaie vnto thee continuallie: Spare vs good Lord, ſpare thy people, whom thou haſt redeemed with thy pretious bloud, neither yet good Lord be thou angrie with vs for euer. Graunt this O mercifull father, for the loue of thy onlie ſonne Jeſus Chriſt, to whome with thee and the holie Ghoſt, be all honour, glorie and praiſe aſcribed for euer, Amen.

### A praier for patience in trouble, and meekelie to ſuffer aduerſitie.

GRatious Lord, and omnipotent God, whoſe mercie is euerlaſting and infinite, bowe downe thine eare, and harken vnto this my praier, which I make before thy diuine Ma-

ieſtie,

ieſtie, moſt humblie beſæching thæ, of thine accuſtomed gwdneſſe, to indue me with the wozks of mercie, and dædes of charitie; and aboue all things to giue me patience in aduerſitie, mækelie to ſuffer, and patientlie to take, whatſoeuer it ſhall pleaſe thæ to laie vpon me, and neuer to murmur oz to grudge thereat, but alwaies to thinke thy louing and gentle cozrection to be much leſſe, than the deſerts of my great and manifold offences.

Againe, if I be not vnder cozrection, then am I not thy child. Foz what father is he, who cozrecteth not his childzen, whome he moſt intirelie loueth? This then is an euident token that thou loueſt vs, when as thou cozrecteſt vs. Foz as the ſcripture ſaith, Whome God loueth, him he chaſteneth. Thou ſæſt all things, thou vnderſtandeſt and knoweſt all things; ſo that not ſo much as one little ſparowe lighteth vpon the ground, without thy knowledge: yea our verie thoughts are fozeknowne vnto thæ. Thou diſpoſeſt and ozdereſt all things, as ſæmeth beſt to thy holie will and pleaſure. By thy helpe I may dw all things; without thæ I can dw nothing. When thou powzeſt vpon vs thy creatures, thy gwd gifts and benefits: when thou beſtoweſt vpon vs przſperitie, health, wealth, and ſuch like, thou dweſt it to this intent, that we acknowledging the ſame, ſhould thereby be incouraged to ſerue, honour, and humblie obeie thæ, and alwaies praiſe and magnifie thy glozious name. Contrariwiſe, when thou ſtrikeſt vs with thy rod of cozrection, as plaging vs with great mozralitie; ſuffering our enimies to innade vs; robbers foz to ſpoile vs; pouertie to oppzeſſe vs; oz fire to conſume thoſe things which thou haſt lent vs, foz the maintenance of our bodies in this mozrtall life: thou doeſt it to put vs in mind, that we haue tranſgreſſed thy commandements, that we haue not harkned vnto thæ, neither done that which is acceptable

table in thy ſight, but willinglie falling into the puddle of ſin, and following our owne appetites, haue prouoked thy iuſt wrath and indignation againſt vs.

Thus thou dealeſt with vs, O Lord, to the intent that we ſuffering bodilie punishment, and feeling the ſmart of the ſame, may thereby be admoniſhed of our dutie, and with true compunction of hart, deſire to be releaſed from thy ſcourges, which we haue deſerued, and worthilie receiue: and then acknowledge our ſelues to be loſt children, and ſtraieng ſheepe, may both ſee and be aſhamed of our vnbrideled affections and wilfulneſſe, which haue brought vs to calamitie and miſerie, and with the true penitent to ſaie:

We are not worthie (moſt mercifull Father) to lift vp our eies or voice vnto thee, for our manifold ſins and wickedneſſe. Neuertheleſſe, preſuming vpon thine aboundant mercie (who refuſeſt none that do call vpon thee) moſt lamentablie we do crie, Haue mercie vpon vs O Lord, haue mercie vpon vs miſerable ſinners, being now greeuouſlie afflicted with the burden of punishment and affliction, which thou haſt laid vpon vs. But thou therefore awaie diſpleaſure conceiued againſt vs thy poore creatures, and grant vs, that beeing warned by this, we may euer hereafter ſerue thee in newneſſe of life, and neuer commit anie thing which ſhall diſpleaſe or offend thee.

This O heauenlie father, I acknowledge to be our dutie. But though I, for my part, haue not performed the ſame, as I ought to do; yet I beſeech thine inestimable goodneſſe, not to execute the rigour of thy iuſtice vpon me: but to ſtaie thine hand, and before thou giue me anie greater wound, to behold my humilitie and repentance, which being not able to recompenſe and ſatiſfie the treſpaſſes, which I againſt thee haue committed; do offer vnto thee (according as the poore widowe did) all that which I am able to giue, that

is,

is,a ſorowfull contrition of hart for my former offences done and paſſed.

Thy iuſtice, as it is right; ſo is it rigorous to ſinners. Thou art ſo gealous,and ſo much doeſt deteſt ſin, that thou ſpareſt not to puniſh thy verie elect and choſen ſeruants, when as they fall into it. Who was more acceptable in thy ſight, than that holie Prophet king Dauid,of whome thou thy ſelfe didſt ſaie, I haue found a man according to mine owne hart, euen Dauid my ſeruant: yet neuertheleſſe, diuers and ſundrie waies didſt thou puniſh him, when that he had ſwarued from thy teſtimonies. Thou ſufferedſt him to be moleſted with the inſurrection of his owne ſonne; thou didſt ſend the prophet vnto him,to offer him the choice of plagues which thou wouldeſt ſend vpon him, for his wicked liuing:but when he with ſorowfull ſighes,and trickling teares turned vnto thee,confeſſing his fault, crauing pardon, and promiſing amendment of life, thou forgateſt thine anger,and forgaueſt his offence.

Other of thy choſen veſſels thou haſt permitted to be greuouſlie tormented, & vexed by ſundrie troubles and aduerſities, onlie to trie their faith and ſtedfaſtneſſe towards thee. As thou didſt ſuffer that patient man Job, to be moſt cruellie intreated by that enimie of all mankind, to haue his houſes burned and ſpoiled, his cattell taken awaie, his ſeruants driuen into bondage, his children to be ſlaine, his owne bodie to be afflicted with moſt loathſome diſeaſes, plagues and ſores. And all this thou didſt not for anie euill deede of his, but to ſhewe thine omnipotencie and power. For when thou hadſt tried him to the vtmoſt, and found that his enimie the diuell could not preuaile againſt him, or by anie paine and greefe cauſe him to blaſpheame and ſpeake euill of thee, thou diddeſt reduce him to health, thou diddeſt enrich him againe, thou diddeſt reſtore vnto him againe his

children,

children, friends, familie, and all his goods, with much more than euer he before poſſeſſed: ſhewing moſt manifeſtlie, that thou wilt reward them moſt plentiouſlie, which do loue thee, folowe and obſerue thy commandements.

Wherefore I beſeech thee to giue me grace, that whatſoeuer waie it ſhall pleaſe thee to viſit me with thy punishment, I may take it patientlie, and ſaie with patient Job; Naked came I into this world, and naked ſhall I returne to the earth againe: the Lord giueth, the Lord taketh awaie, euen as it pleaſeth the Lord, ſo be it. Suffer me not to deſpaire, or to thinke that thou dealeſt vniuſtlie with me, but to ſaie; Shall I receiue proſperitie at the Lords hand, and not to be content with aduerſitie? And alwaie to thinke vpon this, Happie are they whome thou doeſt punish. For though thou make a wound, thou alſo giueſt a plaiſter: though thou ſmiteſt, thy hand maketh whole againe. Mine iniquitie is great, but be thou merciful vnto my wickednes. O deliuer me from thine anger, and preſſe me not further than I ſhall be able to beare. But now that I acknowledge that whatſoeuer trouble thou haſt ſent me, or wilt laie vpon me, is either for the punishment of mine iniquitie, or for the triall of my conſtancie, I may with repentant Dauid find remiſſion of my ſins, and with patient Job, releaſe of mine aduerſitie, and obtaine ſuch fauour in thy ſight, that thou neuer againe ſo græuouſlie punish me; but that I may ſo paſſe this life, that I may afterward liue with thee, to whome be honour and glorie for euer and euer, Amen.

Another praier in trouble and aduerſitie.

HAue mercie vpon me, O Lord, haue mercie vpon me moſt miſerable creature, which do that which I ought not, & feare that which I haue moſt iuſtlie deſerued. If I weigh

with

with my selfe the wickednesse that I haue done; the punishment thereby deserued is not halfe so great, as the sinne that I haue committed. But thou art a mercifull God, and thy iudgements are right, neither dooest thou at anie time punish vs vniustly. Thou almightie God madest vs, when as we were not; and when as we were lost and damned, thou didst miraculouslie restore vs. I knowe and I am sure, that our life is not led by sudden and vncertaine motions; but is disposed and directed by thee; thou hast a fatherlie care of vs all, but especiallie of such as doo put their whole trust and confidence in thy mercie.

Therefore I humblie praie and beseech thee, that thou wouldest not deale with me after my deseruings; but according to thy great mercie, which doth exceede the sinnes of the whole world. And as often as thou dooest punish me outwardlie, giue me grace inwardlie with patience to beare the same, and that thy praise neuer depart out of my mouth. Order my doings euen as shall be most necessarie both for my bodie and soule. Thou onlie hast power ouer all things, thou knowest all things, to thee be all honour for euer, Amen.

## Another praier in trouble, for the obteining *of mercie.*

BEhold, out from the bottome of my hart doo I crie vnto thee, O Lord, beseching thee that thou wouldest saue me from the bottomlesse pit of hell. I knowe that there is mercie with thee; doo not therefore marke what I haue done amisse. Enter not into iudgment with thy seruant, for then can I by no meanes be iustified in thy sight. The remembrance of mine offences is greeuous vnto mee, and therefore I right humblie craue pardon thereof. My hart is troubled, my soule is vexed, there is no health in my flesh. Forsake me not mine onlie staie and

comfort: deſpiſe not my contrite hart, open the boſome of thy mercie: take cleane awaie mine iniquitie, bring my ſoule out of tribulation, turne the extremitie of thy iuſtice, into thy tender mercie. And when thou ſhalt come to iudge the quicke and the dead, be not reuenged on me by eternall damnation; but to take mee amongſt thine elect, into the bleſſed ſtate of ſaluation. Grant this, O Father, for Chriſt his ſake, our mediator and aduocate, Amen.

Another.

O Lord my God, although I haue committed that, whereby I am an offender, can I make my ſelfe not to bee thy creature? Though through ſinne I haue loſt my cleanneſſe and puritie; haue I alſo taken awaie thy goodneſſe and mercie? Though I haue committed that, wherefore thou maieſt condemne me; haſt thou not done that, whereby thou maieſt ſaue me? True it is, O Lord, that my conſcience doth ſhew me, that I haue deſerued damnation; but thy mercie exceedeth all offenſion. Spare me, O God, becauſe it is not vnpoſſible for thy power; it is not vnmete for thy mercie, it is not vnaccuſtomed, or yet contrarie to thine infinite goodneſſe. Wherefore thou which haſt created me, do not deſtroie me. Thou, O Ieſu, which haſt redeemed me, do not condemne me. Thou which haſt made mee, let not thy worke be caſt awaie by my wickedneſſe. Wipe awaie all that is mine, and draweth me from thee, and knowledge all that is thine in me, and may bring mee vnto thee, which liueſt and reigneſt one God in perſons three, to whom be all honour, now and euer, Amen.

Another praier, wherin the penitent longeth for comfort.

How long, O Lord, wilt thou turne awaie thy face from me? How long wilt thou be angrie with thy ſeruant? How long ſhall I abide mourning and ſolitarie, as the bird

that

that hath lost hir yoong: O Lord thinke on me in thy mercies, and doo not correct me in thy wrath: for then shall I become as the dust and smoke in the wind. O Lord forsake not thy seruant Israel, whom thou hast chosen. My hart being comforted in thy mercies shall reioice, and I will sing vnto thee, and praise thee in thy good works and miracles, which thou hast done in our fathers time: So be it.

Being tempted by the ghostlie enimie (as all that feare God are) to doubt in anie article of the Catholike faith, to despaire in Gods mercie, to yeeld to melancholie fansies, to be vexed with vnkindnes of friends, or the malice of enimies, to be troubled with sickneſſe, or anie other waies oppressed with griefe of bodie and mind: saie deuoutlie as followeth.

I Humblie accept most mercifull Jesus, this heauie temptation, which now I suffer at the hands of thy diuine prouidence; and would a greater if thou please to laie it on me for thy sake, who hast ordeined this from the beginning, for the tender loue thou beares to the health of my sinfull soule: and I most hartilie thanke thee for it. I confesse I haue deserued worse for my sinne and vnkindnesse towards thee, and am not worthie to receiue anie comfort or consolation at thy hands. Therfore to the honour of the passion, and death, which thou willinglie sufferedst on the crosse, I offer my selfe to sustaine this, or anie other aduersitie, with all my hart, not seeking otherwise ease or reliefe, than in and by thee, O Lord, and as thy good will and pleasure shall appoint. Yet this one thing I craue and beseech thee, for the tender loue thou beares to me, and all mankind, (for in me is no vertue, or ought that good is) to helpe and assist me with thy holie spirit, as my trust is thou wilt, who promisest that no man shall be tempted more than he shall be able to beare. And giue me all

what euer ſhall be neceſſarie, to ſuſtaine with patience this croſſe and temptation, which thy diuine wiſdome hath appointed for me; to the intent that I bearing the ſame willinglie with thee here in this world, may conceiue aſſured hope to be partaker of thy glorie in the world to come. Grant this my requeſt, moſt mercifull Sauiour, not for my merit or deſeruing, but onlie for the merits of thy death and bitter paſſion, I humblie beſeech thee, Amen.

A praier againſt the feare of worldlie *caſualties*.

OMoſt bountifull and louing Father, mine onlie guider and comforter, the well of mercie, the true light of the world, take awaie the darkneſſe of my mind, lighten my hart & ſenſes, indue me with thy grace, arme me ſo ſtronglie with ſure hope, confidence and truſt in thee, that I neuer be driuen into feare, either by the ſubtile inuaſions of our ghoſtlie enimie Sathan, or by the craftie wilineſſe of the world, neither yet by loſſe, damage, hurt or hinderance of anie of thoſe vaine and tranſitorie things, which we in this world do poſſeſſe: but alwaies whatſoeuer ſhall becom of them, to thinke that they are but things lent, and not our owne, and that we ſhall make a ſtreight account of the vſe or abuſe of them; whereby the more we poſſeſſe thereof, the greater ſhall be our paine, if we abuſe them.

Wherefore take from mee all inward heauineſſe, thought and care, for anie loſſe or diſcommoditie receiued by worldlie goods; and alwaies to thinke, that as well pouertie as riches, nædineſſe as abundance, ſickneſſe as health; aduerſitie as proſperitie; come from thee: and that it is knowne to thine inſcrutable iudgement onlie, why and wherefore thou ſendeſt either of theſe vpon vs. And therefore let not my mind be troubled

bled with anie feare of things to chance, (sauing onlie to feare to displease thee:) but alwaies to be merrie in thee with sobernes, and to cast all my care of worldlie affaires vpon thee; forasmuch as thou hast commanded that we should not be carefull what to eate, or what to drinke, or with what raiment we shall be clothed. For thou wilt not see the righteous forsaken, or their children begging their bread; and that thou turnest all things to the best to them that serue thee, and flie vnto thee for succour, in the time of their distresse.

Let this, O Lord, be euermore fresh in my memorie, grauen in my hart; and readie in my mouth: so that I leauing all needlesse feare, may alwaies giue thanks vnto thee, and praise thy holie name, Amen.

### A praier to be deliuered from enimies and dangers.

O Most mightie Lord God of Abraham, Isaac and Iacob, which didst leade the children of Israel through the red sea, and madest the streames of Iordan runne backe into their springs againe, that thy people might passe through the midst thereof. God Lord, whose healts the floods obeied; at whose voice the hils do leape, and the earth doth tremble. O most mightie Lord, which canst destroie the proudest kings with verie flies and ants: which madest little Dauid to triumph on the giant Goliah, which deliueredst his enimie king Saule into his hands: gauest Gedeon thy seruant, with his few souldiours, victorie of so manie legions of strong men. Thou which hast subdued so manie mightie kings, and sundrie nations, vnto thy people Israel. O God, which workest all in all things, which giuest victorie alwaies as seemeth best to thine vnsearchable wisdome: defend me alwaies, I beseech thee, against mine enimies, and all euils; that my ship tossed and beaten in the waues

of this world, may reſt in thy happie hauen of euerla-ſting ioie for euer.

My ſoule cleaueth vnto thy mercie, as to an holie ſanctuarie. O God, if thou ſhouldeſt not be mercifull, who could abide the heat of thy diſpleaſure? But thou O Lord, art good to thy ſeruants: and I hope to ſee thy goodneſſe in the land of the liuing. All glorie be to the moſt high and mercifull God, for euer and euer, Amen.

A praier for righteous iudgement, in mat-ters of controuerſie.

O Lord God of all iuſtice, which in equall ballance doeſt weigh the cauſe of the Prince and of the pooreſt man, which deſpiſeſt not the ſuites of the ſimple, which deliuereſt the captiue, and comforteſt the deſolate and carefull. O Lord, which haſt bleſſed them that are poore in ſpirit: releeue thy ſeruant oppreſſed with griefe, remoue from me the clouds of my ſorowes. O Lord, ſtretch forth thy mightie hand, and helpe me. Let me not ſinke in the ſeas of ſlander and ſhame. Thou knoweſt the ſe-crets of my hart: defend me in mine innocencie, pleade thou my cauſe againſt the vngodlie, which haue laid their net for me. O God, thou which haſt deliuered Joſeph, Daniel, Mardocheus & Suſanna, from captiuitie and inſtant death, and didſt cloth them with ho-nour: good Lord ſtrengthen me, and be my defender againſt all euils: and let not the poiſoned arrowes of malicious tongues do me anie harme. Grant theſe my praiers, good Lord, I beſeech thee, for our Sauiour Jeſus Chriſt his ſake, Amen.

A Pſalme to be ſaid after trouble eſcaped.

My ſoule reioice in God, for he is my light, and my defence, my helpe, the lanterne to my feet. He hath heard my praier, when I called on him, he hath holpen me in my neede, he hath deliuered

deliuered me in my dangers. The Lord is the keeper of my life, from whome shall I shunke; whome shall I feare? Lieng prostrate at the feete of my Lord, I bewailed my case, and he heard my plaint; he forsaketh not his seruants. Wherefore, if armies of men stood vp against me, I should not feare. For if God be on my side, who can preuaile against me? He is happie and safe, whome God, the mightie God of Israel keepeth. The Sun shall not burne him by daie, nor the Moone by night. Thrise blessed is he that feareth the Lord, for he shall see happie daies. As the Hart thirsteth after the water springs, so my soule hath longed for my Lord, the liuing God. When shall I come to appeare before thy presence, to see thee in thy glorious maiestie, face to face? O Lord let thy kingdome come. Come Lord Iesus, that I may see the daie of my redemption. God Lord make haste to helpe me. All glorie, maiestie, and empire, be vnto God the Creator, God the Redeemer, and God the holie Comforter, for euer and euer, Amen.

## Comfortable exhortations against the manifold assaults of Sathan.

IF thou perceiue that the storme of temptation doth verie often and greeuouslie assault thee, dismaie not therefore thy selfe, neither be displeased with thy selfe, as though almightie God nothing regarded thee; but rather thanke him that he instructeth and teacheth thee, as one to be his heire; that he punisheth and correcteth thee, as his most deere sonne; that he proueth and assaieth thee as his welbeloued friend. It is a manifest and great token, that man is reiect from the mercie and fauour of God, when he is troubled with no temptation.

In thy temptation remember the holie Apostle S. Paule, which being rapt to the mysteries of the third heauen, was vexed with the Angel of Sathan.

Remember the temptation of the holie man Job, and other which were greeuouslie troubled with their offences. O happie and fortunate man, in whome this earthlie Adam is so mortified and subdued, that it in no wise resisteth the spirit! But whether this perfect quietnesse may be in anie, I will not affirme; peraduenture it is not necessarie to be. For Paule in this life, notwithstanding his high perfection and grace, had a motion of the flesh to vere and trouble him. And when he thrise desired God to be deliuered from the said motion, he onelie had this answere: Paule, my grace is sufficient, for vertue is made perfect by veration. Paule was vered by pride, that he should not be proud: to be perfect and strong in God, he was caused to be weake and feeble. For he caried the treasure of heauenlie reuelation in a fraile and brittle vessell, that the honour and victorie should onlie be in God, not in himselfe. This one example of Paule, is erudition and learning in manie things, when that we be entised and moued to sinne, that we diligentlie call to almightie God by praier.

Remember that Dauid the Prophet, King Salomon, and Peter the Apostle, notwithstanding they were great lights and examples of holinesse, yet they fell into greeuous and great sinnes, whome almightie God peraduenture suffered to fall for this cause, specially that thou shouldst not despaire. Lift vp thy selfe therefore vpon thy feete, and with high courage, and bold stomach returne againe into battell against thy enimies, not onlie more fierce and bold, but also more ware and diligent. And thinke with thy selfe what intollerable and inuincible temptations Christ suffered for thee; wherein there appeared no helpe, comfort, aide, nor defence anie where; wherein God and the whole world seemed to be his most cruell and malicious enimies, when that he cried alowd, My GOD, my

my GOD, why hast thou forsaken me? Trulie this was a most grœuous, painefull, and bitter temptation, which Christ suffered for vs, that he might make the waie of the crosse easie for vs.

Therefore prepare thy selfe patientlie to drinke of that cup, which Christ Jesu thy head hath so willinglie dronke on, for the saluation of all mankind. And seeing therefore that Christ so willinglie put himselfe in subiection, and dipped himselfe in those so horrible and intollerable sorowes and calamities (our most louing and heauenlie father willing the same out of doubt,) he also vnderstandeth and knoweth our infirmitie: out of doubt he taking compassion on vs, will not extremelie deale with vs; but will rather beare with our imbecillitie and weakenesse. Doth not he himselfe calling all men vnto him saie? Come vnto me all yee that labour and are heauie laden, and I will refresh you. What greater comfort I praie you can be giuen vs? How could Christ speake more mercifullie vnto vs?

There be manie things that grœuouslie vexe and trouble man, but what thing can more cruellie vexe and torment his conscience ouerwhelmed with sinne, than when he doubteth of the mercie of God? When he dreadeth least God be his aduersarie, and will reiect him? When he is not able to conceiue this faith of his mercie; and doth imagine himselfe to be cast awaie, as a drie member that is cut off?

Be present heere, O Jesus Christ with thine aide and helpe; heere we haue neede of thy comfort: let not this blacke, violent and horrible tempest of troubles ouerthrowe and drowne wretched man.

But there is no cause why we should doubt. Christ is true, he will make his promise to appeare, he will helpe vs and refresh vs. Therefore, whereas thy faith is not strong ynough; whereas thou feelest thy selfe to doubt of Gods mercie; and hast well-neere no faith

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at all; ſtreightwaies call vpon God; bewaile thy miſerie and lacke of beléefe before him; ſéeke for his aide and ſuccour by feruent praier, and he will both helpe and refreſh thée; he hath taken vpon him thus to dw, and he will bring it to paſſe.

But take héede thou ceaſe not to call vpon God; beſéech thou, without ceaſing, the father of all conſolation and comfort, with ſighes from the bottome of thine heart, that he turne not his face from thée: laie thy weakeneſſe vpon him, and powre out into his boſome all things which trouble and torment thée. Crie out with his diſciples; O Lord increaſe my faith. Likewiſe ſaie thou with the father of the lunatike childe; Lord, I beléeue, helpe thou mine vnbeléefe; make haſte O Lord to helpe me, before that I oppreſſed with this weight be drowned. O moſt louing and moſt mercifull father; Lord God of my health, our onlie helpe and refuge: enter not into iudgement with thy ſeruants. Chriſt is my righteouſneſſe, redemption and innocencie, which ſuffered moſt bitter and cruell death for my ſake. Let thoſe things moue thée O father of all compaſſion; haue mercie vpon me for thy ſonnes ſake; confirme and ſtrengthen my hart by faith in Chriſt; comfort me with the conſolations of the holie Ghoſt, that I may enioie the true ioies of euerlaſting life, through the merits of my Lord and Sauiour Ieſus Chriſt: to whom with the Father and the holie Ghoſt, be all praiſe and glorie for euer and euer, Amen.

## A godlie meditation of the vnſpeakable ioies of heauen, *and the intollerable paines of hell, verie often to* be remembred.

O God, my Lord, my harts delight, with whom my ſoule longeth to dwell in that heauenlie Ieruſalem; wherein is continuall health, eternall felicitie, happie libertie, and perfect bleſſednes;

bleſſednesse; where men shall be like vnto the Angels of God, and iust men shall shine as the Sunne, in the euerlasting kingdome, wherein is no heauinesse, no sorrowe, no greefe, no feare, no labour, no death, no disease, no lacke, no hunger, no thirst, no cold, nor heate; no wearinesse of fasting, nor temptation of the enimie, no will to sinne, nor power to do euill, no old age, no lame or deformed person, no feare of pouertie, or weaknesse by disease; but a quiet harbour of all ioie, and euerlasting happinesse, where men in the societie of Angels, shall continuallie dwell without anie infirmitie of the flesh. For there is infinite ioie, and eternall blisse, from whence none shall be remoued, that once by thy prouidence shall enter therein.

There is rest from labours, peace from the enimie, a new kind of ioie and delight, such as no hart can conceiue, saue onlie by taking a maruellous delight, and exceeding pleasure in the beholding of thee my Lord God, my glorious redeemer, and the heauenlie comforter, which proceedeth from the Father and the Sonne. O heauenlie Jerusalem, thou art sweet and beautifull in all thy ioies and delights! There are no such miseries in thee, as we feele and suffer in this poore and miserable life. There is in thee no darkenesse, nor change of time: the shining of the Moone; the twinkling brightnesse of the Starres giueth not light in thee: but onlie the God of all power, glorie & maiestie, the light of lights. For in thee the Sun of iustice giueth light to those that are adopted in his bloud to euer-during bleſſednesse.

The bright and immaculate Lambe, a most beautifull light is thy light, that doth illuminate his chosen children. The king of kings is in the middest of thee, enuironed on eche side with his beloued Saints, and redie to crowne them with euerlasting glorie. In thee are legions of Angels, singing of sweet Hymnes and songs,

songs, that set forth the praise and honor of thy name: in thee are the felowship of heauenlie citizens: in thee resteth the swæte solemnitie of all such as returne from this miserable pilgrimage vnto thy glorie; the companie of the Prophets, Apostles, and victorious armie of Martyrs; holie men and women, which haue banquished the pleasures of the world, haue their abiding with thee. There are yong children and maidens, which haue passed ouer their daies in holinesse of life, publishing thy praise in all puritie and pietie. Euerie one reioiceth in his degree, though not equall in glorie, yet like in ioies and gladnesse. For there reigneth perfect charitie, & God is all in all, whose Maiestie without end they see continuallie, and still in beholding him their loue increaseth.

Of this eternall blessednesse the holie Apostle Peter had as it were a shadowe, or a tast, vpon the mount Thabor, at the transfiguration of Christ, from whence he desired he might not depart. Paule also had a proofe of it, when he was rapt or taken vp into the third heauen, where he heard words, and sawe things so maruellous and secret, as far passeth all mans vnderstanding, and such as were not to be told or reuealed vnto men. Moses his face became so bright, through the conuersation that he had with the diuine glorie vpon mount Sinai; that the Israelites could not abide it. What then shall become of vs, when perpetuallie with thee (which art the Lord of all glorie) we shall be conuersant, after the maner of thy children and familiar friends? Who is he then, that will not seeke and desire by all meanes possible, to be a dweller there; both for the desire of peace, ioie and eternitie; and for the perfect sight of God?

Contrariwise, who is able to expresse the torments appointed for the vngodlie and vnrepentant liuers; in that deadlie place called Hell, which Sathan himselfe

ſelfe abhorreth: What other thing can be there, but continuall paines, eternall tribulation, and infinite calamitie, repleat with all euils: There dwell wicked and ouglie Angels, whoſe horrible lookes bring ſudden feare, greeuous paines, and fearefull death, with continual clouds of euer-during darknes. There is nothing but howling, wailing, lamentation and mourning without all end; fearfull ſcriches, & confuſed cries are there in all places ſuddenlie raiſed. There the worme of conſcience neuer dieth: in that damnable dungeon, there is fire vnquenchable, and perpetuall gnaſhing of teeth. The miſerable ſoule findeth there no reſt, but is afflicted with all kind of torments, and ſuch as can neuer be expreſſed; all which endure for euer.

Alas, little auaileth it thoſe that are ſubiected as firebrands of hell, to crie vnto the Lord: for he will not heare them. Then ſhall they knowe, that all things which they had in this life are vaine; and ſuch things as they thought to be pleaſant, to be found more bitter than gall or poiſon. Then where is the pleaſure of the fleſh, ſo termed falſlie? For there is none other pleaſure, but to feare the Lord. Then ſhall they confeſſe and ſaie, that the iudgement of God is true and righteous, ſaieng: Did we not heare of this, and yet would not be conuerted from our wicked deeds? But then ſhall nothing preuaile. No ſorowe can find comfort; no complaints, anie remorſe; no torments, eaſe; nor painfull paſſions an end: ſuch and ſo exceeding are the verations of the ſecond death, wherewith all the bodies and ſoules of the vnrighteous ſhall for euer be enuironed.

Sith therefore, O heauenlie Father, and moſt gratious God, it ſeemeth good to thine eternall wiſdome, by the knowledge of thine euerlaſting truth, to giue me knowledge of thine ineſtimable mercie offered frælie

lie vnto me in Ieſus Chriſt my mercifull Sauiour, in whoſe bloudie death and painfull paſſion I am aſſured of eternall life and bleſſednesſe. Giue me grace to print in my remembrance thy manifold mercies, that feeding my ſoule by faith in thee, I may attaine vnto thoſe endleſſe ioies, that thou haſt prepared for thine adopted ſonnes and choſen children, in the kingdome of euerlaſting righteouſneſſe: and ſo eſcape thoſe euerlaſting torments, which thou haſt prepared for the diuell and his Angels. From the which place of wofull veration and endleſſe miſerie, deliuer me O heauenlie Father, for the loue of Ieſus Chriſt his ſake, to whom with thee and the holie Ghoſt, be all laud and praiſe for euer, Amen.

A praier to be ſaid of the ſicke, at the *houre of death.*

MOſt mightie art thou, O Lord, in all thy deeds, and moſt holie in all thy waies. Bleſſed be the name of my father, my God, and glorious Creator; who by his diuine power, and celeſtiall prouidence, of nothing made all things, fiſh, fleſh, foules, fruites, trees, hearbes, and all other things, whatſoeuer are conteined both in heauen, earth, ſeas, and the nethermoſt parts thereof. Man, concerning the outward parts, thou by thy celeſtiall prouidence and fatherlie bountie, framedſt and createdſt of claie; but concerning the inward ſubſtance of thy creature man, thou didſt faſhion and make him euen according to thine owne ſimilitude and likeneſſe. Moreouer, ſuch and ſo great was thy loue and good will towards him, that all the creatures, or works of thy creation ſerued to this vſe. In earth thou madeſt him lord and king ouer the fruits thereof: the beaſts of the field, the foules of the aire, and the fiſhes of the little flouds and great waters. In the firmament

thou

thou haſt placed the gliſtering Sunne, with his orient beames to giue him light by daie, and therewith thou haſt giuen him the Moone and the ſtarres to gouerne him by night. For the which cauſe, aboue all other the works of thy creation, man ſhould and ought of right to giue thee that glorie, that to thee belongeth.

But alas, ſuch and ſo great is the corruption of our fraile and ſinfull fleſh, that for all theſe thy graces wee are carried awaie from thee, and enter into contempt of thy precepts. For which cauſe thou oftentimes doſt correct and puniſh vs, to the intent we might thereby (feeling thy rod of correction) be driuen to imbrace hartie and true repentance. But when thy threats, and the ſtripes of thy diſpleaſure laid vpon vs, can not take place amongſt vs: thou oftentimes giueſt vs vp to followe our luſts and affections: but at laſt, when thou doeſt behold our enormities, thou in a moment, by the power of thy diuine iuſtice, reſtraineſt the rope of our diſordered libertie, and cutteſt in ſunder the bridle of our voluptuouſnes, either by ſudden death, ſword, fire, famine, ſickneſſe, or other the diuine ſentences of thy conceiued ire; to the intent that other thy creatures might, by the terrour of thy iuſtice, auoid ſinne, and learne to amend their liues, leaſt they fall into the like calamitie or danger.

True, and moſt true it is, good Lord, that by the exercise of ſinne we are the children of death and deſtruction: but by grace of the almightie and victorious conquerour ſweete Jeſus Chriſt, we are the adopted ſonnes of thy Father, and made fellowe-heires with thee our perfect Emanuel. In whoſe name with all humilitie and lowlineſſe of hart and mind, I come vnto thee in this great extremitie of ſickneſſe and danger of death; beſeeching thee to be preſent with me, to forget mine offences, to thinke vpon thy mercies. And although I haue not deſerued ſo much as the leaſt drop

of

of thy fauour, by meanes of the great burden of my sinnes, which are in the presence of thy diuine Maiestie, most ouglie and loathsome to behold: yet respect thou not, O Father, mine iniquitie; but haue an eie, I beseech thee, to the merits of my Sauiour Christ Iesus, to whom as my Mediator, Sauiour and Redeemer, I appeale: who hath promised comfort and sweete consolation to all those, that in his name flie vnto thee for releefe.

I confesse that worthilie thou hast visited me with this sickenesse and disease, and yet not according to the multitude of my sinnes, but in the fulnesse of miseration and fatherlie pitie. Giue me grace therefore in these bitter brunts of death, who vehementlie at this present beginneth to combat with fainting and feeble life, constantlie to cleaue vnto thee. Let not the pleasures of this wicked world be a let or impediment for me to come vnto thee: let not my fraile and feeble flesh subiect to sinne, which hath through my transgression made me a bondman to death, moue me to despaire in thy great mercie: neither yet let the caueling aduersarie, the enimie of mankind, at my last end, triumph ouer me. Giue me patience to suffer, and gladlie to beare and abide this thy scourge and visitation; and so fortifie me in soule and bodie, that so long as life shall endure in me, I may neuer cease to call vpon thy holie and blessed name. Yea and when death is most busiest, make thou me most constant: yea when he seeketh most stronglie to assaile my feeble bodie; giue me thy grace, good Lord, that I may in spirit, hart, mind, and all the powers of my soule, giue praises vnto thee, that of thy grace and inestimable kindnesse, hast sent thy sonne Christ Iesus to ransome me, by his bloudie death and passion, from the power of hell.

Giue me grace therfore, now that thou hast appointed thy messenger death to finish the daies of my pilgrimage,

grimage, and to call me by his ſummons from out of this vale of miſerie and wretchednesſe, to build ſtedfaſtlie vpon him, and faithfullie to hope for life and ſaluation, in & alone through him. Let the remembrance of my former wickednesſe be no more thought vpon: let mine offences be blotted out of thy glorious ſight. Behold my ſorowfull & true repentant hart, which come vnto thee with teares, not building on my merits; but vpon thy mercies. Though I be ſinfull; thy ſonne my Sauiour is righteous: though I be wicked; yet he is moſt holie: though I be full of impietie; yet he is full of all goodneſſe: though I haue greeuouſlie offended thee; yet he hath fullie contented thee: though I haue tranſgreſſed thy lawe; yet he hath fulfilled the ſame, and hath promiſed in his bloud, to waſh awaie their ſinnes, that by faith continue in him conſtant to the end. I therefore, in this my great and painfull agonie, beholding death to be at the gates of my bodie, come vnto thee, by the vertue of a fruitfull faith; beſeeching thee, when thou ſhalt ſee it meete and conuenient, that he ſhall diſſolue the bands of this vading life, which endureth but a while (for a thouſand yeeres are as yeſterdaie in thy ſight) to take my ſoule into thy glorious and bleſſed hands; and ſo to confirme me in thy truth, that at the laſt, when it ſhall pleaſe thee, by the ſound of a trumpe, to raiſe my bodie from the graue, when and in which time bodie and ſoule ſhall vnite and come before thy preſence, I may by faith in thee paſſe ouer the mount of my corruption, ſhake off the bands of ſinne, be ſet free from death and deſtruction; and being by the vertue of thy righteouſneſſe made holie, I may triumph with happie victorie ouer ſinne, death, and all the powers of hell, and enter with thee, and the felowſhip of thy choſen Saints, into euerlaſting reſt. Grant this, moſt louing Father, for Chriſt Jeſus ſake, to whom with thee and the holie Ghoſt, be rendred all

laud, glorie, honour and praise, for euer, Amen.

The Lord God be mercifull to me, pardon and forgiue me my sinnes, looke vpon me with his gratious and blessed countenance: preserue me from the second death, and euerlasting destruction of bodie and soule. The Lord God iustifie me in his death and bloud; cloath me with his euerlasting righteousnesse, and register my name in the booke of life. The Lord God comfort my guiltie conscience with the euerlasting light of his bountifull fauour; and lot my place among his Saints in his heauenlie kingdome. The Lord God for his mercies sake, after this my bodilie death, giue me the fruition of his presence, in his rich palace of endlesse glorie, to whose mercifull protection I commend with all humilitie and reuerence my soule. Lord Iesus preserue me, Lord Iesus comfort me, Lord Iesus refresh me, Lord Iesus praie for me. For onlie into thy hands that hast redeemed mee, O Lord God of truth, I commend my soule, Amen.

A deuout meditation to be vsed after *praier*.

REmember not, O Lord God, thine anger against me an offender, but be mindfull of thy mercie towards me a true penitent. Forget that through pride I haue prouoked thee to ire; and fauourablie harken vnto my praier. What is Iesus, but a Sauiour? Therefore O bountifull Iesu, be thou my Sauiour, rise vp in thine owne strength to helpe me. Saie vnto my soule, I am thy safegard. In thy goodnesse do I trust, in thee is my helpe. And forasmuch as thou hast willed, that we should without ceasing seeke and sue vnto thee; behold, I being counselled and foretold by thy commandements, do now both aske, seeke, and knocke. But thou which commandest me to aske, graunt that I may receiue: thou bidd[est]

biddeſt me ſeeke; make me to find: thou haſt taught me to knocke; open vnto me that ſtand knocking: ſtrengthen me that am weake; reſtore me that am loſt; reuiue me that am dead by ſinne; make me to ſerue thee, to liue to thee, to giue my ſelfe wholie to thee. I knowe my God, that becauſe thou madeſt me, I owe my ſelfe vnto thee: and for that thou haſt redeemed me, I ſhould owe thee more than my ſelfe. But behold, I haue no more to giue, neither can I giue my ſelfe vnto thee, vnleſſe thou make me willing therevnto. Take thou me, draw me vnto thee, that as I am thine by creation, ſo I may be thine by following of thee, which liueſt and reigneſt for euer and euer, Amen.

## A Praier deciphering in Alphabet forme, the *name of the right Worſhipfull Ladie* MARY FANE.

M

MOſt mightie art thou Lord in all thy deedes, and holie in all thy works. Haue mercie vpon me, and giue me vnderſtanding therefore from aboue, to conſider the ſubſtance whereof thou haſt framed me; and by the knowledge thereof, make me to conſider mine owne weakeneſſe and infirmitie to be ſuch, that vnleſſe thou ſet to thy hand ſpeedilie to helpe me that am oppreſſed with ſinne, I ſhall periſh in my wickednеſſe.

A

AS my ſins are innumerable, and redder than ſcarlet, ſo giue me grace to acknowledge thy greate mercies, which are ſurmounting the ſands of the ſeas; and that thou by thy grace, at thy good pleaſure canſt waſh awaie my deformitie, and make me to excell the ſnowe of Libanus. I beſeech thee, O mercifull father, let it be far from my thought, wilfullie, or of a ſet pur-

pose, to fall into the danger of sinne, or to commit anie heinous sinne, or greeuous wickednes against thine eternall maiestie. For by the exercise of such and so great euill, I by meanes of my presumption prouoke thee to displeasure. Giue me grace therefore to stand in awe of thy iustice, least that thy mercie be with-held and kept from me, and thou giue me ouer, as thou didst proud Pharao, to the lust and affections of mine owne hart, and so I be drowned in the dangerous gulph of destruction.

R

READie art thou Lord at all times to heare, and giue eare vnto the petitions of thy people: but more readier are we to run astraie from thy will, and to transgresse thy sacred lawes and diuine statutes, than we are to leaue the lusts of carnalitie, the pleasures of this vaine and wicked world; so greatlie are we affected to licentious libertie, and all other kind of notorious euill. But yet O mercifull father, of thine abundant loue, fauour, and exceeding kindnesse, giue me grace to renounce sinne, to hate this transitorie and vading world, to mortifie my fraile and feeble flesh, which rebelleth against the spirit, and by faith in Christ, in this my dangerous pilgrimage, so giue me strength, that mine enimies may be ouerthrowne, and I being deliuered from the snares of hell, may by thee, which art the author of mans felicitie, haue the fruition of thy kingdome, and celestiall mansion of endlesse and sempiternall glorie.

Y

YIdlenesse is the nurse and roote of all infectious euils. Giue me thine aid therefore, O Lord, to loath and detest this deadlie and dangerous sinne, least thereby I run headlong into thy heauie displeasure. Make me alwaies and euer to be occupied (good Lord) in thy holie

holie lawe, that with all the powers of my soule, hart, mind and vnderstanding, I may giue thee continuall praise, honor and glorie. Yeld plentiouslie vnto me also, good Lord, thy grace from aboue, that I may continuallie make my boast of thine euerlasting name, & by hartie contrition, and bitter deploration of my sinnes and wickednesse, obtaine thy fauourable pardon, and by thee being sanctified, and made cleane from all mine vncleannesse and vngodlinesse, I may enter with thee at the last daie into the celestiall and glorious kingdome, purchased in the bloudie death of my Sauiour Jesus Christ. Yea, illuminate mine eies (I saie) O good Lord, that I sleepe not in darkenes, but giue me grace good Lord, continuallie to keepe watch and ward, least that the enimie find me slumbering in the cradle of carelesnesse, the gates of my bodie be broken vp, and in the daie of thy comming to iudgement, the sentence of thy displeasure be pronounced against me, to the vtter confusion of my bodie and soule.

F

FAith is to be embraced of all those that hope for felicitie and blessednesse in Jesus Christ. Giue me therefore such wisdome from aboue, that I may be dailie desirous to learne thy sacred precepts, and walke in the path-waie of thy glorious statutes, that by the exercise of thy will, sinfull vice and iniquitie may be vanquished, and vertue may haue the dominion and souereignitie in me.

A

ABstinence coupled with constant and faithfull praier, is a thing that much pleaseth thy maiestie, and withdraweth from vs the force of thy heauie indignation. Giue me grace then with praier, to exercise such fasting, as may hold downe the man of sinne, that he swell not in pride, excesse, gluttonie, or superfluous

eating or drinking. Make me alwaies to vſe thy gifts ſo moderatelie, that thy name may be glorified; and I faſting from ſinne with hartie praier faithfullie, may beate at the gates of thy grace, and ſo obtaine the full effects of thy fatherlie loue and fauourable kindneſſe. Finallie, abate I beſeech thee, the pride of the vngodlie that trouble me. Confound in thy iuſtice the imaginations of the foolish, which sticke not to ſaie in their harts, There is no God. Breake the iawe bones of thoſe in ſunder, that conſult and take counſell togither how they may harme the innocent and weake. From the bloud-thirſtie and deceiptfull man, deliuer me O Lord my God. Looke fauourablie vpon me, glad thou my hart with the cheerefull lookes of thy gratious and louing countenance. Saie vnto my ſoule, I am thy ſafegard. Be thou euer with me, then ſhall I not need to feare the power of my ſubtile and cruell enimies; but at thine appointed will and heauenlie pleaſure, I ſhall be made ſafe, and with the felowſhip of thy choſen Saints, enioie the fruition of thine euerlaſting kingdome.

## N

NOthing O Lord I brought into this world, and nothing ſhall I carie hence with mee. Giue mee grace and power therefore to conſider that all worldlie things are vaine, and ſhall vaniſh awaie like ſmoke. Make me to vnderſtand that I am a ſtranger heere, and far from my countrie, the new Citie of Jeruſalem, which thou haſt in the fulneſſe of thy great mercie ordeined for thoſe, that continue faithfull in thee to the end. And ſith that all earthlie things are ſubiected to conſumming, as meere vanities, endue me with ſuch vnderſtanding, that I may laie my treaſure plentifullie in heauen, with Jeſus Chriſt; to whome in the water of baptiſme by grace in ſpirit, I am coupled and knit. Withdrawe me therefore from the delight of worldlie

pleaſures,

pleasures, and giue me strength to offer my selfe vp wholie into his blessed and heauenlie hands, that my hart, my mind, the powers of my soule, and all that I haue, may depend on him, with whome my treasure resteth, that being vnder the comfortable gard of his defence, I may be deliuered from all danger of bodie and soule. Naked was I borne, and naked to the graue shall I returne againe; the Lord giueth, and the Lord taketh awaie, euen as it pleaseth his maiestie, all things are brought to passe, whose glorious name be praised for euer. No man can escape the sting of death, all flesh must bow vnto the graue. Giue me a feruent faith therefore, O Lord, to continue faithfull in Jesus Christ, that whensoeuer it shall please thee to send thy messenger death to arrest me, I may be readie at his summons, ioifullie to beare his stroke, and by the power of a liuelie faith, so to withstand sinne and Sathan, that death may with the enimies of mans felicitie, be banquished and subdued, and I by him may liue in Jesus Christ.

## E

EXpell and roote out in and from my remembrance, the detestable branches of wrath, pride, concupiscence, vaine-glorie, and all other horrible vices and noisome euils, that heape vp thy grieuous displeasure against me. Take from me all abuse, let me neuer blaspheme thy blessed and glorious name, let my tong be purged by thee from all corrupt and vncomelie talke, let all my thoughts be occupied in thy seruice, faith, feare and loue. Make me good Lord alwaies obedient to doo thy will, and to walke in the waies of thy commandements, and to delight in thy blessed testimonies. And graunt me thy grace, that by the hearing of thy Euangelicall and heauenlie doctrine, my faith may be increased, made strong and fruitfull, to exercise the works of charitie and loue to all men; and chieflie to

thoſe that conſtantlie fauour thy Goſpell, and continue faithfull in Chriſt Jeſus. Euermore (I ſaie) good Lord, giue me thy bleſſings from aboue, and let my hart, my ſoule and tong, be euer readie, for thy gratious benefits receiued, to publiſh and ſet forth thy glorie and praiſe in weale and woo, in pouertie, and proſperitie, in time of peace and in time of danger. Stretch forth thy hand to protect me; and I by thee deliuered from all perils, ſhall make my boaſt of thy mercies freelie ſhowne vnto me without my deſerts; and with the felowſhip of thy Saints, giue ſuch honour, praiſe, and reuerence vnto thee, as of right and bounden dutie I ought to dw.

And forasmuch as not euerie one that ſaith Lord, Lord, ſhall enter into the kingdome of God and Chriſt, make me not then a profeſſor of thy word with my lips, but an earneſt louer of the ſame, & a faithfull folower of thy commandements, leaſt at the comming of the great and rich Bridegroome Jeſus Chriſt, I be refuſed, as were the fiue vndiſcreet and foolish virgins, that wanted oyle to garniſh their Lamps. For if thou O Lord paſſe by, and finde me vnprouided, the gates of thy grace being faſt ſhut vp, and locked cloſe, I ſhall then ſtand knocking and calling the Lord all in vaine. For thou wilt giue anſwere, thou knowest me not, and being forſaken of thee, I ſhall periſh euerlaſtinglie. Giue me grace therefore O good Lord, to be readie prepared with my wedding garment, and oyle in my Lampe, that I may continuallie watch thy comming, and ſo enter with thee as thy gheſt, to the rich banqueting houſe of euerlaſting glorie,

Amen.

From

FRAVNCES

From ſinfulneſſe preſerue me Lord,
Renew thy ſpirit in my hart,
And let my tongue therewith accord,
Vttering all goodneſſe for his part.
No thought let there ariſe in me,
Contrarie to thy ſtatutes ten,
Euer let me moſt mindfull be,
Still for to praiſe thy name: Amen.

ABVRGAVENNY

As of my ſoule, ſo of my bodie,
Be thou my guider, O my God:
Vnto thee onlie I do crie,
Remoue from me thy furious rod.
Graunt that my head may ſtill deuiſe,
All things that pleaſing be to thee,
Vnto mine eares, and to mine eies,
Euer let there a watch ſet bee,
None ill that they may heare and ſee,
No wicked deede let my hands do,
Yn thy good paths let my feete go.

*Finis.*

## ¶ Certaine praiers made by godlie *women Martyrs.*

### The praier of Agnes the Martyr at *hir death.*

Eternall Gouernour, vouchſafe to open the gates of heauen once ſhut vp againſt all the inhabitants of the earth: and receiue my ſoule, oh Chriſt that ſæketh thee.

### The ſong of Eulalia the Martyr at *hir death.*

Behold, O Lord, I wil not forget thee. What a pleaſure is it for them, O Chriſt, that remember thy triumphant victories, to attaine vnto thoſe high dignities?

### The praier of Anne Askue the Martyr, *before hir death.*

O Lord, I haue mo enimies now than there be heares on my head: yet Lord, let them neuer ouercome me with vaine words, but fight thou Lord on my ſide. For on thee caſt I my care. With all the ſpite they can imagine they fall vpon me, which am thy poore creature; yet ſweete Lord, let me not ſet by them, which are againſt me: for in thee is my whole delight. And Lord, I hartilie deſire of thee, that thou wilt of thy moſt mercifull goodneſſe forgiue them that violence which they dow, and haue done vnto me. Open alſo thou their blind harts, that they may hereafter dow that thing in thy ſight, which is onlie acceptable before thee; and to ſet forth thy veritie aright, without all vaine phantaſies of ſinfull man: So be it, O Lord, So be it.

The

## The praier that maiſter Bradfords morher ſaid and *offered vnto God in his behalfe, a little be-* fore his martyrdome.

MY good Father, which doeſt vouchſafe that my ſonne John Bradford, being a græuous ſinner in thy ſight, ſhould find this fauour with thee, to be one of thy ſonne Chriſt his captaines and men of war, to fight and ſuffer for his Goſpels ſake, I thanke thee: and praie thee in the ſame thy deere ſonne Chriſts name, that thou wouldeſt forgiue him his ſinnes and vnthankfulneſſe; and make perfect in him that good which thou haſt begun in him. Yea Lord, I praie thee make him worthie to ſuffer, not only impriſonment, but euen verie death for thy truth, religion, and Goſpell ſake. As Hanna did applie, dedicate, and giue hir firſt child and ſonne Samuel vnto thee: euen ſo doo I deere Father; beſeeching thee, for Chriſts ſake, to accept this my gift; and giue my ſonne John Bradford grace alwaies truelie to ſerue thee, and thy people, as Samuel did; Amen: Amen.

## Other godlie praiers taken out of the Pſalmes, *written by a godlie harted Gen-* tlewoman.

POnder my words, O Lord, conſider my meditation: O harken thou vnto the voice of my wofull mourning, my king and my God: for vnto thee will I make my praier. Heare my voice, O Lord betimes: earlie in the morning will I direct my praier vnto thee, for thou art the God that haſt no pleaſure in wickedneſſe: neither

neither ſhall anie euill dwell with thee. Thou hateſt all them that worke vanitie: leade me therefore in thy righteouſneſſe, O Lord; for I am weake, and without thee I haue no ſtrength at all: therfore, O Lord God, rebuke me not in thine indignation, neither chaſten me in thy heauie diſpleaſure. Haue mercie vpon me, O Lord, and deliuer my ſoule. Oh ſaue me, for thy mercie ſake. I am almoſt wearie of my groning. Euerie night waſh I my bed, and water my couch with my teares. O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me. O Lord my God, if I haue done anie ſuch thing, as is laid to my charge; or if there be anie ſuch wickednesſe in me; then let mine enimie perſecute my ſoule, and take me captiue. Haſt not thou, O Lord my God, defended me from ſuch vngodlineſſe? Oh how long wilt thou hide thy ſelfe from me thy poore afflicted ſeruant? Oh how long ſhall I ſeeke comfort in my ſoule, and be ſo vexed in my hart? yea how long ſhall mine enimies triumph ouer me? Conſider and heare me, O Lord my God, lighten mine eies that I ſleepe not in death: leaſt mine enimies ſaie, I haue preuailed againſt him. For if I be caſt downe, then they that trouble me will reioice at it. But my truſt is in thy mercie, O Lord, and my hart is ioifull in thy ſaluation. For after a ſtorme thou makeſt the weather faire, and ſtill after weeping and heauineſſe thou giueſt great ioie. Thy name, O moſt mightie God, be praiſed for euer and euer, Amen.

## Another praier.

O Lord conſider my meditation, and complaining. Oh harken thou vnto my praiers that go not out of fained lips. Let my ſentence come forth from thy preſence, and let thine eies looke vpon the thing that is equall. O hold thou vp my goings in thy waies, that my footſteps ſlip not.

I

I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words. Shew thy maruellous louing kindnesse, thou that art the Sauiour of all them that put their trust in thee. Keepe me as the apple of an eie: hide me vnder the shadowe of thy wings, from the vngodlie that trouble me. Mine enimies compasse me round about to take away my soule. Vp Lord, let not man haue the vpper hand: let the heathen be iudged in thy sight, that they may knowe themselues to be but men. Yet of thy mercie, O Lord, forgiue all mine enimies, and turne the harts of such as hate me. Who can tell how oft he offendeth? Oh cleanse thou me from all my secret offences. Keepe thy seruant also from presumptuous sinnes; least they get the dominion ouer me: so shall I be vndefiled and innocent from the great offence. Let my mourning teares, and the sorowfull sighing of my hart, come before thy presence, and be alwaies accepted in thy sight.

O Lord my strength and my redeemer, let it be thy good pleasure to rid and deliuer me out of all my troubles, I most humblie beseech thee: and shew some token of thy fauor to me poore wretched sinner, which am as a banished woman. Looke vpon me, O Lord, I beseech thee, as thou didst looke vpon Susanna, and Sarai the daughter of Raguel. Those holie women trusted in thee, and thou didst deliuer them; they hoped in thee, and were not forsaken. I knowe Lord, thy strength is not weakened, neither is thy power abated: so that if it be thy good pleasure, O Lord, thou wilt helpe, and make thy power to be knowne. In the meane time, O mercifull and most gratious Lord God, giue me grace thankfullie and patientlie to take all, whatsoeuer it shall be thy good will and pleasure to laie vpon me. O Lord grant me those things, which I hartilie haue praied for euer, for Iesus Christs sake my Lord and my redeemer.

redæmer. To whom with thæ and the holie Ghoſt, be all honour, glorie and praiſe, Amen.

When God hath deliuered thee out of thy troubles, ſing theſe Pſalmes: the 9,30,33,34,116,145,146.

And euer be giuing thanks to God the almightie Lord and King, ſaieng as followeth.

A thankeſgiuing after trouble.

THe Lord is my ſtrong rocke and my defence, my Sauiour, my God, and my might, in whom I will truſt, the horne alſo of my ſaluation, and my refuge. Yea the Lord is my ſhepheard, therfore can I lacke nothing. He hath comforted my ſoule, and brought it out of trouble, euen for his mercies ſake. Though I walke through the vale of the ſhadowe of death, I will feare none euill: for thou art with me, thy rod and thy ſtaffe comforteth me. For in thæ, O Lord, haue I put my truſt, and I feare not what fleſh and bloud can dow vnto me. I haue waited long, and with wæping teares haue I tried the Lords leaſure, and now he hath of his great goodneſſe deliuered me out of all my trouble. Moſt mightie God, of thine accuſtomed mercie, preſerue me from all ſinne and wickedneſſe. O Lord, I fæle mine owne infirmitie and weakeneſſe. O moſt mercifull Lord, kæpe me in (as it were) with a bit or bridle, that in this my ioifulneſſe I dow not forget my dutie to thæ, and my neighbours. For when we haue althings at our owne pleaſure, and nothing to trouble vs, then is our dailie enimie readie to puffe vs vp with pride and vnthankfulneſſe: yea and with forgetfulneſſe of thy lawes. Wherefore moſt mightie Lord, looke downe from thy holie heauens, euen with thy fatherlie eies of pitie, and ſtrengthen my trembling ſoule with thy holie ſpirit. Guide me that I ſwarue not frō thy truth taught in holie Scripture: but that all my thoughts, words

and

and deeds may redound to the glorie, honour, and worthie praise of thy most holie name. This with teares I most humblie beseech thee to grant, euen for Iesus Christs sake, in whose name I come to thee, and in none other, saieng: O our Father, &c.

Another thankesgiuing after trouble.

O Lord, I most humblie render lauds, thanks, and praises vnto thee. For thou hast set me vp, and not made my foes to triumph ouer me. O Lord my God, I cried vnto thee, and thou hast heard me: yea thou broughtest my soule out of trouble, and girded me with ioie and gladnes. Sing praises vnto the Lord with me, O ye Saints of his, & let vs all giue thanks vnto him, for a remembrance of his holinesse. For his wrath indureth but the twinkling of an eie, and in his pleasure is life euerlasting. Heauinesse may endure for a night, but ioie commeth in the morning. Thou didst turne thy face from me, O Lord; and lo, I was sore troubled: then cried I vnto thee, O Lord, and praied vnto my God right humblie, saieng: Heare, O Lord, and haue mercie on me. Lord be thou my helpe in all my trouble: bow downe thine eare to me, and make haste to deliuer me: for thou art my strong rocke and deliuerer. Into thy hands, Lord, I commit my spirit, for thou hast redeemed me, O Lord, thou God most high.

Oh what reward should I giue vnto the Lord for all the maruellous benefits, that he hath done vnto me: which I can not worthilie expresse? For in my trouble I called vpon the Lord, and he heard me at large; and in my temptation, with his holie spirit he mightilie preserued me. Therefore I knowe that the Lord is on my side, and I will not feare what man can do vnto me. For it is better to trust in the Lord, than to put anie confidence in Princes; for with the Lord there is mercie,

mercie, and with him there is plentious redemption. The earth, O Lord, is full of thy mercie, therefore will I talke of thy praiſe all the daie long, and ſing Pſalmes of thankeſgiuing vnto thee. It is good for me that I haue beene in trouble, elſe ſhould I not haue learned thy ſtatutes. If my delight had not beene in thy lawes, I ſhould ſurelie haue periſhed in my trouble. The lawe of my God is more deere vnto me than thouſands of ſiluer and gold, yea all the riches in the world is nothing worth in compariſon of thy word. For it is more comfortable, than the moſt coſtlieſt and pretious reſtoratiue that anie Phyſician can make. For it comforteth, nouriſheth and preſerueth the ſoule, leading it vnto life euerlaſting. Oh Lord God of hoſts, who is like vnto thee? Thy truth moſt mightie God endureth for euermore. I will alwaies giue thanks vnto thee for the great benefits that thou haſt beſtowed on me. The righteous ſhall heare thereof and reioice with me; yea, and the vnrighteous ſhall feare the Lord, and ſaie, Doubtleſſe there is a GOD that defendeth his ſeruants; and he alſo doth puniſh the wrong doers. Thou art the God that doeſt wonderous things: O Lord, who may be compared vnto thee? For thou deliuereſt me thy poore oppreſſed ſeruant from the hand of my ſtrong enimie; yea from ſuch a one as was too mightie for me to deale withall. Thou haſt (I ſaie) mightilie defended me, and now, O Lord, be mindfull of me: and command my ſpirit to be receiued in grace, when it is thy good pleaſure,

Amen.

# An instruction for Christians, conteining a fruitfull and godlie exercise, as well in wholsome and fruitfull praiers, as in reuerend discerning of Gods holie Commandements and Sacraments: translated out of French into English by a right vertuous and godlie Matrone and Gentlewoman named Mistresse DORCAS MARTIN.

*Psalme, 119. verses, 37, 133.*

From vaine desires and worldlie lusts,
Turne backe mine eies and sight:
Giue me the spirit of life and power,
To walke thy waies aright.
Direct my footesteps by thy word,
That I thy will may knowe:
And neuer let iniquitie,
Thy seruant ouerthrowe.

## The Lords praier.

OUr Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this daie our dailie bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power, and the glorie for euer and euer, Amen.

## The Articles of the Chriſtian faith.

I Belæue in God the father Almightie, maker of heauen and earth. And in Jeſus Chriſt, his onlie ſonne, our Lord, which was conceiued by the holie Ghoſt. Borne of the virgin Marie. Suffered vnder Pontius Pilate, was crucified, dead, and buried. He deſcended into hell. The third daie, he roſe againe from the dead. He aſcended into heauen, and ſitteth on the right hand of God the father almightie. From thence ſhall he come to iudge the quicke and the dead. I belæue in the holie Ghoſt. The holie Catholike Church. The communion of Saints. The forgiueneſſe of ſinnes. The reſurrection of the bodie. And the life euerlaſting, Amen.

## The ten Commandements of Almightie GOD, *Exod.* 20.

### The Preface.

HEarken O Iſrael. I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

### The firſt Table.

1 THou ſhalt haue none other gods before me.

2 Thou ſhalt make thee no grauen image, neither anie ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I am the Lord thy God, a gealous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me: and ſhewing mercie vnto thouſands in them that loue me, and keepe my commandements.

3 Thou

3 Thou ſhalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltleſſe that taketh his name in vaine.

4 Remember the Sabboth daie, to keepe it holie. Sixe daies ſhalt thou labour and doo all thy workes: but the ſeauenth daie is the Sabboth of the Lord thy God. In it thou ſhalt not doo anie worke, thou, nor thy ſonne, nor thy daughter, thy man-ſeruant, nor thy maide-ſeruant, nor the ſtranger that is within thy gates. For in ſixe daies the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeauenth daie: therfore the Lord bleſſed the Sabboth daie, and halowed it.

The ſecond Table.

5 HOnour thy father and thy mother, that thy daies may bee prolonged vpon the land which the Lord thy God giueth thee.

6 Thou ſhalt not kill.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his ſeruant, nor his maide, nor his ore, nor his aſſe, neither anie thing that is thy neighbours.

The Summe.

THou ſhalt loue the Lord thy God with all thine hart, with all thy ſoule, and with all thy mind: This is the firſt and the greateſt commandement. And the ſecond is like vnto this. Thou ſhalt loue thy neighbour as thy ſelfe.

On theſe two commandements hangeth the whole Lawe and the Prophets.

Matth, 7. verſe, 12.

Whatſoeuer ye would that men ſhould dow to you, euen ſo dow ye to them. For this is the Lawe and the Prophets.

Iohn, 15. verſe, 12.

This is my commandement, that ye loue one another, as I haue loued you.

Iohn, 13. verſe, 35.

Hereby ſhall all men knowe that you are my diſciples, if ye loue one another.

## A praier to be ſaid in the Morning when *one awaketh.*

Our helpe be in the name of the Lord, who hath made heauen and earth.

O My God and father, I moſt humblie praiſe and thanke thee for this, that of thine infinite goodneſſe and mercie, it hath pleaſed thee to watch for me this night whiles I ſlept, preſeruing me from ſo manie kinds of dangers, whereunto this miſerable life is ſubiect. O Lord I beſeech thee bring into my memorie thy other great and innumerable benefits alſo, according as I may be able to comprehend them, to the end that I may likewiſe render thanks for the ſame, leaſt I be vngratefull towards thy maieſtie, as thou haſt done me this good, not to forget that thou alone haſt preſerued me from all inconuenience. And herewithall I beſeech thee moſt gratious father, through thy mercie, to continue this thy fatherlie care, which thou haſt for me, vntill ſuch time as I ſhall reſt in that happie ſleepe, whereof they reioice which ſleepe in peace, through our Lord Ieſus Chriſt thy ſonne, who in the vnitie of the holie Ghoſt, liueth and reigneth God with thee eternallie: So be it.

The

## The exercise of an housholder with his familie to *praie in the Morning.*

O Our God, Father & Sauiour, seeing it hath pleased thee to giue vs grace to passe this night, to come vnto this daie present, vouchsafe now also to bestowe this goodnesse vpon vs, that we may emploie our selues altogether to thy seruice, in such wise, that we neither thinke, saie, or doo ame thing, but onlie to please thee, and to obey thy good will: to the end that by this meanes, all our woorks may be to the praise of thy name, and to the edifieng of our neighbours. And as it hath pleased thee to cause thy Sunne to shine vpon the earth, to lighten vs corporallie; vouchsafe also by the clærenesse of thy spirit, to illuminate our vnderstandings, and our hearts, to direct vs vnto the streight waie of righteousnesse. Euen so, to what thing soeuer we may applie our selues, let our chiefe end & purpose be alwaies to walke in thy feare, to serue and honour thee: looking for all our wealth and prosperitie, from out of thy holie blessing, to the end we enterprise nothing which shall not be agreeable vnto thee. Moreouer, let vs so trauell for our bodie, and for the life present, that we alwaie haue a further regard; namelie, to the life of heauen, which thou hast promised vnto thy children. Neuertheless, let it please thee to be our protector, both touching the bodie, and touching the soule, strengthening vs against all temptations of the diuell, and deliuering vs from all the dangers that may come vnto vs. And because there is nothing well begun, which doth not continue, vouchsafe to receiue vs into thy holie gouernance, not onlie for this present daie; but for our whole life, continuing and increasing dailie thy grace in vs, till thou hast brought vs vnto the full coniunction of thy sonne Iesus Christ our Lord, who is the true Sun-light of our

soules, shining daie and night without end perpetuallie. And to the intent that we may obteine these graces of thee, O vouchsafe to forget all our faults past, pardoning vs them through thine infinite mercie, as thou hast promised vnto all them that seeke thee with a good heart. Heare vs O father of mercie, for thy sonne our Lord Jesus Christ his sake: So be it.

*Out of the 143 Psalme.*

8 Let vs heare thy louing kindnesse in the morning, for in thee is our trust. O shew vs the waie that we should walke in, for we haue lift vp our hart vnto thee.
9 Deliuer vs O Lord, from our enimies, for we haue cried vnto thee.
10 Teach vs to dow thy will, for thou art our God.

A praier to saie before one begin *his worke.*

THE Lord God and Father vouchsafe to assist vs through his holie spirit, and by him to gouerne and guide vs in such sort, as all that we shall dow, saie, or thinke, may be to his glorie, in the name of his sonne Jesus Christ our Lord: So be it.

Another praier to the same purpose.

OUr God, Father and Sauiour, seeing it hath pleased thee to command vs to trauell for the sustentation of our necessitie; vouchsafe through thy grace so to blesse our labour, that thy blessing may extend vnto vs, without the which also we are not able to continue. And let such fauour of thine serue vs for a testimonie of thy bountifulnesse and assistance: and that we by the same may knowe the fatherlie care, which thou hast for vs. Moreouer, let it please thee, O Lord, to assist vs by thy holie spirit, to the end that we may be faithfullie exercised

eiſed in our eſtate and vocation, without anie guile or deceit: but that we rather regard to followe thine ordinance, than to ſatiſfie our owne deſire of gaine. And if it pleaſe thee to proſper our labor, giue vs alſo a willing mind to ſuccour thoſe that are in neceſſitie, according to the abilitie which thou haſt granted vs: ſo yet that we mind not to lift vp our ſelues aboue thoſe, which haue not receiued of thee ſuch liberalitie. And when thou wilt handle vs with greater pouertie and neceſſitie than our fleſh ſhall deſire: let it pleaſe thee, O Lord, to ſhew vs this grace, euen to knowe that thou through thy bountifulnes wilt continuallie nourish vs, leaſt we be tempted with miſtruſt: but that we patientlie abide, vntill thou repleniſh vs, not onelie with thy corporall gifts; but alſo with thy ſpirituall graces; that we may ſtill haue more ample matter and occaſion to thanke thee, & ſincerelie to ſtaie our ſelues vpon thine onlie goodneſſe. Heare vs, O Father of all mercie, through thy ſonne Jeſus Chriſt our Lord: So be it.

A praier to ſaie afore one begin to ſtudie his leſſon.

*Out of the 119 Pſalme. verſes, 9, 18, 34.*

WHerewithall ſhall a yong man redreſſe his waie? Euen in taking hede therevnto according to thy word.

Open thou mine eies, that I may ſee the maruellous workes of thy lawe.

O giue me vnderſtanding, and I ſhall keepe thy lawe; yea, I ſhall keepe it with my whole hart.

O Lord, which art the fountaine of all wiſdome and knowledge, ſeeing it hath pleaſed thee to giue mee the meanes to be inſtructed in the age of mine infancie, to make mee knowe how to gouerne the whole courſe of my life holilie and honeſtlie: vouchſafe alſo to illuminate mine vnderſtanding, (which of it ſelfe is

blind) that it may comprehend the learning which shall be taught me. O vouchsafe to confirme my memorie for to keepe it well. O let it be thy pleasure to dispose my hart to receiue it willinglie, and with such a desire as is conuenient, that through mine ingratitude the occasion that thou offerest me be not lost. For to dw this, vouchsafe to powre vpon me thy holie spirit, the spirit (I saie) of all vnderstanding, veritie, iudgment, prudence and learning, which may make me able to profit well, to the end that the trauell, which shall be taken to teach me be not lost. And to what studie soeuer I applie my selfe, make me to reduce it vnto the true end; namelie, to knowe thee in our Lord Iesus Christ, to haue full affiance of saluation and life in thy grace, and to serue thee vprightlie & purelie, according to thy good pleasure: so as all that I shall learne, may be as an instrument to aid me vnto the same.

And seeing thou promisest to giue wisdome vnto babes, and to the humble, and to confound the proud in the vanitie of their owne minds: likewise to shew thy selfe vnto those that are of a right hart; and contrarilie to blind the wicked & peruerse: vouchsafe to bring me vnto true humilitie, whereby I may yeeld my selfe apt to learne; and obedient, first vnto thee, secondlie to my superiours, whom thou hast ordeined to rule and to teach me. Furthermore, vouchsafe to dispose my hart to seeke thee without feinednesse, renouncing all carnall and euil affections, and that in such sort I may prepare my selfe now to serue thee once, in that estate & vocation, to the which it shall please thee to ordeine me when I shall come to age. Heare me, O Father of mercie, through our Lord Iesus Christ: So be it.

Psalme, 25. verse, 13.

THe Lord sheweth his secrets vnto them that feare him, and maketh them to knowe his couenant.

A praier or grace to saie afore meate.

ALl things wait vpon thee, O Lord, and thou giuest them meate in due season: when thou giuest it them, they gather it, and when thou openest thy hand, they are satisfied with good things. O Lord, in whom consisteth the fulnesse of all good things, vouchsafe to extend thy blessing vpon vs thy poore seruants, & sanctifie vnto vs thy gifts, which we receiue of thy liberalitie, that we may vse them soberlie and purelie, according to thy good will: and by this meanes to knowledge thee to be the Father and author of all goodnesse, still seeking principallie the spirituall bread of thy word, whereby our soules may bee nourished eternallie, through Iesus Christ thy sonne our Lord: So be it.

Matthew, 4. verse, 4.

MAn liueth not by bread onlie: but by euerie word that proceedeth out of the mouth of God.

Grace after meate.

GEt all nations praise the Lord, let all people sing praise vnto him.

For his mercie is multiplied vpon vs, and his truth endureth for euer.

We render thanks vnto thee, O Lord God, for all the benefits that we receiue continuallie at thy hand; for that it pleaseth thee to sustaine vs in this corporall life, ministring vnto vs all our necessities: and specialle, for that it hath pleased thee to regenerate vs into the hope of a better life, which thou hast reuealed vnto vs by thy holie Gospell. We beseech thee not to suffer our affections to be here rooted in these corruptible things, but that we alwaies haue an higher respect, waiting for our Lord Iesus Christ, vntill he appeere in our redemption: So be it.

## A praier to be said before sleepe.

*Exhortation.*

LEt vs all fall downe, humbling our selues before the high and soeuereigne Maiestie of our good God and Father, acknowledging vs to be as we are; namelie, poore and miserable sinners, praieng hartilie vnto him, as followeth.

O Lord God, Father eternall, we beseech thee, that it will please thee to cast the eie of thy fatherlie mercie vpon vs thy poore seruants, not laieng to our charge so manie faults and offences, whereby we are worthie to be brought vnto thy iudgement, and whereby wee cease not to prouoke thy wrath against vs. And forasmuch as we are too vnworthie to appeare before thy holie Maiestie; vouchsafe to receiue vs in the name of thy welbeloued sonne our Lord Iesus Christ, accepting the merits of his death and passion for a recompense of all our faults: regarding rather the obedience which he hath rendred vnto thee, and not the manifold faults that we dailie commit against thy Maiestie. O Lord God, seeing it hath pleased thee to create the night for mans rest, so as thou hast ordeined him the daie to trauell; grant vs grace so to take our bodilie rest this night, that our soules may alwaie watch vnto thee, that our harts be lift vp in thy loue; and that we so renounce all earthlie cares, that we succour our selues according as our infirmitie requireth. Let vs neuer forget thee, but let the remembrance of thy goodnesse and grace continue alwaie printed in our meinorie; and by this meanes our consciences also shall haue their spirituall rest, as our bodies take theirs.

Furthermore, let not our sleepe be excessiue; to accomplish the ease of our flesh beyond measure, but onelie to satisfie the frailtie of our nature; that we may be disposed to serue thee. Moreouer, let it please thee to

preserue

preſerue vs vndefiled, both in our bodies, and in our ſpirits, and to keepe vs againſt all dangers, that our verie ſleepe may be to the glorie of thy name. And ſeeing the daie is not ſo paſſed, but that we haue offended thee manie waies (according as we are poore ſinners) ſo that all is now hid through the darkneſſe that thou ſendeſt vpon earth, vouchſafe alſo to burie all our faults through thy mercie, leaſt we thereby bee taken from thy preſence. Let it pleaſe thee alſo, O Lord God, to illuminate vs by thy holie ſpirit, in the true vnderſtanding of thy holie will: and bring to paſſe alſo, that we may yeeld vnto thee the loue and feare that true and faithfull ſeruants dow owe vnto their maſters, and children vnto their parents, ſeeing it hath pleaſed thee to ſhew vs ſuch grace, as to receiue vs into the number of thy ſeruants and children, Amen.

The praier of the Church of the faithfull, to ſpeake *the word of God with all boldneſſe.*

Acts, 4. verſe, 24, &c.

O Lord thou haſt made the heauen & the earth, the ſea, & all things that be in them. Which through thine holie ſpirit haſt ſaid by the mouth of Dauid thy ſeruãt: Wherefore haue the nations raged, & the people haue imagined vaine thoughts? The kings of the earth haue aſſembled, and the princes are come togither againſt the Lord, and againſt his Chriſt. For trulie Herod and Pontius Pilate, with the Gentils, and the people of Iſrael, haue gathered themſelues togither in this citie, againſt the holie child Ieſus, (whom thou haſt annointed) to dow thoſe things, which thy hand and thy counſell hath determined to be done. And now Lord, behold their threatnings, & giue vnto thy ſeruants that they may ſpeake thy word with all boldneſſe: ſo that thou ſtretch forth thine hand, that healing, & ſignes, and wonders be done by the name of thy holie child Ieſus, Amen.

The

## ¶ The maner how to examine ſuch yong perſons as be willing to receiue the Supper of our Lord Ieſus Chriſt.

Mother.

IN whome beléeue you?

Child.

In God the Father, and in Ieſus Chriſt, and in the holie Ghoſt.

Mother.

The Father, the Sonne, and the holie Ghoſt, are they more than one God?

C No.

M Muſt God be ſerued after his owne commandements, or after the traditions of men?

C He muſt be ſerued according to his owne commandements, and not according to the commandements of men.

M May you accompliſh Gods commandements of your ſelfe?

C No.

M Who is it then that accompliſheth them in you?

C The holie ſpirit.

M And when God giueth you his holie ſpirit, can you perfectlie accompliſh them?

C No.

M And yet notwithſtãding God curſſeth & reiecteth all ſuch, as do not ſincerelie fulfill his cõmandements.

C It is true.

M By what meanes then ſhall you be ſaued and deliuered from the curſſe of God?

C By the death & paſſion of our Lord Ieſus Chriſt.

M How is that?

C Becauſe that by his death he hath reſtored life vnto vs, and reconciled vs vnto God his father.

M And whome praie you vnto?

C To

C To God.

M In whose name praie you?

C In the name of our Lord Iesus Christ, who is our aduocate and intercessor.

M How manie Sacraments are in the Christian Church?

C Two.

M Which be they?

C Baptisme, and the Lords Supper.

M What is the signification of Baptisme?

C It hath two parts. For our Sauiour doth therein represent vnto vs the remission of our sinnes, & then our regeneration or spirituall renouation.

M And the Supper, what signifieth it vnto vs?

C It signifieth vnto vs, that by the communion of the bodie and bloud of our Lord Iesus Christ, our soules are nourished in hope of the life euerlasting.

M What is it that the bread and wine (which are giuen vs in the Supper) do represent vnto vs?

C They represent vnto vs, that the bodie and bloud of Iesus Christ haue such vertue towards our soules, as the bread and wine haue towards our bodies.

M Understand you, that the bodie of Iesus Christ may be inclosed in the bread, and his bloud in the wine?

C No.

M Where then must we seeke Iesus Christ to enioie him?

C In heauen, in the glorie of his father.

M What is the meanes to come vnto heauen, there as Iesus Christ is?

C It is faith.

M It behoueth vs then to haue true faith, before we can well vse this holie Sacrament.

C It is so.

M And how may we haue this faith?

C We haue it by the holie spirit that dwelleth in our

our harts, and aſſureth vs of Gods promiſes, which are made vnto vs in the Goſpell.

Vnto God the Father, of whom, and by whom, and in whome are all things. And vnto Jeſus Chriſt our Lord and Redæmer of the world. And vnto the holie Ghoſt be honour and glorie for euer, So be it.

## The true ſumme of all Chriſtian Religion.

Mother.

My child, art thou a Chriſtian?

Child. Yea, by the grace of God, whereas of nature I was a child of wrath as well as others.

M Art thou certaine that thou art a Chriſtian?

C Yea, through faith, and the holie ſpirit, who giueth witneſſe vnto my ſpirit, that I am the child and heire of God.

M What is it to ſaie a Chriſtian?

C It is the ſame which by faith in Jeſus Chriſt, hath receiued the holie ſpirit, as a child of God, doing his dutie in time and place.

M What is the dutie of a Chriſtian?

C It is for to knowe God, for to ſerue him in ſpirit and truth, according to the doctrine of Jeſus Chriſt.

M In how manie points conſiſteth the true Chriſtian adoration, and the true ſeruice of God?

C It is faith, which is the onelie foundation of Chriſtians.

M The faith, commeth it of vs?

C No, for it is the gift of God.

M Where lieth this faith?

C In the hart, for with the hart we belæue to righteouſneſſe, & with the mouth we confeſſe to ſaluation.

M Be we then bound to render a reaſon of our faith and hope?

C Yea, to all men that demand it of vs, ſo that it be done with wiſedome, gentlenes, reuerence, and gra-

ous

ons words.

M And he that confesseth not Jesus Christ in time and place, doth he not renounce him?

C Yea: for he that is not with him, is against him: & he that gathereth not with him, scattereth abroade.

M Giue me then a reason of thy faith, and first what confession makest thou of the Christian faith?

C The same that the Church holdeth, being founded vpon the doctrine of the Prophets and Apostles, which is briefly comprehended in our Creede.

M Canst thou make confession in the common language?

C Yea, I thanke God.

M Saie it with an high voice, and pronounce it well.

C I beleeue in God the Father almightie, &c.

M Beleuest thou that thou art saued by this faith of the Church?

C Yea well, if I haue it in my selfe, as the first word sheweth (I beleeue in God.) For the iust shall liue by his owne faith.

M What is it to beleeue in God?

C It is a full assurance and hope to trust and commit all to him, according to his promises in Jesus Christ.

M Can we haue this faith in perfection, whiles we be in this world?

C No. For we haue neede with the Apostles to require augmentation of faith. The Lord increase it in vs, and make vs perseuere in it vnto the end.

## *Of Inuocation.*

Mother.

WHat is the second part of Christian adoration, and seruice of God?

Child. It is inuocation, whereby we haue all our

our refuge vnto our father, through faith in the name of Iesus Christ.

M Why puttest thou inuocation after faith?

C Because it is one of the greatest and principall fruite of the same. For whosoeuer calleth vpon the name of the Lord in faith, shall be saued.

M Haue we commandement to call vpon God onlie, and not vpon others?

C Yea, euen as we are commanded, neither to beleeue nor worship anie other, but him alone.

M Should we not praie to the father in the name of other, but of Iesus Christ?

C No. For the father hath giuen vs none other aduocate but him, who onlie is verie God and verie man: and we haue no promise to be heard in the name of anie other, but in his name onlie.

M Yea, but we knowe not what we ought to praie as apperteineth.

C Iesus Christ teacheth vs by his holie spirit, according to the forme that he hath giuen vs.

M Rehearse it in the common language, to the end that we all may vnderstand it, and be edified.

C Our father which art in heauen, &c.

M Wherefore will he that we call him father?

C To declare the loue that he beareth towards vs in Iesus Christ, to the end that in full assurance and boldnesse we may come to him onlie, and not to be afraid of him, no more than a child is of his father.

M What doth this word (our) shew?

C The vnitie and charitable brotherhood which ought to be here well practised among vs, according as the communion of Saints requireth.

M Seeing that God is euerie where, and filleth heauen and earth, ought not we to seeke and worship him in all his creatures?

C No. For he is a spirit, and incomprehensible: where-

wherfore he willeth that in Jesus Christ we seeke and worship him in spirit and truth, lifting vp our hearts aboue all corruptible things.

M What conteine the fiue petitions comprehended in this praier?

C The three first all ỹ which makes for the aduancement of the honor and glorie of God, which we ought to desire with our whole hart, and before all things.

M And the three last, what do they conteine?

C Our entertainement and saluation, which is also the glorie of God.

M Why addeth he to the end: For thine is the kingdome, the power, and the glorie, for euer?

C To shew that the dignitie & efficacie of our praiers consisteth not in vs, but altogether in that good father by Jesus Christ, working in vs by the holie spirit.

M Then is it to saie, that we all will liue and die in his obedience, subiection and glorie?

C Yea, acknowledging him to be the author of all goodnesse; and vnto whome onelie apperteineth the true maiestie roiall, with all power and glorie for euer.

M What is the conclusion of this praier?

C It is, that all our desires, requests, and actions of grace be addressed vnto God alone, through Jesus Christ, confirming vs throughlie in substance vnto that which it conteineth, as vnto the perfect rule of all true godlinesse.

M Why is this word added to the end Amen, or So be it?

C To assure vs that our praier made thus in truth, and according to his will, is trulie heard.

*Of Obedience.*

Mother.

WHat is the third point of Christian adoration, and seruice of God?

C It is to obeie the lawe of God, in true charitie,

out of a pure hart, and out of a pure conſcience, and of faith vnfained.

M What is this charitie here required?

C It is to loue God with all our hart, ſoule, vnderſtanding and power: and our neighbour as our ſelfe.

M This true obedience and charitie, procedeth it not of faith?

C Yea, & all the good workes here commanded, which God hath prepared that wee ſhould walke in them.

M Faith then, it is not an opinion vaine and fleſhlie, to entiſe vs to ſinne more boldlie, and to liue in all carnall libertie.

C No. For if we by faith be trulie graffed in Ieſus Chriſt, and call vpon God to ſaluation, we will no more bring forth the workes of the fleſh, but the fruits of the ſpirit.

M Which are the workes of the fleſh?

C Adulterie, fornication, filthineſſe, outragiouſnes, idolatrie, enimitie, ſtrife, emulation, anger, altercation, ſedition, ſects, enuie, murther, dronkennеſſe, gluttonie, and things like vnto the ſame.

M And which are the fruits of the ſpirit?

C Loue, ioie, peace, patience, benignitie, goodneſſe, faith, caurteſie, temperance.

M Seeing we are all carnall, euill, and ſeruants of ſinne, haue we power of our ſelues to do good, and to keepe vs from euill?

C No, not ſo much as to thinke anie good thing. For it is God that worketh in vs both the will and the deed, according to his good will.

M We muſt not then do euerie one of vs, what ſeemeth vnto him good and right; what good nature, inclination, or free will ſoeuer he alledge.

C No. For of vs can come nothing but perdition, but all our goodnes, aid & ſaluation commeth of God onlie.

M Our reaſon, wiſdome, and intent, can the ſame be

the

the rule to knowe and discerne of our workes, whether they be good or euill?

C No. For we haue all but one Lawe-giuer, who hath giuen vs the true and perfect rule out of the ten commandements of the lawe.

M What conteine the foure commandements of the first table?

C How God declareth himselfe to be our God, and therefore by good right he requireth of vs faith, homage, adoration, obedience and dutie.

M And the six commandements in the second table, what do they conteine?

C Our office and dutie towards our neighbour; which is to do vnto him, as we would be done vnto our selues: and not to do vnto him that, which wee would not to be done vnto our selues.

M Go to, recite now this holie lawe.

C Harken, O Israel; I am the Lord thy God, which haue brought thee out of the land of Aegypt, &c. as Exodus. 20.

M And how is it, that Iesus Christ accomplished in vs this lawe so perfectlie?

C In giuing vs his holie spirit, who ingendreth in vs a continuall desire and mind, to do all that the lawe commandeth vs, as neere as we can.

M And this obedience so vnperfect, doth it please God?

C Yea, by this, that our imperfection is not imputed vnto vs, because of Iesus Christ, whose iustice and perfect obedience is ours through faith.

M Alas, who shall giue vs the hart and the power to do the will of God, which he here hath declared vnto vs by his holie ordinances?

C It shall be euen he himselfe by his spirit, in the name of Iesus Christ his sonne, whom he hath giuen vnto the death, to deliuer vs from the condemnation

of the lawe, and from the bondage of sinne, that is to saie from eternall death.

*Of Confession.*

Mother.

WHat is the fourth point of Christian adoration and seruice of God?

C It is the solemne confession or acknowledging that we make in the Church, through the vse of the Sacraments.

M What confession?

C Of all good things, both generall and particular, which we receiue in the Church, through the communion that we haue with Iesus, and togither among our selues one with another.

M Do we not dailie make such a confession vnto God, in hearing his word, and calling vpon him, seeking to obeie him, according to the benefits which he hath giuen vnto vs?

*Sacraments.*

Child.

YEa certainlie. But we make it also through the exercise of the Sacraments in greater force and edifieng.

M Shew the reason.

C Bicause they are annexed to the preaching and promises of the Gospell, to moue our soules and bodies to praise God with greater confirmation of our faith and loue.

M Vnderstandest thou not, that there is one like saluation by preaching, and by the Sacraments offered vnto all, as well to the faithfull, as to the vnfaithfull?

C Yea: but the vnfaithfull, in respecting this saluation, receiue nothing but the word & outward signes to their condemnation.

M Neuertheless, the Sacraments do not signifie and represent lesse to one than to the other.

C It

C It is certaine. For God is alwaie true, and vseth not to teach lies.

M The Lord then hath ioined the Sacraments with the preaching and promises of the Gospell, as the seales are ioined with the letters and instruments which they confirme.

C Yea, to print & seale them the more in our soules & bodies, & to moue all our senses vnto this confession.

M The Sacraments then are vnto vs great succor and comfort.

C Yea, in our infirmities, disquietnesse, and temptations, which come dailie vnto vs, as well from the diuell and the world, as from our owne flesh.

M Which are the Sacraments that the Lord Iesus hath instituted in his Church?

C Baptisme and the Supper, putting end vnto Circumcision, and to the Paschall Lambe.

M How is it that he himselfe hath authorised and sanctified them?

C In that he would receiue Baptisme in his owne bodie, and to be the first administrator of the Supper.

M Where is it ỹ the Lord commandeth Baptisme?

C In S. Matthew the last Chapter: And Iesus came and spake vnto them, saieng: All power is giuen vnto me in heauen and in earth. Go ye therefore and teach all nations, baptising them in the name of the father, and of the Sonne, and of the holie Ghost, teaching them to kæpe all those things that I haue commanded you.

M Is Baptisme a washing of bodilie filthinesse?

C No. For so little water can dw nothing to vs.

M From what filthinesse then are we there washed?

C From spirituall filthinesse, which are our sinnes.

M We come then into the world all filthie and corrupt.

C If we were not conceiued in sinne, and borne in

iniquitie, we should not haue to dw with baptisme.

M In whose name be we baptised?

C In the name of the Father, and of the Sonne, and of the holie Ghost, who is our onlie and verie true God in three persons.

M And with what water are we washed and regenerated?

C With the water of life, which is the holie spirit, in the bloud of Jesus Christ.

M Baptisme then representeth vnto vs, & assureth vs of the full remission of our sinnes, and exchanging of our wicked nature.

C Yea, and by the same both we and our children are receiued into the Church, as partakers of the couenant of the Lord, as well as Abraham and his sæd by circumcision.

M Sæing that by baptisme we are borne, clothed, washed, and regenerated in the house of God, which is the Church: with what meat, and with what drinke are we nourished and fed?

C Euen with himselfe, who hath begotten vs. For as he is our washing and clothing: so is he vnto vs meate and drinke.

M Is this bicause he is the word of God, which is the true food of our soules?

C Yea, and we must go further: sæing that his word became flesh, whereof it commeth that we are nourished with his flesh, & with his bloud into life eternall.

M And how is it that his bodie was made meate of heauenlie bread, and his bloud drinke vnto vs?

C By his death and passion, as he declareth in his holie Supper.

M Where shall we find the institution of the holie Supper?

C In three Euangelists, and verie largelie declared in the first to the Corinthians the xj. Chapter.

M Reade

M Reade the place.

C I receiued of the Lord, that which I haue giuen vnto you; namelie, that the Lord Iesus, in the same night that he was betraied, toke bread; and when he had giuen thanks, he brake it, and said: Take, eate, this is my bodie, which is broken for you: do this in remembrance of me. Likewise, after supper he toke the cup, saieng: This cup is the new testament in my bloud: do this as often as you shall drinke it in the remembrance of me. For as often as you shall eat of this bread, and drink of this cup, ye shall declare the Lords death vntill he come. Wherefore, whosoeuer shall eate of this bread, or drinke of this cup vnworthilie, shall be guiltie of the bodie and bloud of the Lord. But let a man examine himselfe, and so let him eat of this bread, and drinke of this cup. For whosoeuer eateth and drinketh vnworthilie, eateth and drinketh his owne damnation, making no difference of the Lords bodie, (or not discerning the bodie of the Lord.)

M Did not the Lord then minister vnto all equallie, one bread and one wine in his Supper?

C Yea, as indifferentlie as he died for all, and commanded to take, eate, and drinke.

M What signifieth then the bread of the Supper?

C The pretious bodie of Iesus, which he gaue vnto the death of the Crosse for vs.

M And what signifieth the wine?

C His pretious bloud, which he shed vpon the Crosse for vs.

M This bread and wine being called the bodie and bloud of the Lord, do they change their substance and nature?

C No: but as we corporallie eate the bread, & drinke the wine; so spirituallie we eate the bodie, and drinke the bloud of the Lord.

M And how may we ascend vp to heauen (where he

is) to eate his flesh, and to drinke his bloud?

C By loue, and liuelie faith; seeing that alreadie we haue there our conuersation, and that the wordes of the Lord are spirit and life.

M And he being in heauen, how is it that he communicateth vnto vs his bodie and his bloud; we being heere belowe vpon the earth?

C By the vertue of his holie spirit, by whome he ioineth vs vnto himselfe, and maketh vs partakers of himselfe in true holinesse of soule and bodie.

M The Infidels, may they eate the bodie, and drinke the bloud of the Lord?

C Naie: for through their infidelitie, they receiue it to their condemnation, as did Iudas.

M How must we prepare our selues, before we come to this holie Table?

C Euerie one must proue himselfe, whether he come with true faith and repentance, and with Christian charitie, as he witnesseth.

M The true preparation then, and worthinesse consisteth not in this, that our faith & charitie be so great as it ought to be.

C No: for though we ought continuallie to tend therevnto, yet shall we neuer be able to come at it.

M How is it then, that our faith, so little and vnperfect, saueth vs, and maketh vs worthie to receiue that which is offered vnto vs by the Gospell, and the Sacraments?

C In that, that it soundeth vs, and maketh vs wholie to rest in the righteousnesse, dignitie, and perfection of Iesus, vnto whome onlie the father hath regard.

M Must all they be receiued, that present themselues to the Supper?

C Yea, all those whom we knowe to be disciples, and members of Iesus, willing to liue and die in this faith and doctrine thereof.

A collection of the principall points, which they ought *to knowe, that will communicate at the holie Supper* of the Lord Iesus Christ.

THere is one onlie God, on whome all things depend.

1 The first point to honor God well, consisteth in this, that we haue all our confidence in him, and that we perceiue the meanes to knowe him; namelie, in Jesus Christ. Hærevnto serueth the confession of faith before recited. The said confession conteineth foure parts.

The first is of God the father, who is the beginning and principall cause of all things.

The second of his sonne Jesus Christ, who is the eternall wisdome of God. And in this part is comprehended the whole historie of our redemption, to know, that by Jesus Christ alone we obteine saluation, and the meanes whereby he hath purchased it for vs.

The third of the holie spirit, who is the vertue and power of God, which he powreth vpon his creatures, and neuertheless is resident still in himselfe.

The fourth of the Church, and of the graces of God towards the same.

2 The second point to honour God aright, consisteth in this, that we obey his will. The rule to obey him, is giuen vs in the ten commandements of the lawe.

The foure first commandements conteine the dutie that we owe vnto God.

The fiue following conteine the dutie that we owe vnto our neighbours.

3 The third point to honor God aright, consisteth in this, that in all our necessities we call vpon him alone.

The instruction to call rightlie vpon God, is giuen vs in the praier of our Lord Jesus Christ.

The three first petitions of the same praier, concerne the glorie of God.

The

The other three concerne our owne welfare & profit.

4 The fourth point to honour God aright, lieth in this, that we looke for all good things at his hand, as it is he onlie from whom all good things procéede.

The promiſes of this free goodneſſe that God vſeth towards his owne, are conteined in the Goſpell.

The ſame promiſes are comprehended by faith.

Faith is an aſſured knowledge of the good will of God towards vs, grounded vpon the free promiſes, which is giuen vnto vs in Jeſus Chriſt, and confirmed in our hearts by his holie ſpirit.

Becauſe of the weakeneſſe of our faith, our Lord hath giuen vs the Sacraments.

A Sacrament is an outward teſtimonie, which by a viſible ſigne repreſenteth vnto vs the promiſes of God, ſpirituallie accompliſhed in vs.

Baptiſme is vnto vs as an entrance into the Church of God, and repreſenteth vnto vs the remiſſion of our ſinnes, and our renouation of life.

The water, as the propertie thereof is to waſh, doth ſignifie the waſhing of our ſoules, which is done for vs through the bloud of Jeſus Chriſt, in the forgiuenes of our ſins.

The water alſo is put vpon the head, in ſigne of death: neuertheleſſe, in that it is done but for a little time, it is a figure of our reſurrection.

The Supper was inſtituted of our Lord, to aſſure vs, that by the communion of his bodie, & of his bloud, our ſoules are nouriſhed in hope of life euerlaſting.

The bread and the wine ſignifie vnto vs the bodie & bloud of Jeſus Chriſt, which haue the ſame propertie towards our ſoules, that the bread and wine haue towards our bodies; namelie, to nouriſh & ſtrengthen.

The right vſe of cõmunicating at ỳ ſupper, is chieflie, a man to proue himſelfe, whether he haue true faith with repentance & charitie towards his neighbours.

FINIS. D. M.

A godlie exhortation to mortification of our sinfull *affections, and to holinesse of life: written* by a vertuous Gentlewoman.

IF yee liue after the flesh, you shall die: but if ye through the spirit doo mortifie the deeds of the bodie, ye shall liue. For as many as are led by the spirit of God they are the sonnes of God. Rom. 8.

This also, we knowe the season that we should now awake out of slæpe. For now is our saluation nære: the night is passed, the daie is come nie: let vs put on the armor of light, let vs walke honestlie, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuieng: but put yee on the Lord Jesus Christ, and make no prouision for the flesh, to fulfill the lusts of it. Rom. 13.

The reward of sinne is death: but eternall life is the gift of God through Jesus Christ our Lord. Rom. 6.

Dærlie beloued, abstaine from fleshlie lusts, which fight against the soule: and sæ that ye haue honest conuersation among the Gentils, that wheras they backbite you as euill doers, they may sæ your good workes, and glorifie God in the daie of visitation. 1. Peter. 2.

I saie walke in the spirit, and fulfill not the lusts of the flesh. For the flesh lusteth contrarie to the spirit, and the spirit contrarie to the flesh. These are contrarie one to the other, so that ye can not doo whatsoeuer ye would: but and if ye be led of the spirit, then are ye not vnder the lawe. The deeds of the flesh are manifest, which are these: adulterie, fornication, vncleannesse, wantonnes, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuieng, murther, dronkennesse, gluttonie, & such like. Of the which I tell yee before, as I haue told you in times

times paſt, that they which commit ſuch things, ſhall not be inheritours of the kingdome of God. They truelie that are Chriſts, haue crucified the fleſh with the affections and luſts thereof. Galat. 5.

Let no filthie communication proceed out of your mouth, but that which is good to edifie withall: as oft as neede is, that it may miniſter grace vnto the hearers, and grieue not the holie ſpirit of God. Phil. 4.

Followe not thy luſts, but turne thee frō thine owne will. For if thou giueſt thy ſoule hir deſires, it ſhall make thine enimies to laugh thee to ſcorne. Sirac. 18.

An adulterous woman ſhall be troden vnder foot as mire of euerie one that goeth by the waie. Sirac. 9.

Ye adulterers, and women that breake matrimonie, knowe ye not how that the friendſhip of the world is enimitie to God-ward. Whoſoeuer will be a friend of the world, is made enimie of God. Submit your ſelues to God, and reſiſt the diuell, and he will flie from you: drawe nie to God, and he will drawe nie to you. Cleanſe your hands ye ſinners, and purge your harts ye wauering minded: ſuffer afflictions, ſorrowe ye, and weepe, let your laughter be turned to mourning, and your ioie to heauineſſe. Caſt downe your ſelues before the Lord, and he ſhall lift you vp. Iames. 4.

For the children of adulterers, they ſhall come to an end, and the ſeed of an vnrighteous bed ſhall be rooted out. And though they liue long, yet ſhall they be nothing regarded, and their laſt age ſhall be without honour. If they die haſtilie they haue no hope, neither ſhall they be ſpoken to in the daie of knowledge. For horrible is the death & end of the vnrighteous. Wiſd. 3.

The children of the vngodlie are abhominable children, and ſo are all they that accompanie with the vngodlie. The inheritance of vngodlie children ſhall come to naught, and their poſteritie ſhall haue a perpetuall ſhame and confuſion. Wo be vnto you ye vngodlie, which

which haue forſaken the lawe of the higheſt. If ye doo liue, ye ſhall be curſed: if ye die, the curſe ſhall be your portion. Labour to get thee a good name, for it ſhall continue ſurer by thee, than a thouſand great treaſures of gold. Sirac. 41.

The Lord alloweth the righteous, but the vngodlie and him that delighteth in wickedneſſe, doth his ſoule abhor. Vpon the vngodlie he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. For the righteous Lord loueth righteouſneſſe. Pſal. 11.

As for ſinners, they ſhall be confounded out of the earth, and the vngodlie ſhall come to an end. Pſal. 103.

Another godlie exhortation to moue vs to praier, and to *cauſe vs to be in a continuall readineſſe to waite on* our Maiſter Chriſt, when he ſhall come againe *to iudge both the quicke and dead: written* by the ſame godlie Gentlewoman.

REioice in the Lord alwaies, and againe I ſaie reioice: let your ſoftneſſe be knowne to all men. The Lord is euen nie at hand, be carefull for nothing: but in all praier and ſupplication, let your petitions bee manifeſt vnto God with giuing of thanks. Be feruent in ſpirit: applie your ſelues to the time: reioice in hope: be patient in tribulation: continue in praier. Rom. 22.

Take heed therefore how ye walke: circumſpectlie, not as vnwiſe, but as wiſe men redeeming the time, becauſe the daies are euil. Wherfore be ye not vnwiſe, but vnderſtand what the will of the Lord is. And be not dronken with wine, wherin is exceſſe: but be filled with the ſpirit, ſpeaking vnto your ſelues in Pſalmes and Hymnes, and in ſpirituall ſongs, ſinging and making melodie to the Lord in your harts: giuing thanks alwaies for all things vnto God the Father, in the name

name of our Lord Jeſus Chriſt, ſubmitting your ſelues one to another in the feare of God. Epeſ.5.

Praie alwaies with all maner of praiers and ſupplications in the ſpirit, and watch therevnto with all inſtance and ſupplication. Epheſ.6.

Verelie verelie I ſaie vnto you ſaith Chriſt, Whatſoeuer yee aſke the father in my name, he will giue it you. Aſke, and yee ſhall receiue, that your ioie may be full. And when thou praieſt, thou ſhalt not be as the hypocrites are, for they loue to praie ſtanding in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men: verelie I ſaie vnto you, they haue their reward. But when thou praieſt, enter into thy Chamber, and when thou haſt ſhut the dore, praie thou to thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openlie. And when thou praieſt, babble not much as the heathen do, for they thinke, that they ſhall be heard for their much babbling ſake. Be yee not like them therefore, for your father knoweth whereof yee haue neede, before yee aſke of him. After this maner therfore praie yee. Our father which art in heauen, halowed be thy name, &c. Matth. 6.

Watch and praie, for you knowe neither the daie, nor yet the houre when the ſonne of man commeth in his glorie, & all the holie Angels with him. Then ſhall he ſit vpon the ſeate of his glorie, and before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepheard diuideth the ſheepe from the goates: and then he ſhall ſet the ſheepe on his right hand, and the goates on the left. Then ſhall the king ſaie to them on his right hand, Come yee bleſſed children of my father, inherit the kingdome prepared for you from the beginning of the world, for I was an hungred, and yee gaue me meate. Then ſhall the king ſaie vnto them that ſhall be on the left hand, Depart

from

from me ye curſſed, into euerlaſting fire, which is pre-
pared for the diuell and his Angels. For I was an
hungred, and yee gaue me no meate, I was thirſtie,
and ye gaue me no drinke. Then ſhall they anſwer him
ſaieng: Lord; when ſawe we thee an hunged, or a
thirſt, or naked, or ſicke, or in priſon, and did not mini-
ſter vnto thee. Then ſhall he anſwere them ſaieng: Ue-
relie, I ſaie vnto you, in aſmuch as you did it not to
one of the leaſt of theſe, ye did it not vnto me. And theſe
ſhall go awaie into euerlaſting paine, but the righte-
ous to life eternall. Matth. 25.

As Jeſus ſate in mount Oliuet, his diſciples came
vnto him ſecretlie, ſaieng: Tell vs when theſe things
ſhall be, and what ſigne ſhall be of thy comming, and of
the end of the world. And Jeſus anſwered, and ſaid vn-
to them: Take heed that no man deceiue you, for ma-
nie ſhall come in my name, ſaieng, I am Chriſt, and
ſhall deceiue manie. Yee ſhall heare of warres, and of
the fame of warres, but ſee that you be not troubled,
for all theſe things muſt come to paſſe, but the end is
not yet. Matth. 24.

And there ſhall be ſignes in the Sunne, and in the
Moone, and in the Starrs, and in the Earth: the Sea,
and the waters ſhall roare, and mens harts ſhall faile
them for feare, and for loking for thoſe things which
ſhall come on the earth. Behold the figge tree, and all
other trees, when they ſhoote forth their buds; ye ſee
and knowe of your owne ſelues that Summer is then
nigh at hand. So likewiſe yee, when ye ſee theſe things
come to paſſe, vnderſtand that the kingdome of God is
then nigh at hand. Luke. 21.

But of that daie and houre no man knoweth, no not
the Angels of heauen, but my father onlie. As the time
of Noah was, ſo ſhall likewiſe the comming of the
ſonne of man be. For as in the daies before the floud,
they did eate and drinke, marie and were maried, euen
vnto

vnto the daie that Noah entered into the ship, and knew of nothing till the floud came, and tooke them all awaie, so shall also the comming of the sonne of man be. Matth. 23.

Take heede to your selues, least your hearts be ouercome with surfeting and dronkennesse, and cares of this world, and that daie come on you vnwares. For as a snare shall it come vpon all them that sit on the face of the earth. Watch therefore continuallie, and praie, that ye may obtaine grace, and flie all this that shall come, and that ye stand before the sonne of God. Luke. 21.

Take heed, watch and praie, for ye knowe not when the time is. As a man which is gone into a strange Countrie, and hath left his house, and giuen authoritie to his seruants, and to euerie man his worke, and commanded the porter to watch. Watch therefore, for yee knowe not when the maister of the house will come, whether at euen, or at midnight, whether at the cocke-crowing, or in the dawning, least if he come suddenlie, he should find you sleeping, and that I saie vnto you, I saie vnto all men, Watch and praie. Matth. 13.

Be sober and watch, for your aduersarie the diuell, as a roring Lion, walketh about seeking whome he may deuoure, whome resist yee stedfastlie in faith.

Finallie, let vs in all our praiers remember to praie for the Queenes most excellent Maiestie, that it will please the almightie God to prosper hir in all hir affaires, and send hir a long and triumphant reigne ouer vs, that she may ouercome all hir enimies, and that after this painefull life ended, she may reigne with Christ in his heauenlie kingdome, there to receiue a glorious crowne that neuer shall perish:

So be it.

FINIS.

IHS

# THE THIRD LAMPE of VIRGINITIE;

Conteining sundrie formes of diuine *meditations & Christian praiers; penned by* the godlie learned, to be properlie vsed of the QVEENES *most excellent Maiestie, as especiallie* vpon the 17. daie of Nouember, being the daie of *the gladnesse of hir hart, and memorable feast of* hir coronation: so on all other daies *and times at hir Graces* pleasure.

Wherevnto also is added a most heauenlie HEAST *spoken as it were in the person of* GOD vnto hir Maiestie, conteining his diuine will and com*mandement concerning gouernement: and a right godlie and* Christian VOW vttered againe by hir Grace vnto God, com*prehending the heroicall office and dutie of a Prince: faithfullie* compiled out of the holie Psalmes of that Princelie Prophet King DAVID, as they are learnedlie explaned by *Theodore Beza*: verie profitable to be often read and meditated vpon of hir Maiestie, and all other Christian Rulers and Gouernours, to the glorie of God; the benefit of his Church, and their owne euerlasting ioie and comfort in the holie GHOST.

ELIZABETH

BETHSABE

DEBORA.

IVDITH

PSALME. 45.

*Audi filia, & vide, & inclina aurem tuam, oblita & populi tui, & domus patris tui.*

*Et concupiscet Rex formam tuam, quia ipse est Dominus tuus, ipsum adorabis.*

*Omnis gloria filiæ Regis intùs est.*

1582

# Right godlie Pſalmes, fruitfull Praiers, *and comfortable Meditations to be ſaid of* our moſt vertuous and deere Souereigne LADIE *Queene* ELIZABETH, *as at all times at hir Graces* pleaſure: ſo eſpeciallie vpon the 17. daie of Nouember, *being the memorable daie of hir Maieſties* moſt ioifull deliuerance out of trouble: *and happie entrie to hir bleſſed* reigne.

The 18. Pſalme of DAVID, which he made for the firſt beginning of his gratulation and thankeſgiuing vnto God, in the entring into his kingdome, for the maruelous mercies, victories and graces of God towards him: paraphraſticallie explaned and opened by that godlie learned man THEODORE BEZA.

I Dw loue thee, O LORD, my ſtrength: I dw loue thee, euen from the bottome of my hart.

The Lord is my rocke, and my fortreſſe, my deliuerer, my God, my mount, my refuge, my ſheeld, the horne wherwith I driue awaie the enimie, and my high tower of defence.

I haue praiſed the Lord, and called vpon him: and he hath deliuered me from all mine enimies.

The bands of death had compaſſed me round about & bound me: moſt wicked men, like moſt raging flouds, made me afraid, enuironing me round about.

I did lie as it were wrapped in my winding ſheete, euen ſnarled with the ſnares of death.

I called vpon the Lord in theſe extremities, I called vpon my God, I ſaie, and he heard my voice out of his high palace: and receiued into his eares the crie that I made vnto him in the priſon.

Then began the earth to quake and tremble, the verie foundations of the mountaines to ſhake and ſhudder.

And he breathed out ſmoke from his noſtrels, ſpitting forth fire out of his mouth: yea caſting forth euen coales of fire.

He bowed the heauens and came downe, the darkeneſſe being ſpred all abrode vnder his feete.

He did ride vpon the wings of the Angels, and was caried with the wings of the wind.

Blacke darkneſſe enuironed his tabernacle round about, and he was caried with moſt darke and thicke clouds.

Untill his gliſtering brightneſſe did breake thoſe clouds, and the flames of fire did flaſh on euerie ſide.

At the length, he thundered from heauen, and filled all places with his mightie ſounding voice, and with haile-ſtones and lightenings.

He ſhot forth his fierie darts, and increaſing his lightenings, he terrified mine enimies, and deſtroied them.

Then the deepe bottoms of the waters appeared, and the foundations of the world were diſcouered at thy rebuke, O Lord, and at the bluſtering wind of thy wrath.

So then hath he (ſtretching his right hand from the heauen) taken me, and drawne me out of the bottome

tome of the dæpe waters.

From the mightie enimie, I saie, and from the other enimies, by whose power I was oppressed.

For they verelie had almost cast me downe, and destroied me at the sudden: but he was my staffe that staied mæ.

And he hath drawne me out of these streights, and placed me in an open and large place: bicause it so pleased him (without my deseruing) to fauour me.

For he had regard indæd of me, that so was oppressed of these men without cause, & granted these things to me being guiltlesse.

For I haue followed the waie that the Lord hath appointed me, howsoeuer these men vered me: neither could I be drawne by anie of their iniuries, that I should fall from my God as the wicked vse.

For I had all his lawes before mine eies, neither did I put his statutes forth of my sight.

But I behaued my selfe without hypocrisie with him, neither did I followe mine affections, which else would easilie haue caried me forth of the waie.

Therefore had the Lord regard of me that was oppressed of them without anie cause: and fauoured mæ the innocent partie.

For thou, O Lord, wilt shew thy selfe good and vpright to them that deale vprightlie.

And as thou shewest thy selfe sincere, with them that deale sincerelie: so the craftie men shall perceiue thæ to be more cunning.

For although manie times thy seruants be sore vered: yet dwelst thou preserue them, and dwelst cast downe those that behaue themselues so proudlie.

Hence haue I my light, whereby thou causest me to shine: and driuest awaie my darknesse.

Thou hast made me to ouercome these dangers easilie, and to leape ouer the wals and lets that were in

my waie.

For the waie whereby God leadeth vs is plaine, the word of God is most pure: the Lord doth defend all that trust in him as with a shield.

For who is God, but the Lord? And who is mightie, but our God onelie?

He hath girded me with power, and hath made my waie safe.

He hath made me as swift as the Hinds, and hath placed me in most high and safe places.

He hath taught mine hands to fight, and he hath giuen me so great strength, that I am able to breake a bowe of brasse with these mine armes.

Thou hast preserued me with the protection of thy shield, & thou hast staied me with thy right hand, when I was readie to fall through thy great mercie.

Thou hast caused me to go safelie without danger, and thou hast staied my sliding steps.

Therefore haue I pursued mine enimies, and taken them, and I haue not turned back, till I haue destroied them.

I haue so beaten them downe, and troden them vnder foote, that they were not able to raise themselues againe.

For thou verelie hast giuen me such strength, that they which haue risen against me, haue fallen hedlong at my feete.

Thou hast giuen me power to strike off their heads, and that I might destroie them that pursued me.

Yet Lord, I grant they cried vnto thee: but thou hast not deliuered them, neither wouldest heare their crie.

Therefore did I beate them small, like the dust that the wind scattereth abroad: and I did beate them like the mire, which is tempered vnder the foote of them that walke the streets.

Yea, also thou hast deliuered me from domesticall and inward

inward troubles, and thou haſt giuen me dominion ouer the nations that I neuer knewe before.

Unknowne people (I ſaie) obey my commandements, and ſtrangers be compelled for feare to ſubmit themſelues vnto me.

The hearts of the ſtrangers haue failed, ſo that they fall downe for feare in their ſtrongeſt forts.

Let the Lord liue, and let him that is my defence be knowledged and worſhipped of all, as he worthilie deſerueth. Let God my deliuerer bee praiſed euerie-where.

Euen God (I ſaie) who is mine aduenger, who hath ſubdued ſo manie people vnder me.

Thou haſt ſaued me from mine enimies, thou haſt deliuered me from them that roſe vp againſt me, eſpeciallie from that cruell curſſing man.

Therefore will I praiſe thee, euen amongſt the prophane nations, and I will ſing vnto thy Maieſtie.

For verelie thou haſt marueilouſlie preſerued thy Queene, & not onlie ELIZABETH hir ſelfe, whom thou haſt annointed Queene, but alſo thou haſt ſhewed ſingular fauour to hir poſteritie that ſhall remaine for euer, Amen.

* Glorie therefore be vnto thee ô FATHER, the Sonne, and the holie Ghoſt, as it was from all beginnings, is at this preſent, and euer ſhall be through all ages and worlds, world without end: Amen,

AMEN.

## The 118. Psalme made by DAVID, when he *obteined his kingdome after the death* of Saule.

O acknowledge, & declare yee openlie that the Lord is good, for his bountious goodnesse is for euer.

Let Israel now confesse this thing, for his bountious goodnes and mercie endureth for euer.

Let the stocke of Aaron now confesse, that his louing kindnesse is perpetuall.

Let all the sincere worshippers of the Lord now confesse this, that his louing kindnesse is perpetuall.

I doubtlesse, being a notable example of his vnspeakable bountie, haue not ceased (as yee knowe) to call vpon him in my greatest extremities: and he (as you your selues see) hauing heard me, hath exalted me vnto this most large rowme.

Wherefore I, hauing experience that the Lord worketh for me, and that he is so neere at hand vnto me, God forbid that I should feare the power or the threats of anie man.

For the Lord himselfe is the chiefe leader of those that helpe me, so that I can not doubt at all, but that I shall see with mine eies those enimies which remaine iustlie punished of him.

Oh how far better is it to trust in the Lord, than in men!

How

How far better is it to truſt in the Lord, than in a-nie men, how excellent ſoeuer they be!

Behold, manie nations compas me about, but I cal-ling vpon ỹ Lord, ſhal moſt vndoubtedlie deſtroy them.

They compaſſe me in I ſaie, they beſet me round about, but calling vpon the Lord, I ſhall moſt vndoub-tedlie deſtroie them.

Mine enimies in great multitudes compaſſe me like ſwarmes of Bees, but I ſhall forthwith ſtiffle them, as though they were caſt into the fire, and calling vpon the Lord, I ſhall moſt vndoubtedlie deſtroie them.

For in deede before, the moſt cruell enimie did ſo ſore thruſt at me, that I ſeemed euen now readie to fall: but as I was falling, the Lord ſupported me.

Therefore I accompt him mine onlie ſtrength, I acknowledge him to be my Sauiour, and praiſe him in my ſong.

Hereof come thoſe voices of thoſe that ſing, and re-ioice together with me, out of their tabernacles, now doubtleſſe the Lord hath aduanced the power of his moſt ſtrong right hand.

The Lord hath now eralted that his right hand, now the Lord hath ſhewed forth the power of his moſt ſtrong right hand.

Behold me then that am yet aliue, and about to ſet forth the works of God.

For though he hath ſtriken me verie ſore, yet hath he ſpared me life.

I praie thee therefore, let that gate now at the length be open vnto me, which onlie the louers of righ-teouſneſſe muſt go vnto, that I being entred thither, may praiſe the Lord.

For it is conſecrate vnto the Lord, therefore is it o-pen to the iuſt alone.

Here will I praiſe thee, O Lord, becauſe thou gi-uing eare haſt deliuered me.

For

For the stone which the verie chiefe builders haue so stubbornelie as yet reiected, as nothing fit, is not onlie now counted in the building: but euen as a principall it vpholdeth the whole weight of the verie building.

Verelie, it is a worke of God indæde, which maketh all the beholders thereof to be amazed.

So to then, seeing the Lord hath commanded this most ioifull daie to shine vnto vs, let vs passe it wholie in mirth becomming Saincts, and saie:

I beseech thee O Lord, preserue the Quæne that is giuen vs from heauen. I praie thee, I saie, I praie thee O Lord giue the Quæne ELIZABETH all prosperitie.

Let hir haue prosperitie and blisse, that commeth to gouerne vs in the name and commandement of God. We wish prosperitie to you also; that are the nærer inhabitants of the house of the Lord.

Iehoua is the onlie God, who shineth vnto vs, binde the Lambe with cords, that is brought to the hornes of the altar.

Thou art my God, I will praise thee, thou art my God, I will sing thy praises most lowd.

Confesse that the Lord is exceeding good, for his bountious goodnesse is euerlasting.

℣ Glorie be therefore vnto thee ô blessed Trinitie, the Father, Sonne, and holie Ghost, as alwaies it hath bin, continuallie is, and euer shall be, worlds without ending:

So be it.

## The praier.

Almightie GOD, moſt gratious Lord, and heauenlie Father, behold, I thine handmaid proſtrate here before the throne of thy diuine Maieſtie, mæklie confeſſe thee to bee my mercifull God, my higheſt king, and euerlaſting Sauiour; and humblie I acknowledge thee the Soueraigne Lord aboue all lords; the higheſt king of all kings, and the onelie ommipotent Creator, wiſe preſeruer, and woonderfull ruler of all thy creatures in heauen and earth, high and lowe, viſible and inuiſible: and my ſelfe alſo to be the worke of thine hands; the ſheepe of thy paſture; a ſubiect and ſeruant to thy moſt high and ſacred Maieſtie, and a child depending alone and wholie vpon thy diuine and fatherlie prouidence for all things. And becauſe I knowe vnthankfulneſſe doth greatlie diſpleaſe thee, (For it is the rot of all ſpirituall euill, and the onelie thing that dammeth vp the fountaine of thy godlie mercie for euer,) I will giue thanks vnto thee, O Lord, leaſt I be vnthankfull to thee, my God, my deliuerer and Sauiour. And I yeld thee now moſt humble and hartie thanks, for that it hath pleaſed thee, of thy ſingular mercie, to giue mee this eſpeciall honour: firſt, to ſuffer for thy glorious truth much extreme miſerie, feare, care, impriſõment, perill of bodie, trouble of mind, hazard of life, and danger of death, by ſickneſſe, fire, conſpiracie, and ſword:

and

and afterward blessedlie protecting and preseruing me from so manifold dangers, and miraculouslie deliuering me out of the hands of all mine enimies; to call me to this excellent state & roiall dignitie of a Prince: and as this daie to cloath me with the garments of honour; to set the Crowne of gladnesse, and diademe of dignitie vpon mine head; to put the sceptre of righteousnesse, the globe of glorie, and the sword of thy power into mine hands, and to annoint and consecrate me thine handmaid QVEENE of this Realme, that I might bee the principall member and chiefe instrument in the same to aduance thy glorie, and further thy Gospell, for the which I suffered. Yea, to be thy peoples Joseph, their Moses, their Josua, their Dauid, their Josias, their Samuel, and their Salomon: finallie, to be their Deborah, their Jael, their Hester, their Judith, and their Elizabeth; that is, their rest, staie, and staffe of Maiestie, their shepheard and ringleader in the waie of vertue, holinesse, zeale, and sincere religion. Which maruellous worke of thine, oh gratious GOD, for thy name sake, giue me grace, not onlie this daie, but all the daies and time of my life to remember and solemnize with worthie thanks-giuing: that with the Queene of Saba I may continuallie blesse thee, and saie; Blessed be thou O Lord my GOD, which thus hast loued me, and thy people, to set me in thy throne as QVEENE, and to establish them for euer, by making me their Gouernour ouer them in thy stead, to execute thy iudgement and iustice.

Neither can I now forget, but thankfullie also call to my remembrance all thy other great mercies, O mercifull God, shewed towards me since my comming vnto the Crowne: namelie, how often in thy mightie and maruellous mercie thou hast deliuered vnto mee & my Counsell, the wicked attempts, malignant deuises, and mischeeuous practises wrought and conceiued

ued of all my common, craftie, and cruell enimies, Sathan, and his ministers; who to exalt themselues, and to rob mee both of thy people, kingdome, peace, and religion, euen of verie malice and deadlie hatred, haue by all diuellish meanes raged, blasphemed, and conspired against thee, O GOD, and thy truth, like hypocrites: against mee and my Crowne, like traitours; and against their Common-wealth and countrie, like spoilers: and that for no offence of mine to themward, LORD, thou knowest; but onelie of cruell spite they beare mee, because in truth I profesle thy Christian religion, and seeke by establishing the same through good and godlie lawes, to serue thee zealouslie, sincerelie, and purelie; according to the rule and veritie of thine eternall word. Which thy great benefits, when I well consider, togither with mine vnworthinesse thereof, I am euen forced with my father DAVID, to giue humble thanks, and to blesse thee before all the congregation, and saie: Blessed be thou, O LORD GOD of Israel, our Father for euer and euer. Thine, O LORD, is greatnesse, and power, and glorie, and victorie, and praise. For all that is in heauen and in earth is thine. Thine is the kingdome, O LORD, and thou excellest, (as head ouer all.) Both riches and honour come of thee, and thou reignest ouer all; and in thine hand is power and strength: in thine hand, I saie, O mightie GOD, it is to make great, and to giue strength vnto all: now therefore I thanke thee, and praise thy glorious name for euer. But who am I, O Lord GOD, and what is my people, that thou hast brought mee to this honour, and thus redeemed and deliuered both mee and thy people out of thrall vnto thy selfe, and art become our GOD? Doth this apperteine to man, O LORD? Or commeth not this rather of thy free mercie, more than of anie our worthinesse? And

what

what can ELIZABETH saie more vnto thee: For thou Lord God knowest thy seruant, & euen for thy words sake, & according to thine owne hart, hast thou made my fountaine become a floud, and my light to shine as the sunne: and done all these great things, to make them knowne vnto thy seruant.

Now therfore, for this thy gratious fauour after so long restraint; so great dangers ouerpassed; such blusterous stormes ouerblowne; so many iniuries digested, & wrongs sustained, by thy mightie protection, O mercifull God, to my no small comfort, & thy peoples commoditie, in exalting, erecting, and bringing me out of thrall to libertie; out of darknesse into light; out of danger to peace and quietnesse; from dread to dignitie; from miserie to maiestie; from mourning to ruling: brieflie, of a prisoner to make me a Prince, and to place me in the roiall throne, there to sit as Queene now full 24. yeres, in the admirable rest, blessed quietnesse, and long peace, which I now enioie. For this thy diuine wisdome, O heauenlie father, in vnfolding, reuealing, & frustrating the proud platformes, & peruish practises of Achitophels, & all mine enimes. For this thy mere mercie, O deere Christ, in sparing me and my people so long frō the bloudie hands of spoilers, oppressors, traitors & vsurpers. For this thy heauenlie prouidence, O holie Ghost, in preuenting their diuelish purposes, and so gratiously protecting, preseruing and defending me, as wel before I was Queene, as since, from so extreme miseries, and manifold dangers, as also frō the hands and violences of al mine enimies, visible & inuisible, domesticall & forraine. Finallie, for these & for all other thy great graces, singular blessings, and inestimable benefits, & principall vertues, spirituall & corporall, O glorious Trinitie, which through the mercie & merits of my sweet Sauior Jesus Christ, thou hertofore frō my birth hast, presentlie dwelst, or hereafter vnto my death shalt

shalt bountifullie bestowe vpon me and my people: I most hartilie laud, entirelie magnifie, and incessantlie extoll thy most high, holie and renowmed name, and sacred Princelie Maiestie.

And as I mæklie euen of dutie from the bottome of my hart, render vnto thee my GOD and my King, all condigne honour, worthie praise, and possible thanks, togither with the vnfeined resignation of all empire, kingdome, power, rule, dominion, maiestie and glorie, both in heauen and in earth, as to thee onlie, and most iustlie belongeth: so now I most humblie and hartilie beseech thy diuine Maiestie, O excellent Father, and most mercifull GOD, to haue mercie vpon me thine humble handmaid and sinfull seruant. And be not prouoked, good Lord, with my sinnes, nor with the sinnes of my parents & people, to giue vs ouer to the lust of our enimies. Make vs not a reproch vnto the foolish, nor let our aduersaries in our ouerthrowe triumph against vs, saieng, Where is now their God? But of thy rich mercie and wonted compassion in Christ Iesu, forgiue me my sinnes both old and new, both secret and open, both past, present, and to come: yea from both mine owne and others faults, O God, I beseech thee deliuer me, and cast all mine offences into the bottomlesse depth, out of thy remembrance and sight for euer: making the crosse and passion, the death and resurrection of thy most deere and onlie sonne my sweete Sauiour, and onlie Redeemer Iesus Christ the righteous and immaculate Lambe, most effectuall in mee to all vertue, godlinesse of life, and pietie, as best becommeth thy daughter, thy virgin, thine annointed, and elect vessell of honour. That to all other thy good graces, & bountifull benefits alredie shewed towards me: the which of thine accustomed goodnesse I beseech thee to confirme, finish, and worke out in mee, as thou hast gratiouslie begun, and continue towards mee to

the end according to thy good pleasure, with such further increase thereof from time to time, as best shall serue to the setting forth of thy glorie, the benefit of thy Church to all posteritie, & mine eternall peace in Christ Iesus the Prince of peace. Grant, I saie, O Lord, this also may be added: namelie, that as it hath pleased thee in thy secret wisdome to quicken me, that was Tanquam ouis, euen as a sælie sheepe or lambe led to be slaine, to raise me vp out of the dust and mire of persecution, to lift me vp out of the pit and dungeon, and to set me the chiefe of the Princes of this land, and to make mee meete to inherit the seate of glorie, yea to build me the chiefe and head piller of this thy Church of England, France and Ireland, whereupon the whole bodie of thy Saints therein do staie themselues in thy blessed peace and vnitie. As I saie, it is thy good will, not my deserts, to exalt the horne of thine annointed: to appoint me a fraile woman thy Lieutenant here on earth: and to giue power vnto thy QVEENE to iudge the ends of thy dominions, and execute thine office here amongst thy people for a space in the regall seate of iustice and mercie: so vouchsafe thou, O gratious God, and louing Father, in like mercie to powre downe continuallie vpon me all those thy speciall good gifts, princelie vertues, and heauenlie graces, fit for this my so high calling, that being plentiouslie indued therewith, the bright shining beames thereof, as from a glittering Star in the firmament, or the glorious Sunne in his orient arising, to the setting forth of thy most glorious, inuisible, and eternall Maiestie, in this my fraile, earthlie and visible maiestie, may clærelie shine and appeare in me, to the benefit of thy Church farre and nære. And that I remembring whose minister I am, may first aboue all things, in a perfect zeale of thy house, and loue of thy people, euer sæke thy honour and glorie, and studie continuallie

lie to preſerue thy people committed to my charge, in wealth, peace and godlineſſe. Deere Father, ſo bleſſe mee, ſo loue mee, ſo in the ſpirit of counſell, prudence, knowledge and fortitude, ſanctifie, ſtrengthen, and direct me, that in a perfect faith, feare and loue, as in thy ſight, I may walke vprightlie, without offence giuing, in the obedience of thy holie word, and fulfilling of thy bleſſed commandements all the daies of my life: and may be a true follower of that King, which is the Souereigne ouer the holie hill of Zion, whoſe ſeate and kingdome endureth for euer. Giue mee grace both thankfullie to acknowledge thy manifold great benefits beſtowed vpon mee, and alſo faithfullie and diligentlie to diſcharge my dutie towards thee, and thy people, in executing thy iudgements indifferentlie without parcialitie, to the aduancement of thy kingdome, the eſtabliſhment of my throne, and the vniuerſall comfort and commoditie of all thy people.

Make me, good Lord, of an entire affection, and perfect hart towards thee: and of an humble and gentle ſpirit towards all vnder my gouernement, after the example of Chriſt our eternall King, who to fulfill thy will, O GOD, did vouchſafe to take fleſh of the virgin Marie, and became man for man, that man might become a God vnto men: and who alſo did verie much abaſe and humble himſelfe as a ſeruant, euen vnto the death of the Croſſe, to redeeme both Prince and people out of thrall and bondage of ſinne, Sathan, death and hell. Let my naturall affection and diſpoſition, I ſaie, O Lord, continue to my foes terrible; to my ſubiects amiable; to mine offenders mercifull; to the vertuous bountifull; to all men indifferent; and parciall to none: that being guided by thee to gouerne thy people iuſtlie, in all godlie peace and quietneſſe, I may be able with a good conſcience to witneſſe of mine integritie before thee and all the world, as thy faithfull ſer-

uants Moſes, Samuel, and Nehemias ſomtimes did of theirs, and boldlie and trulie with them ſaie: Behold, here I am; beare record of me before the Lord, & before his annointed. Whoſe ore, or whoſe aſſe haue I forceablie taken awaie? Or whom haue I done anie wrong to? Or whom haue I iniured or hurt? Or of whoſe hand haue I receiued anie bribes, to blind mine eies therewith, and I will reſtore it you: that my people ſeeing, and well perceiuing my motherlie affection, faithfull gouernement, carefull diligence, and diligent watchfulneſſe ouer them, by all meanes to doo them all the good I poſſiblie may or can in thee, may worthilie witneſſe, rightlie anſwere, and iuſtlie confeſſe and ſaie of me, to thy glorie, and my perpetuall praiſe, as the Iſraelites heretofore ſaid of Samuel: That I haue not grieued them, nor troubled my land by oppreſſion or iniurie: that I haue not hurt them, nor taken ought of anie mans hand, nor by anie meanes, either by my ſelfe or others, willinglie abuſed my power, or dealt vniuſtlie with my people.

Oh kindle more and more in my hart, I beſeech thee, moſt holie Father, a pure zele aboue all things to promote thy glorie, and a bigilant care, not onelie to ſerue thee my ſelfe ſincerelie; but alſo to haue thee diligentlie ſerued of my familie & people. And to this end vouchſafe I praie thee, both to adorne me with all thy heauenlie gifts: and alſo to bleſſe my whole familie, court and houſhold with thy graces and vertues; that all theſe, both high and lowe, one and other, which are placed therein vnder me, may for their vertuous life, true faith, and right religion towards thee their God: and for their loiall harts, and conſcionable obedience towards me their Prince and Miſtres: and for their entire affection and charitie one towards another as brethren: and laſtlie, for their hartie loue and naturall good-will they beare to their Commonwelth

and

and countrie, be an example and patterne of true godlineſſe and puritie, both in religion and life, for all the whole Realme and countrie, yea the whole world beſides to followe, as their head, fountaine and light.

Moreouer, O bleſſed God, as hitherto by thy mightie protection thou haſt preſerued me, and in thy great mercie, maugre the heads of all mine enimies, miraculouſlie haſt deliuered me, and eſtabliſhed me in this my kingdome, thus long in admirable peace and bleſſed quietneſſe, all glorie and praiſe be rendered vnto thy glorious name therfore: ſo I beſæech thy gratious goodneſſe, O Lord, in like mercie to bleſſe, preſerue, maintaine, kæpe and defend me, and my Realme ſtill, from all both forreine and domeſticall conſpiracies, treaſons, deceits, and violences of enimies, and from all other dangers and perils imminent and to come, both bodilie and ghoſtlie, publike and priuate: that I may ſtill gouerne bleſſedlie ouer a bleſſed people, and my Realme and people, by thy defence and protection, continue in the truth of thy Goſpell, and happie enioieng of perfect peace and quietneſſe both outward and inward.

Thou, O Lord of hoſts, haſt ordeined me the Gouernour ouer thy people, and made my people to be thy people: and thou Lord art become our God, yea and our great and mightie God, beſides whom wæ haue none other God. I knowe alſo, my God, that thou trieſt the hart, and haſt pleaſure in righteouſneſſe: behold therefore, I offer, vow, and dedicate my ſelfe willinglie and entirelie in the vprightneſſe of my hart, to ſerue and worſhip thæe onelie for euer with ioie, and therfore am I thine handmaid bold to praie this praier vnto thæe, beſæching thæe for euer to kæpe me, and to helpe me in this my good purpoſe of holie ſeruing and worſhipping of thæe. For that which I haue hitherto done, is nothing at all to ſpeake of. O direct thou con-

tinuallie the thoughts of my mind, and prepare my hart euermore vnto thee. Giue vnto me thine handmaid a perfect hart to keepe thy commandements, thy testimonies, and thy statutes, and cause me to vse my power lawfullie, to the reforming both of thy house, and estates, according to the prescript rule of thy written word & reuealed will, that so it may please thee O Lord God to confirme, for euer thy mercifull promises made vnto me in my father DAVID, and to blesse the throne or house of thy seruant, with thy blessing, that it may continue and be established before thee for euer.

And that this may the better come to passe, to the glorie of thy name, the benefit of thy Church, and wealth of my Realme, as I hartilie wish and desire: remoue far from thy Church, far from me O excellent father, all those which fall from thee by infidelitie, and are through obstinate wilfulnesse traiterous rebels to thy sacred Lawe, and sincere Religion, which I professe. Let backbiters together with such as are proud, and those that dare shamelesslie presume anie thing, be vtterlie rooted out: but contrariwise, let there be space in especiallie for such as be verie zealous of the truth, that they onlie may be conuersant with me before thee, and cause me to feede them with a singular faith and innocencie, and minister all things diligentlie vnto them.

Finallie, let not the enimies of thy Gospell I beseech thee O gratious and mightie God, thus despise thy grace offered them vnto repentance: but those that are to be conuerted, conuert and turne them O God spedilie, if it be thy will. Make thou Saule at the length to become a Paule: and let not the persecutor persist in his errours, but let them rather accompt thy long suffering, and my peaceable and vnbloudie gouernement, an occasion of saluation to their soules, and of vnfeigned loue to thy Church. Otherwise, if they

they will nedes remaine still disobedient to thy truth, disloiall vnto me, dangerous to the state, and enimies to their Countrie and Common-wealth, then O God of my saluation, arise, and helpe to wound the head of thine enimies, and the hearie scalpe of such as go on still in their wickednesse. Let thy right hand find out them that euerie daie prouoke thee, and reuenge thy selfe on those blasphemous hypocrites, that thus proudlie contemne thee to thy face. And as thou hast discouered them, and their peeuish practises, against thee and thine annointed, so discouer them still. As thou hast preuented their diuelish purposes, and erecrable intents, so preuent them still. Yea let their firie eies ware wearie with loking, their bloudie harts and hands faint with waiting for their golden daie, and that which commeth not yet, neither let come O Lord I beseech thee, but in thy good time, and according to thy will, a blessed and healthfull reigne vnto my selfe, much ioie and comfort to my subiects, and long peace to Zion for euermore.

Lastlie, O most mightie God, loke what remaineth yet of the happie building, enlarging and finishing of thy Church, and to the establishing and planting of thy Religion perfectlie therein, according to the prescript rule of thy blessed word, and full discharge of my dutie, when I shall be called to render an accompt before the iudgement seate of Christ: because that without thee I can do nothing, neither is it possible to please thee, do thou O father of light, from whome all good gifts dow come and proceede, vouchsafe to powre downe plentifullie of thy principall spirit vpon me, and so rauish my hart with the flame of the loue of thee and thy people, & with an earnest zeale of thy house, that with Joseph I may carefullie and faithfullie prouide for thy people: with Moses painefullie leade them out of the deserts of errour and oppression: and with Jo-

ſhua, bring thy people into the land of promiſe: with Debora fight thy battels: with Jahel knocke Siſera of Rome in the temples of his vſurped headſhip: with Judith cut off the head of proud Holophernes: with Hezekias and Joſias roote out and deſtroie all ſuperſtition and relikes of idolatrie: with Dauid and Salomon finiſh and conſecrate to eternitie thy glorious Temple among thy people: and with them all moſt earneſtlie and continuallie to praie vnto thee for their ſaluation. That here on earth for the time, after their vertuous example, doing that which is good in thy ſight, reigning bleſſedlie, ruling prudentlie, and like a louing mother, and tender nurſſe, giuing my foſtermilke, the foode of thy word and Goſpell aboundantlie to all, in all places of my dominion, and endeuouring my ſelfe faithfullie to diſcharge the great truſt committed vnto me: when thy ſonne, to whome not onlie the ſea and windes, but all creatures are ſubiect, ſhall come as King of kings to require an accompt of the charge committed vnto me, I may be found faithfull, and not faile finallie in heauen, but in the pureneſſe of my virginitie, and holineſſe of mine innocencie, be preſented to the Lambe my ſouereigne Lord and onlie God, my heauenlie Bridegroome and ſpirituall ſpouſe, my euerlaſting King deere Chriſt, and onlie ſweet Sauiour Jeſus, there to ſee the Saincts, and to be a Sainct, and with all the holie Patriarches, Judges, Kings, and Queenes, yea with all the Archangels, Angels, Saints, Martyrs, Confeſſors, Virgins, and the whole companie of thy celeſtiall and bleſſed ſpirits, to reigne with him ouer ſpirituall powers and principalities for euer, and ſing the ſugred ſongs of my wedding-daie to my perpetuall ioie, and thine eternall praiſe, O moſt glorious Trinitie, the Father, the Son, and the holie Ghoſt, one inuiſible God almightie, bleſſed for euer and euer: Amen, Amen.

Another

## Another praier to be said of the Queenes *Maiestie.*

BLessed art thou Lord God of Sabbaoth, for vnto thee appertaineth all magnificence, and power, and glorie, to thee belongeth all honour and authoritie.

For whatsoeuer is either in the heauens aboue, or in the earth beneath, it is thine. Thine, O Lord, is the kingdome, thou art aboue all Princes & kings. Riches are thine, glorie is thine, and thou art Lord ouer all. In thee remaineth vertue and power, greatnesse and gouernement.

O God of my fathers, and Lord of mercie, which hast made all things by thy word, and by thy wisdome appointed man to rule the creatures which thou hast made, and to gouerne the world with equitie and iustice; I praise thee, and extoll thy glorious name, for appointing me thy seruant, to rule and gouerne this thy people committed vnto my charge.

Now therefore, gratious Lord, fauourablie behold me, that I may treade the path of truth, righteousnesse, and sinceritie of hart in thy sight.

Let me not abuse mine authoritie, but gouerne with lenitie and gentlenesse the people vnder me, that liuing a godlie and honest life, mankind may enioie their desired peace.

Giue therefore vnto thy seruant an hart desirous of instructions, that I may iudge the people, and discerne betweene good and euill, and neither declining to the right hand, or to the left, stoutelie and valiantlie maintaine the cause of the righteous.

Grant me counsell and assistance to doo such things as are gratefull vnto thee, good for thy Church, and profitable

profitable for my people and Common-weale.

Giue me thy wisdome, and reiect me not from thy children: for I thy seruant and handmaiden am a fraile woman of a short time, and full weake in the vnderstanding of iudgements and the lawes.

Thou hast chosen me a Gouernour of thy people, and a Iudge of thy sonnes and daughters; send mee therefore wisdome from thy sacred heauens, and from the seate of thy magnificence, that it may be with me, and labour with me, whereby I may perceiue what is acceptable in thine eies, and learne that I haue no power of my selfe, but from thee, which art Almightie, and reignest ouer the kingdomes of men, giuing them at thy pleasure.

Graunt that I neuer conceiue proudlie of my selfe, but may receiue in patience the discipline of thy Lawe.

Make me wise and circumspect, that I neither offer iniurie to anie man, neither suffer anie to be iniuried, that so equitie may be mainteined, and iustice among men preserued.

Let me at no time, vnder the shew and colour of equitie, vphold or countenance a wicked cause: neither yet without sufficient examination and triall of both parties, giue sentence against anie.

Allow me such Counsellers, Gouernours, and Ouerseers, as are of courage, fearing God, dealing vprightlie, hating couetousnesse; that by them the burthen, charge, and care which I susteine, may be somewhat lightened.

Endue both me and them with thine holie spirit, that with earnest studie, and watchfull minds, we may discerne betweene matters, that no man through our negligence haue the ouerthrowe in a righteous cause, but that sentence be rightlie pronounced betweene a man and his brother, and a stranger, without respect of anie person in iudgement.

Let

Let vs heare as well the little as the great, and feare no man, because the iudgement is thine, which standest in the companie of iudges, and among the gods thou plaiest the Iudge; for the iudgement is not of man, but of the Lord, and whatsoeuer we shall iudge it will come vpon vs.

Wherefore, let thy feare be with vs, that we may do all things with care and circumspection, that we proue not children in vnderstanding: neither giue our selues to lusts & pleasures, but to eate our meate in due season, and that for strength, not for drunkennes.

For thou wilt make earnest and diligent inquirie of all our works, and search all our cogitations, because we are thy seruants and deputies to gouerne, men of a verie short life: and he which is to daie a King, to morowe may be dead: for we be all mortall, and subiect to one and the same corruption.

Besides, an horrible iudgement is nigh for such as walke not after the will of thee our God: for he that is most lowe, shall finde mercie: but the mightie shall be mightilie tormented: for thou which art the Lord ouer all, regardest not the person of anie, neither doest thou feare the greatnesse of the mightie, because as well the great as the small are the workemanship of thine hands; thy care is equall ouer all, & thou giuest to godlie Princes eternall happinesse, which art the Iudge both of the quicke and dead, liuing and reigning with thy Son in the vnitie of the Spirit a God for euermore, Amen.

Another.

FOrasmuch as it hath pleased thee O King of kings, and Lord of lords, to appoint me among other, a Ruler of thy people: giue mee grace I beseech thee so to minister the Common-weale, and so to execute mine office, that I may please thee, and hurt no man in all my dowings, but iudge

iudge equallie, and iuſtlie rule accoꝛding to thy will, ſhew my ſelfe a Mother vnto thy people, and ſo behaue my ſelfe in all mine enterpꝛiſes, that I ſæking thy glorie, the furtherance of thy bleſſed Goſpell, and the weale of thy ſubiects, may, when thou ſhalt render to euerie one accoꝛding to his dœdes, be found blameleſſe in thy ſight, thꝛough Jeſus Chꝛiſt our Loꝛd: Amen.

Another.

O Almightie God, Loꝛd of heauen and earth, which haſt appointed me thy ſeruant to bee a gouernour of thy people, and a ruler ouer men: I moſt humblie beſœch thee ſend me thy wiſdome from aboue, whereby I may vpꝛightlie iudge thy people, rightlie diſcerne betweene good and euill, and conſtantlie continue in doing my dutie, without reſpect of perſons.

Giue me power and wiſdome to do that is gratefull in thy ſight, pꝛofitable foꝛ my ſubiects, and good foꝛ the continuance of peace.

Let me alwaies remember that I haue no power of my ſelfe, but of thee, and that the iudgement is not of man, but of thee my God, which ſtandeſt among the iudges, and plaieſt the Judge among the gods.

Giue me grace likewiſe to conſider, that one daie, how ſoone I knowe not, thou wilt bꝛing me to a reckning, and make diligent inquirie, how I haue behaued my ſelfe in my place and office.

Foꝛ I thy ſeruant haue but a ſhoꝛt race to run, and ſuch is the ſtate of vs all; he which is to daie a King, to moꝛꝛowe may be dead.

And foꝛaſmuch as an hoꝛrible iudgement ſhall be giuen vpon ſuch as rule not vpꝛightlie, noꝛ walke after thy will; foꝛ mightie men ſhall mightilie be toꝛmented: thou being Loꝛd ouer all, wilt ſpare no perſon, noꝛ feare anie greatneſſe, foꝛ thou haſt made the ſmall and great,

great, and careſt for all alike.)

I beſeech thee gratious and eternall God, giue mee grace to learne what thy will is, and to deale wiſelie, to infer none iniurie vnto anie, nor to ſuffer anie to be iniured, to countenance none euill cauſe, nor to ſlide from the path of iuſtice.

For I thy ſeruant am a fraile perſon, of a ſhort time, and full weake in the vnderſtanding of iudgments, and the lawes.

Send me therefore wiſdome from the throne of thy Maieſtie, that ſhe may be with me, & labour with me, that I may knowe what is acceptable in thy ſight, and be led by hir in all my doings, and preſerued by hir power, ſo ſhall my workes be acceptable, and then ſhall I gouerne thy people righteouſlie in Chriſt my Lord and Sauiour, Amen.

## Another.

HEare mee, O LORD, thou high and mightie God, whoſe Maieſtie may not bee comprehended, whoſe worde is true, whoſe commandement is ſtrong, thou that rideſt vpon the Cherubins, & flieſt with the wings of the wind. Thou God of all mercie, moſt worthie to be ſought, before whome the hoſts of heauen ſtand with trembling, whoſe ordinance is dreadfull, whoſe lookes drie vp the depths, whoſe hands rule the ſtarrie firmament, whoſe goodneſſe onelie giueth the fruits of the earth, whoſe wrath maketh the mountaines to melt, and conſumeth the wicked, whoſe truth beareth witneſſe, and mercie ſaueth the ſorowfull ſinner. Thou, thou incomprehenſible Creator, that neuer tookeſt beginning,

ginning, and wanteſt end. Sith of nothing thou haſt wrought me (with the wonders of the world) to thy moſt ſeemelie ſhape, and vouchſafeſt thy deirie death and paſſion, to drowne the danger of my ſinful deſerts, and haſt as a carefull captaine, cheriſhed my bodie with comfortable gifts vnto this preſent daie: continue, O God, ſuch goodneſſe towards me vnworthie, which dow here with contrite hart, and bowed knees appeale to the heigth of thy mercie, and louing kindneſſe, to accept mine vnequall thanks for the ſame: humblie beſeeching thy fatherlie goodneſſe, that thy holie hand may ſtil renew in me thy former gifts plentiouſlie powred vpon me from the prime of my birth vnto this preſent: not remembring, good Lord, mine vnworthineſſe of the ſame, nor frailtie of my paſſed yeeres, that ſpeaketh againſt me; but altering the miniſters of thy wrath into mild mercie. Grant I beſeech thee, that through the aſſiſtance of thy holie ſpirit I may be led to correct that is amiſſe, and that I may now perſeuere in ſetting, ordering, and reforming all my trauels, counſels, and ſtudies, as beſt may accord with thy bleſſed will, and cancell the bonds of my heauie charge; wherein aſſiſt me, moſt puiſſant Prince of all power, with thy prudent ſkill and heauenlie grace, that I may be truelie able to aduance iuſtice, and to hate wrong, and ſo be found a faithfull miniſter ouer thy people. In whom plant, I beſeech thee, thy heauenlie grace and feare, with obedience towards mee thy miniſter, and kindle in me the loue of thy holie ſpirit, that I may perſeuere in the truth of thy word, without doubt or wauering to the end. Grant this, oh mightie God of hoſts, for the merits and paſſion of thy deere ſonne my Lord and Sauior Jeſus Chriſt,

AMEN.

## The praier of King SALOMON for *wisdome to gouerne well.* Wisd. 9.

O GOD of my fathers, and Lord of mercie, which hast made all things with thy word, and ordeined man through thy wisdome, that he should haue dominion ouer the creatures which thou hast made, and gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright hart. Giue me wisdome, which is euer sitting aboue thy seate, and put me not out from among thy children. For I thy seruant and handmaid am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgements and the lawes. And though a man be neuer so perfect among the children of men; yet if thy wisdome be not with him, he shall be nothing regarded. Thou hast chosen me to be a QVEENE vnto thy people, and the Iudge of thy sonnes & daughters. Thou hast commanded mee to maintaine thy Church, which from the beginning thou hast chosen.

Oh send out of thy holie heauens therefore vnto me, that thy wisdome, wherewith thou madest the world, gouernest thy works, and knowest what is acceptable in thy sight, & right in thy commandements. Send hir, I saie, from the throne of thy Maiestie, that shee may be with mee, and labour with me, that I may knowe what is acceptable in thy sight, and right in thy commandements. For she knoweth and vnderstandeth all things, and she shall leade me soberlie in all my works, and preserue mee by hir power and glorie: so shall my works be acceptable, and then shall I gouern thy people righteouslie, and be well and worthie to sit in my fathers throne, Amen.

Holie

Holie Praiers, and godlie Meditations, *deſciphering in Alphabeticall forme, the* Roiall name of our vertuous Soue-*reigne Queene* ELIZABETH, properlie to be vſed of hir *Maieſtie.*

# ELIZABETH.

## *E*

ENter not into iudgement with thy ſeruant, O LORD: for no flesh is righteous in thy ſight. *PSALME* 143, *verſe* 2.

O GOD, which dwelleſt in light that no man can attaine. O God, which art hid, and canſt not be ſæne with bodilie eies, nor comprehended with anie vnderſtanding, neither expreſſed with the tongue of men, or Angels. O my God, what is it to be righteous in thy ſight? It is that wæ ſhould bæ without ſinne before thæ, which no man euer was ſince the fall of Adam. For which cauſe the holie Prophet DAVID ſaith in this wiſe: Enter not into iudgement with thy ſeruant, O Lord: for no fleſh is righteous in thy ſight. If then no fleſh be righteous in thy ſight; O vnhappie that I am, loden and burdened with ſinne, who ſhall haue pitie or compaſſion on mæ, or whither ſhall I go? My ſinnes are euer before me, mine vnrighteouſneſſe condemneth me. What ſhall I dw? Shall I deſpaire? God forbid. For mercifull, mæke,

meeke, and louing is my Sauiour. My refuge therfore shall be in my God: for certaine I am, he will not forsake his owne image, neither will he forsake the worke of his owne hands. Wherfore most meeke, louing, and mercifull Father, to thee come I all sad and sorowfull. But what shall I saie vnto thee? I will saie: Enter not into iudgement with thy seruant, O Lord: for no flesh is righteous in thy sight. And againe, I will with the Prophet powre out before thee the words of sorrowe. I will hartilie beseech thee, saieng: Haue mercie on me, O God, haue mercie on me, according to thy great mercie: not after the mercie of men, but after thy great mercie, which is incomprehensible, which is vnmeasurable, and which passeth all sinnes without comparison. According therefore vnto that thy great mercie, by the which thou hast so loued the world, that thou gauest thy sonne for it; by the which thou hast taken awaie all our sinnes; by the which through his crosse thou hast lightened all men; by the which also thou hast restored all things in heauen, and in earth: wash me, I saie, O Lord, wash me in his bloud, restore me in his resurrection, and iustifie me by thy grace and fauour, and the redemption which is in Christ, AMEN.

## L

LORD, looke thou no more on my sinnes: but according to the multitude of thy compassions, wipe awaie all mine iniquities. *Psal.* 51. *verse* 1.

Thy mercie, O Lord, is the abundance of pitie; thy compassions are the works and processe of thy mercie; by the one thou lookest gentlie on the powre and wretched: by the other thou forgiuest the multitude of sinnes. O swæt, and mercifull Sauiour

Iesus Christ, the sorowfull and penitent sinner Marie Magdalen came prostrate before thy fæt, she washed them with hir bitter teares, she wiped them with the heares of hir head: thou forgauest all hir sinnes, and sentest hir awaie in peace: this was, good Lord, one of thy compassions. Peter thrise denied thæ, and forswoke thæ with an oth: thou mercifullie lookedst on him, and he beholding thæ bitterlie wept: and thou Lord forgauest him; which was another of thy compassions. The thæfe on the Crosse was saued with one word: Paule in the furious madnesse of persecution was called, and by and by was filled with the holie Ghost: these all Lord are thy pitifull compassions.

Sith therefore that thou art the same our GOD, with whome is no alteration, neither shadowe of change; and sith there is but one Mediatour and attonement betwæne God and man, that is Christ Iesus, which endureth for euer; why dost thou not powre out thy plentious compassions vpon vs, as well as thou didst vpon our forefathers? Why standest thou so far, O Lord, and hidest thy face in the nædfull time of trouble? Hast thou forsaken vs? Or are all thy mercies spent, and none left? O Lord my God, I hartilie beseech thæ, & most humblie praie thæ, that thou wilt, according to the multitude of thy compassions, wipe awaie all mine iniquities: that as thou hast drawne and receiued innumerable sinners vnto thæ, and hast made them righteous in thy sight: euen so thou wilt vouchsafe to drawe and take me, and also to make mæ righteous through thy grace, and so to clense and purifie my hart; that after all mine iniquities and vncleanesse put out, it may be as a cleane table, in the which thy finger, O GOD, may write the lawe of thy loue and charitie,

AMEN.

In

*I*

IN the daie of trouble I will call on thee ô LORD, *Psa.*120, *verſ.*1. Becauſe thou haſt ſaid, In what houre ſoeuer a ſinner doth repent him of his ſinnes, I will no more remember his iniquities. *Ezech.*18, *verſe* 27.

BEhold good Lord, now are the daies of ſorowe, now are the daies of calamitie; and now is the time wherein I muſt call on thee. For now feele I mine old cankered and feſtered ſores of ſinne readie to breake forth in me, to my vtter confuſion. Behold good Lord, all my deſires, and all my lamentable and ſorowfull ſighes, I powre them all before thee; crieng and saieng, O Lord cleanſe me from my ſinnes: for I am vncleane and filthie before thee. Increaſe therefore thy light in me, that I may be a veſſell of thy grace: kindle my hart with thy loue; put out all feare: for perfect loue expelleth feare. Let the loue of the world, the loue of the flesh, the loue of vaine-glorie, and the loue of my ſelfe, vtterlie depart from me: that I may (through thy mercie) be cleanſed from mine iniquities, by the which I haue offended thee. Cleanſe me therefore, O Lord, with the water of thy gratious fauour, of which water he that drinketh, ſhall no more thirſt, but it ſhall be made in him a fountaine of liuing water, running and flowing into eternall life. Cleanſe mee I ſaie, O Lord, with the water of thy weeping teares; cleanſe me with the comfortable waters of thy ſacred Scriptures, that I may be numbred among them, vnto whome thou ſaiedſt: Now are yee cleane through the words that I haue ſpoken to you:

AMEN.

# Z

ACHE was a perfect man, and thou Lord saiedst vnto him, when he was in the figtree, Zache come downe, for to daie I will come into thy house, and he came downe, and ioifullie receiued thee. *Luke* 19, *verse* 5.

O Mercifull God, how manie sinnes haue I don in thy sight, which I would in no wise haue done before mortall men: I feared men more than thee, because I was blind, and loued blindnesse. I had onlie eies of flesh, therfore did I onlie feare and looke on men which are flesh. O my God, behold, I stand before thy face, that I might finde mercie. I stand before thy goodnesse and benignitie, loking for thy fauorable answere: haue mercie therefore on me. Thou saiedst to Zache, This daie I will abide in thy house, and he ioifullie receiuing thee, said; Lord, the halfe of my goods I giue to the poore, and if I haue done anie man wrong, I will restore him fourefold. But Lord Jesu, I will not part halfe that I haue, but I bequeath my selfe wholie vnto thee, reseruing nothing from thee, promising to serue thee for euer with a cleane and pure hart. O sweet Lord Jesus, what sawest thou in Zache? euen thine owne image, for he had cast off the image of the diuell, which before was on him, and had put on him thine image. If then thou didst see in Zache, by putting from him the image of the diuell, that which did drawe thee to his house; take then from me, sweet Jesus, all my sinnes and wickednesse; all I praie thee, that none may remaine in me, which may keepe thee from me; that I may put off, as Zache did, that euill which is in me; that thou maist see in me, which thou

sawest

ſaweſt in Zache, that when thou ſhalt call me out of the figtræ of this miſerable woꝛld, thou maiſt ſaie vnto me, Come downe, foꝛ this daie I will abide with thæ: AMEN.

## A

A Pure heart create in me, ô GOD, and a right ſpirit renew within me. *Pſalme* 51, *verſe* 10.

ALas my Lord and Sauiour, my hart hath foꝛſaken thæ, it is turned from thæ, and is gone aſtraie: it is wandered into ſtrange countries, and enſueth vanities: hir eies are in the vttermoſt part of the woꝛld. It is loſt, gone, and ſold vnder ſinne. It is ſtonie, yea harder than the Flint oꝛ Adamant ſtone, which relented and yælded at thy ſonnes death. What now Lord? What ſhall I ſaie? A pure hart create in me, a fleſhie hart, a mollified and ſoft hart, an humble hart, a penitent hart, a mercifull hart, a deuout hart, a religious and zealous hart: yea and ſuch a hart as will loue thæ aboue all things. Create therefoꝛe good Lord ſuch a hart in me, that it may be of ſuch efficacie through thy grace, as nature is not able to make it. Giue me alſo a right ſpirit, that I may loue and woꝛſhip thæ, which art the chiefe and principall ſpirit. Foꝛ thou art a ſpirit, and wilt be woꝛſhipped in ſpirit and veritie. My ſoule, good Lord, is alſo a ſpirit, and ſo made of thæ, that of it ſelfe it is right. Foꝛ of hir owne nature ſhe loueth thæ aboue hir ſelfe, and deſireth all things foꝛ thy gloꝛie; ſo that hir owne naturall loue is right, becauſe it commeth of thæ. Make ſtedfaſt thereforæ in me, O Lord, through thy gratious fauour, this ſpirit; that it may, accoꝛding to his owne nature, leade and keepe me in the waie of thy com-

mandements; and that by it my heart may be so inflamed with heauenlie loue, that it may cause me to sigh vnto thee, to embrace thee continuallie, and neuer to forsake thee; but alwaies to be firme and constant in thee. Giue me therefore an vpright spirit, not seeking hir owne glorie, but thy will and glorie. Renew it in me, I praie thee good Lord; renew it I saie, for my sins haue quenched the first that thou gauest me, AMEN.

## B

BEhold, LORD, against thee onlie haue I sinned, and done euill in thy sight: that thou maist be iustified in thy words, and maist ouercome when thou art iudged. *Psalme* 51, *verse* 4.

TO thee onlie O Lord it is proper to forgiue, and to be mercifull, for through mercie and forgiuenesse thou dooest declare thine almightinesse. I graunt therefore Lord, and confesse, that against thee onlie I haue offended, and haue done that which is euill in thy sight. Haue mercie therefore on me O Lord, haue mercie. Expresse and shewe forth thine omnipotencie in me, that thou maist be iustified in thy words. For it is written, Thou camest not to call the righteous, but sinners to repentance. Graunt me therefore good Lord a true repentant hart, and iustifie me according to thy words. Call me, receiue me, and giue me thy grace; so that thereby I may do the works of repentance. Thou saiedst, When I am lifted vp from the earth, I will drawe all vnto my selfe. Verifie Lord the words on me, drawe me after thee, and let me run with thee in the sweetenesse of thine ointments. Againe, thou saiedst, Come vnto me all ye that labour, and are loden, and I will ease you. Behold my

my Lord and my God, I a ſinner do come vnto thee, all loden with ſinnes, daie and night, labouring in the ſorowe of my hart for thy grace and mercie. Refreſh and eaſe me therefore good Lord, that thou maiſt be iuſtified and proued, when thou art iudged. For there are manie, which ſaie, There is no helpe for him in his God. Ouercome Lord theſe perſons, when thou art thus iudged of them, and forſake not me at anie time: but giue to me thy creature thy mercie and pardon, and then are they vanquiſhed which ſaie, There is no helpe for him in his God, AMEN.

## E

ESTABLISH me, ô LORD, with a free and principall ſpirit, and reſtore vnto mee the ioie of thy ſauing health. *Pſalme* 51, *verſe* 12.

IT is a great thing, O heauenlie father, that I deſire of thee; ſeeing thou art a great Lord, and king aboue all gods. He doth thee iniurie which aſketh of thee ſmall things; and he which aſketh of thee bodilie things, aſketh but vaine trifles. He therefore that deſireth ſpirituall things, deſireth great things: but he that deſireth thy ioie and ſauing health, deſireth the greateſt thing thou haſt to giue. What is thy ſauing health, but Jeſus Chriſt thy onlie ſonne, which is verie God and euerlaſting life? And forſomuch as thou haſt bin ſo louing and liberall a father, as to giue him vnto the death of the croſſe, and there to offer him for me; why ſhould I be aſhamed to aſke him of thee, whome thou haſt giuen for me? Giue me therefore thy principall ſpirit, that I may reioice in thy ſauing health. And forſomuch as in thy holie word thou biddeſt me aſke and knocke, euen till I ſeeme

impoztunate, and what can I aſke that ſhould be moze wholeſome to me, than that thou ſhouldeſt make me reioice in thy ſonne our ſauing healthy? I will therfoze continuallie crie to thee, ſaieng: Make me againe to reioice in thy ſauing helth, and reſtoze to me againe the thing which my ſinnes haue loſt. Reſtoze to me that which through my fault is periſhed in me. Reſtoze me I beſeech thee foz his mercies ſake, that euer ſitteth on thy right hand, and maketh interceſſion foz me, that by his gratious fauour, I may at my laſt end enioie the fruitfull benefite of thy ſauing health: AMEN.

## T

THou euer, ô LORD, haſt loued truth: and the vnknowne things of thy wiſdome haſt thou reuealed vnto mee. *Pſalme* 51. *verſe* 6.

WHat meaneth it to ſaie, Thou loueſt truth; but that of thy gratious mercie thou makeſt vs promiſes, and fulfilleſt them foz thy truths ſake? Thou didſt promiſe vnto Abzaham a ſonne when he was aged: thou fulfilledſt thy promiſe in old and barren Sara, becauſe thou loueſt truth. Thou madeſt promiſe vnto Dauid thy ſeruant, ſaieng: Of the fruit of thy bodie will I ſet vpon the regall throne: and it came to paſſe, becauſe thou loueſt truth. Thou haſt promiſed vnto ſinners, which will come vnto thee, fozgiueneſſe and fauour, and thou haſt neuer defrauded anie man: foz thou loueſt truth. There are other innumerable promiſes, in the which thou haſt euer bene faithfull, becauſe thou loueſt truth. Loue therefoze, O father of mercies, this truth in me, which with repentant hart turneth to thee. Behold therefoze thy creature, in whome thou maiſt kæpe it, and to whome thou maiſt

maiſt forgiue manie ſinnes. Spare good Lord, ſpare thy ſeruant, and command me to be of the number of the babes; that the vnknowne things of thy wiſdome, which thou haſt opened vnto me, may lead me vnto the fountaine of wiſdome, which is on high; that thou maiſt be praiſed in the workes of thy mercie, which thou dweſt exerciſe towards thy ſeruant, O LORD, which neuer forſakeſt them that truſt in thee: AMEN.

## H

HAddeſt thou, ô LORD, deſired ſacrifice, I would haue giuen it thee: but thou delighteſt not in burnt offerings. *Pſalme* 51. *verſe* 16.

My mouth, Lord, ſhall ſhew forth thy glorious name. For I knowe it to be moſt acceptable before thee, ſeeing thou haſt declared it by the mouth of the Prophet, ſaieng: The ſacrifice of praiſe ſhall glorifie me; by which meane (ſaith the Lord) I ſhall be entiſed to ſhew him my ſauing health. Pſal. 48. Therefore will I offer praiſe vnto thee for my ſinnes, euen the praiſe of infants and ſucklings. And why ſhall I offer praiſe for my ſinnes, rather than ſacrifice? Bicauſe thou delighteſt not in burnt ſacrifice. For if thou hadſt deſired ſacrifice, I had ſurelie offered them: but thou delighteſt not in them. And againe, thou ſaiedſt, I require mercie, and not ſacrifice. Oſe. 6. Therefore my mouth ſhall ſhew forth thy praiſe, bicauſe thereby I dow ſhew forth thy honour, and it ſheweth me through thy grace the waie to my ſauing health. O Lord, thou madeſt the bodie for the ſpirit, therfore ſeekeſt thou ſpirituall things, and not bodilie things. For thou ſaieſt, My ſonne giue thy hart vnto me. Prou. 23.

which

which is the sacrifice that pleaseth thee. Let me therefore offer vnto thee, O Lord, a hart repenting and sorrowing for my sinnes; and inflame it with a desired loue of heauenlie things, and then wilt thou desire no more of me: for with such sacrifices wilt thou, O Lord, be pleased, AMEN.

# REGINA.

## R

REbuke me not, ô LORD, in thine anger, neither chasten thou mee in thy heauie displeasure: but haue thou mercie on me, for I am weake and in miserie. *Psalme 6, verse 1.*

MY sinnes, O Lord, are so manie, that the burden of them hath weakened me. My bones are so bruised, my sinewes are so shrunken, my strength so faileth me, the rod of thy displeasure hath so chastened me, that I feele no helpe in my selfe. I appeale therefore, O Lord, to thy mercie, crieng out with the prodigall and vnthriftie sonne, saieng: O Father, I haue sinned against heauen, and before thee; haue mercie therefore, haue mercie on me; not bicause I haue deserued thy mercie, but bicause thou art mercifull. Sith therefore thou art mercifull, what art thou, but euen the verie mercie it selfe? And what am I but verie miserie? Behold therefore, O God, which art mercie, behold miserie is before thee. What shalt thou do, O mercie? Trulie thy works. Canst thou go backe from thy nature? And what is thy nature? Verelie to take

take awaie miſerie. Haue mercie therefore on mee, O God. God, which art mercie, take awaie my miſerie: for the depth of miſerie requireth the depth of mercie. The depth of ſinne requireth the depth of grace and fauour. Greater is the depth of mercie, than the depth of miſerie. Let therfore, good Lord, the one depth ſwallowe vp the other. Let the bottomleſſe depth of mercie ſwallowe vp the depth of miſerie, AMEN.

## E

EXcept LORD the praier of thy ſeruant, as thou diddeſt the praier of *Cornelius*, and caſt me not confuſed from thy preſence. *Acts* 10, *verſe* 6.

O Sweet Jeſus, who euer came to thee with a pure and ſtedfaſt faith, and went awaie confuſed? Or who euer deſired thy fauour, and went without it? Surelie thou paſſeſt in thine abundant pitie, both the deſeruings and alſo the deſires of them that praie vnto thee. For thou giueſt more than man can deſire. The woman of Canaan followed thee, ſhe cried and made a pitious noiſe; ſhe moued thy Diſciples to compaſſion, & worſhipped thee, and ſaid: Lord helpe me; but yet wouldeſt thou not anſwere. Yet ſhee truſting in thy mercie, praied againe, ſaieng: Lord helpe me. Vnto whoſe importunitie thou diddeſt anſwere, ſaieng: It is not good to take the childrens bread, and caſt it vnto dogs. O Lord, who would not haue beene confounded, and haue gotten him awaie at theſe thy words? And yet did this woman continue ſtill in praier, and ſaid: It is truth Lord that thou ſaieſt: it is not meete to caſt the childrens bread vnto dogs. But yet Lord, the dogs do eate of the crums which fall from the childrens table. And thou Lord reioicing

ioicing in hir great constancie, didst saie: O woman, great is thy faith, be it vnto thee as thou desirest. Now therefore sweet and mercifull Lord Jesu, as thou didest vouchsafe to accept and heare the praier of Cornelius, and of this woman of Canaan; so I hartilie beseech thee to heare my humble praiers, which I make daie and night before thee; not onelie that thou shouldest deliuer me from bodilie oppressions, but also from the spirituall power of the diuell, that after this mortall life I may come to thy blessed presence, in the euerlasting kingdome, where thou reignest God with the Father, and the holie Ghost: AMEN.

# G

GIue eare, ô LORD, and let all my sorrowfull complaints, which go foorth of vnfeined lips, come before thee, that my mouth may shew foorth the woorthie praise of thy name. *Psalme* 17. *verse* 1.

THy praise is a great thing, O Lord: for it proceedeth out of the fountaine whereof no sinners drinke. There is no glorious praise in the mouth of a sinner. Deliuer me therefore O Lord from the waie of sinners, and my tongue shall magnifie thy righteousnesse; and my lips and my mouth shall shew forth thy praise. Thou hast the key of Dauid, which shutteth, and no man openeth; and openest, and no man shutteth. Therefore open thou my lips, as thou hast opened the mouths of infants, out of whose mouths thou hast established thy praise. Trulie the Prophets and Apostles, and all other thy Saints praised thee, & despised themselues. The sucklings extoll thy fame and glorie, which they knowe through thy heauenlie and

and celeſtiall grace. Thy friends, which ſpreading thy glorie, haue conuerted vnnumerable ſoules from ſinne vnto vertue and true felicitie. Thy beloued haue openlie preached thy bountious gentleneſſe, and mercifull fauour, which thou ſhewest in thy dære ſonne vnto all the world. Now therefore mercifull God, giue me true humilitie, that thou maiſt ſtablish thy praiſe by my mouth. Make me as one of the infants and ſucklings, that I may euer hang on the paps of thy wiſdome. For thy paps, O Lord, are better than wine, and thy wiſdome better than riches. Make me as one of thy friends or beloued, that I may conſtantlie abide in thæ, that my mouth and voice may among the ſucklings extoll and ſet forth thy praiſe, saieng and singing, Ozanna in the higheſt, AMEN.

## I

IAm filthie and vncleane before thee, ô LORD. If thou therefore ſprinkle me with Iſope, I ſhall be cleane. If thou wash me, I ſhall be whiter than ſnowe. *Pſalme* 51. *verſe* 7.

ISope, Lord, is a lowe herbe, it is hot, and of a good ſauour, which ſignifieth nothing elſe, but thine onlie ſonne Jeſus Chriſt, which humbled himſelfe vnto death, euen vnto the death of the Croſſe; which with the heate of his feruent loue loued vs, and waſhed vs from our ſinnes in his bloud; which alſo with the redolent and ſwæt ſauor of his beneuolence and righteouſneſſe hath replenished the world. Therefore with this Iſope ſhalt thou, O holie Father, ſprinkle me, when thou ſhalt powre vpon me the vertue and bloud of thy dære ſonne Chriſt, when he through faith

ſhall

ſhall dwell in me; when through loue I am ioined with him, when I ſhall imitate and followe his humilitie and paſſion, then ſhall I be cleanſed from all mine vncleanneſſe. Then ſhalt thou waſh me with mine owne teares, which flowe out of the loue of thy ſonne Chriſt. Then ſhall I ſigh till I be wearie: then ſhall I water my bed euerie night with my teares, ſo that it ſhall ſwimme in them; and then Lord ſhalt thou waſh me, and I ſhall be whiter than ſnowe, AMEN.

## N

NOT euerie one that ſaith to me Lord, Lord, ſhall enter into the kingdome of heauen: but he that doth the will of my father which is in heauen. *Matth.* 7, *verſe* 21.

THY will is, O heauenlie father, that we do beleeue in thy beloued ſonne, whome thou haſt ſent. Thy will is, that we beleeue that he, whome thou haſt ſent, is come in the fleſh. And thy will is, that we imitate and keepe his ſaieng. Thy will is alſo, that we ſhould heare him. For thou ſpakeſt from heauen, ſaieng: This is my welbeloued Sonne, in whome I delight, heare him. Giue me therefore, O heauenlie father, a ſtedfaſt faith, a ſtrong faith, yea ſuch a faith, that no tribulation, that no veration, that no perſecution may cauſe me to denie thy Son whom thou haſt ſent: but that I may with a pure and conſtant faith confeſſe him to be come in the fleſh, for the redemption of the world; and that I may imitate and followe him, that I may keepe his ſaieng, who was deliuered for my ſinnes, and was raiſed againe for my iuſtification. Giue me alſo, O holie father, a perfect

hearing,

hearing, and not a corrupt hearing; but that I may, through the teaching of the holie Ghoſt, heare thee out of the Prophets, out of the Apoſtles, out of the pen of the Euangeliſts, and out of the mouth of thy Spouſe the Catholike Church: to whome thou ſaiedſt, I will ſend you a comforter, euen my ſpirit, which ſhall leade you into all truth. Grant me O Lord this ſpirit, for there is none that can ſaie Jeſus is the Lord, but by this thy holie ſpirit, AMEN.

## A

A Sacrifice to God, is a troubled ſpirit: a contrite and humble hart, ô GOD, ſhalt thou not deſpiſe. *Pſalme* 51. *verſe* 17.

A Broken and troubled ſpirit, and not broken and troubled fleſh pleaſeth thee O Lord. For the fleſh is broken and vered, becauſe it hath not the carnall things that it deſireth, or elſe feeleth in it ſelfe things which it hateth. The ſpirit is broken and vnquieted for his fault, becauſe it hath offended againſt God, whom it loueth. He ſorroweth that he hath ſinned againſt his maker and redeemer, and that he hath not regarded ſuch a good and louing father. This broken and ſorrowing ſpirit, is vnto thee, O Lord, a ſacrifice of moſt ſweet ſauour, which notwithſtanding hath his confection of moſt bitter ſpices, euen of the remembrance of his ſinnes. For when our ſinnes are gathered together into the morter of the hart, and beaten with the peſtle of compunction, and made into powder, and moiſtened with the water of teares, therof is made an ointment, and ſacrifice moſt ſweet, which being offered to thee, O Lord, thou wilt not deſpiſe. Marie Magdalen, which was a great ſinner, made ſuch

ſuch an ointment, and put it into the Alablaſter boxe of hir hart. She feared not to enter into the Phariſes houſe, and there humbling hir ſelfe at thy feete, ſweet Lord, waſhed them with hir teares, wiped them with hir heare, and annointed them with moſt pretious ointment, and ceaſſed not to kiſſe them. Surelie Lord, hir ſacrifice was right acceptable, and pleaſed thee, ſo that thou preferredſt it aboue the Phariſie, which in his owne ſight was righteous. O Lord, great is thy power, great is thy might, which declareth it ſelfe moſt chieflie in ſparing and hauing compaſſion on ſinners: ſhewing to vs, that a contrite and humble hart thou wilt not deſpiſe.

Accept therefore ſweete Lord Jeſu, this my ſacrifice of praiſe, proceeding out of a broken and ſorowfull hart. And if it be vnperfect, amend thou the fault, mercifull Lord, which onlie art of power to dow it; that it may be an holie and acceptable ſacrifice, inflamed with the feruent heate of thy bountious charitie; that it may be acceptable vnto thee, or at the leaſt, that thou deſpiſe it not. I knowe well that I ſhall find fauour in thy ſight, and that hereafter none of thy Saincts, either in heauen or in earth, ſhall deſpiſe me. Accompliſh therefore in me euen now O Lord, that which I ſo oft do craue of thee, which is, that thou wilt haue compaſſion on me, according to thy great mercie; and that alſo thou wilt receiue me for a ſacrifice of righteouſneſſe, for a holie oblation, for a burnt ſacrifice of good liuing, and for a Calfe to be offered vpon thine Altar or Croſſe: by the which I may paſſe this vale of miſerie, vnto that ioie, which thou prepareſt for them that loue thee,

AMEN.

## ✻ Another.

*E*

ENgraue thy lawes in the depth of my heart, O Lord, that being instructed in thy commandements, I may serue thee in feare, and reioice in thee with trembling, and take hold vpon thy discipline in all things: least at anie time thou become angrie, and I perish from the right waie, Amen.

*L*

LORD giue me helpe from my trouble: for vaine is the helpe of man, in thee I haue strength, and thou bringest vnto nothing those things which trouble me: let my soule be subiect vnto thee. For from thee proceedeth my patience. For thou art my God and Sauiour, my helper, and I will not depart from thee. In thee is my helth and my glorie, thou art the God of my helpe, and my helpe is in thee, Amen.

*J*

IHaue broken thy fold, and wandered long as a lost sheepe: let me returne, O Lord, because I haue not forgotten thy commandements. The misdeeds and ignorances of my tender yeers remember not Lord, but according to thy mercie haue mind on me. For thy goodnesse, O Lord, keepe my soule, and deliuer me: let me not be ashamed, because I haue trusted in thee. Turne my heauinesse into ioie, cut off my sacke of sorowes, and gird me with gladnes, that my glorie may signe vnto thee, and I shall not be greeued.

Z

ZOROBABEL King of Iuda in the depth of thy displeasure tasted of thy mercie and receiued by the mouth of Aggeus thy Prophet sweete comfort and knowledge of thy fauour and grace: yea after thy determination to destroie the whole kingdome of the heathen, thy right hand did preserue him, and thine incomparable mercie did chose him for a seale to thy selfe. Lord, this happie King in thy goodnesse was but an earthlie creature, and then could he haue no righteousnesse in himselfe to moue such thy compassion. If it proceeded from the multitude of thy mercies, that surmount the iniquities of the whole world, and that thou didst onlie vouchsafe to behold in him the image of thy selfe: bow downe thine eies, Lord, and behold the selfe-same in me. Certifie my conscience with remission of my sinnes, that my sorowfull soule may be at rest within me. Send downe thy holie spirit to remaine with me, that I may become with that good King thy chosen seale and seruant: and so graunt thy people, that I may with them, and they with me, neuer deserue further than to tast of thy rod of fauorable correction: but that all my labours and studies may euer bend to the performance of thy holie will, and discharge of my dutie, Amen.

A

ARise and illuminate my mind (most benigne Sauiour) that I sleepe not at anie time in death, least mine enimies saie, they haue preuailed against me. They which trouble me, will be glad, if I be cast downe: but I haue fixed my hope in thy mercie. Enter not into iudgement with thy seruant, for no liuing creature shall be iustified in thy sight. I will euer looke vpon the Lord, for he shalbe on my right hand,

hand, that I be not moued. For this my hart is glad, and my tongue reioiceth, yea moreouer my flesh shall rest in hope, Amen.

*B*

BE thou vnto me O Lord in the daie time a defendour, and in the night season a place of refuge, that thou maiſt saue me: for thou art my strength, and vnto thee I flie. Lord God deliuer me from the hand of sinners, and from the Lawe-breaker, and the wicked doer: for thou Lord art my patience, thou art my hope, euen from my youth. In thee I am confirmed euen from my mothers wombe: thou art my protector, in thee shall be my song for euer and euer, Amen.

*E*

EVER my tongue shall be telling of thy rich mercie and woonderous worke O Lord, for thou hast caused me to passe through fire and water, and led me into a fresh place; thou hast giuen my soule life, and hast not suffered my feete to fall. According to the multitude of my sorowes, thy comforts haue made my soule merrie. My soule is like a Sparowe taken out of the Fowlers snare. Thou hast deliuered my life from death, and my hands from bloud, that I may please thee O Lord in the light of the liuing, Amen.

*T*

THOV art iuſt, O Lord, and all thy commandements be true; and all thy waies mercie, truth and iudgement. And now Lord be mindfull of me, take not reuengement of my sinnes, remember not mine offences, neither the offences of my fathers, because we haue not obeied thy precepts. Giue me an hart of vnderstanding, and set thy feare alwaies

before mine eies, that I may be obedient in word, deed and thought, to all that is thy will. Lord giue vnto me the power of thy holie spirit, to rule and gouerne thy people committed to my charge, in all godlie feare, and knowledge of thy word, and that I may be vnto them an example in all godlinesse and vertue, to the praise of thy holie name, Amen.

*H*

HEALE me Lord, and I shall be healed; saue me, and I shall be saued. My life cleaueth vnto the earth. Quicken me according to thy word, according to thy mercie relæue me; and I will kæpe the testimonies of thy lips. Helpe me Lord, so shall I be safe, and I will from hencefoorth studie thy righteousnesse. Thy mercies are manie O Lord, according to thy word restore my health,
AMEN.

## REGINA.

*R*

REgard my praiers, O thou God of my life; leaue me not in the thoughts of euill. Deliuer me from the wicked man: let not the foote of pride come vpon me, and to vaine-glorie giue me not. Take from me all sinfull lusts: let no desire of vncleannesse take hold vpon me: giue me not ouer to an vnshamefast and obstinate mind, but correct me in thy mercie: for vnto thy hands I commit me, Amen.

Enter

*E*

ENter thy iudgements in the tables of my hart, destroie mine affections with thy loue: send thy wisdome from the holie heauens, and from the seate of thy Maiestie, that she may be with me, and labour with me, that I may knowe what thing is acceptable before thee, and may iudge the people righteouslie, and discerne betweene good and euill.

*G*

GRatious Lord, thou that art the most high God aboue all the earth, long-suffering, and of much mercie, sorowing the sinnes of man: and of thy great goodnesse hast promised to the penitent remission of sinnes: Lord I haue sinned, mine iniquitie is multiplied aboue the sands of the sea, and there is no hope of life in me, because I haue stirred thee to anger, in multiplieng offences before thee. And now, O Lord, trusting in thy mercie, I bow the knees of my hart, beseeching thee of thy goodnesse, destroie me not togither with mine iniquitie. For the dead, whose soules are out of their bodies, can neither praise nor thanke thee: but the sorowfull hart, and the thirstie soule ascribe praise vnto thee. O Lord, I powre my praiers before thee, and require mercie in thy sight; saue me which am vnworthie, and reserue not eternall punishment for mee. For thine owne sake I aske it, and will praise thee all the daies of my life, Amen.

*I*

ILluminate my hart, O Lord, with the light of thy word: leade me Lord in thy waie, and I shall enter into thy truth. Print thy feare in my hart, that I may reioice in thee. Let thy word be a lanterne vn-

to my feet, and a lampe of light vnto my paths, so shall I not erre from the right waie: but walke like a pure and wise virgin with an vpright hart, chaste mind, and cleane conscience, and single eie before thee this daie and euermore, Amen.

*N*

NEuer will I cease to call vpon thee, most mightie God of hosts, which sittest vpon the Cherubins, and hast dominion ouer all the kingdoms of the earth. Thou which madest the heauens, & all things comprehended in them, bow downe thine eare and heare, open thine eies and behold: saue mee from the hand of mine aduersaries, suffer no euill to happen vnto me, that all the people may knowe that thou alone art my God, Amen.

*A*

ASsist mee, O Lord my God, with thy heauenlie grace, and renew in mee a right spirit, that I may receiue strength & ableneſſe to doo thy righteous will, and to stand against all the assaults of wilie Satan, that they may haue no place in mee: but that the old man, which I beare about in my bodie, may be crucified, and dailie die in me, that the desire of sinne, errour, and of worldlie vanities may vtterlie be destroied, that I may euermore be renewed in the spirit of my mind, that the life of my Sauiour Christ may alwaies appeare in me: to whome with the Father, and the holie Ghost, be all honour, triumph and glorie, for euer and euer, Amen.

The verſicle.

EVen now and euer vouchsafe, O LORD, for thy deere sonnes sake to heare my humble petitions.

The

The anſwere.

REceiue my praiers, I saie, O GOD, and in thy truth and mercie pardon mine offences, and grant mæ thy grace.

The Collect.

OEmanuel, my Lord and my GOD Jeſus Chriſt, ſonne of the pure virgin Marie: thou art not onelie the ſwæte ſpouſe of my ſoule; but with God the Father a moſt mæke Mediatour, full of mercie and truth. Waſh awaie my ſinnes with the moſt pretious bloud of thy holie paſſion: make me rich in thy mercie, and my faith ſo ſtrong in thæ, that aſſiſted with thy grace and holie ſpirit, to all duties and woꝛks in this life towards thæ, I may enioie afterwards the glorie of thy bleſſed kingdome, with thy holie Saints and pure Virgins in euerlaſting honour and triumph, Amen.

The Praier.

OROote of Jeſſe, my Lord and Sauiour Jeſus Chriſt, which haſt redeemed all mankind from ſinne, death and hell, thou which haſt ſaid: I am the waie, truth, and life. The waie in doctrine, commandements, and examples; truth in promiſes; life in reward. I praie thæ by thine ineffable loue, wherewith thou haſt vouchſafed wholie to beſtowe thy ſelfe foꝛ our ſecuritie; that thou wilt not ſuffer me euer to ſtraie from thæ, bicauſe thou art the waie: noꝛ at anie time to diſtruſt thy promſes, which art the truth, and perfoꝛmeſt whatſoeuer thou promiſeſt: neither let me reſt in anie other thing, bicauſe thou art eternall life, without the which there is nothing that ought to be deſired, neither in heauen noꝛ in earth.

By thæ we learne the ſure and expedient paſſage

vnto true helth, that we wander no longer in the Laberinth of this world. Thou hast exactlie taught what to beleeue, and what to dw, what to hope for, and in whom we ought to rest. By thee wee learne how wee were of that first Adam vnfortunatelie borne: by thee we are assured there is no hope of health but through faith in thee: that thou art the onlie brightnesse, which giuest light to all men trauelling the darke desarts of this world, where is nothing but a profound dimnesse, whereby we neither see our calamities, nor frō whence we ought to seeke remedie of our euill. Thou vouchsafedst to descend into the earth, & disdainedst not to take our nature vpon thee, that by thy doctrine thou mightest shake off the dimnesse of our ignorance: by thy commandements mightest direct our feete in the waie of truth & peace. By the examples of thy life thou hast shewed vs the waie to immortalitie, and by thy steps hast restored to vs a plaine, easie, & profitable waie, out of an vneeuen and rough waie. So thou art made vnto vs a waie, which knoweth no error, in the which, least we should be wearie, thou hast vouchsafed to vphold vs in thy benignitie with great & sure promises. For who can be wearie, accounting himselfe redie through thy steps to enter thy heauenlie heritage? Therefore whilest we be in this iournie, thou wouldest be a sure hope vnto vs, to be in sted of a staffe vnto vs, wherewith we are sustained. Neither was thy goodnes content with this, but knowing the weaknesse of our flesh in the meane while, with the comfort of thy spirit dwest so refresh our strength, whereby we run chearefullie. And as thou being made vnto vs the waie, dwest driue awaie all errour: so being truth dwest thou take awaie all distrust. Finallie, being made life vnto vs, dwest reuiue the dead in sinne, to liue by thy spirit, releeuing all things, vntill in the resurrection, all mortalitie vtterlie abolished, we may alwaies liue with thee,

and

and in thee, when Christ shall be to vs all in all. For eternall life is, to knowe the Father, the Sonne, and the holie Ghost to be one true God; where now thorough faith we behold onlie in a glasse and riddle. And then seeing more felowlie the glorie of the Lord, wee shall be transformed into the same image.

Therefore I beseech thee, most mercifull Sauiour, that thou wouldest nourish faith in thy seruant, that I may neuer wauer in thy heauenlie doctrine. Increase obedience, that I neuer turne from thy precepts; fortifie constancie, that entring into thy steps, I be not pulled backe, nor through the terrour or intisements of Satan ouerthrowne, but may perseuere in thee, which art the true waie, vnto death. Build my sure trust, that accustomed with thy promises, I neuer ware old in the exercise of vertue: but forgetting those things which are past, I may cõtinuallie striue to com to perfecter. Accept my contrite hart, the woonted sacrifice of thy delight, & the oblation of these my petitions, granting the summe of my requests. Blot out all mine offences for thine owne sake, and increase thy grace in me, that I may in all things carrie vpright swaie and equall iudgement: gouerne thy people in the light of thy word, and feare of thy lawes, and dailie more and more die to my selfe, and liue and be led by thy spirit, fearing nothing but thee, than the which nothing is greater or mightier: louing nothing beside thee, than whom nothing is more to be beloued: glorieng in nothing but in thee, which art the glorie of all Saints: requiring nothing beside thee, which art the best: desiring nothing but thee, which art the full and perfect felicitie with the Father and the holie Ghost, aboue the starrie firmament: to whome be praise both now and euer, Amen.

The

# The KINGS Heast, or GODS *familiar speech to the* QVEENE:

*Collected out of the holie Psalmes of good* King DAVID, as they are learnedlie *expounded by* THEODORE BEZA:

Wherein almightie GOD (after a diuine sort speaking vnto hir Maiestie, as he sometimes did vnto Dauid,
1 though not in so mysticall maner) doth first declare his mercifull prouidence in preseruing hir, and his gratious goodnesse in exalting hir to the Crowne, exhorting hir therewithall, humblie to acknowledge his souereigntie
2 ouer all earthlie powers, and to worshipp him. Secondlie, he describeth vnto hir Grace, the woorthie properties that are required to bee in euerie godlie Prince, and wise Gouernour, for the maintenance of his glorie,
3 and their estates. Thirdlie, he exhorteth hir Maiestie to the faithfull discharge of hir office and dutie in his feare and seruice, to the increase of vertue, and suppressing of vice. And so shewing the commodities that will insue
4 thereby to hir and hir people, he fourthlie promiseth, not onelie to be hir continuall defender against all hir enimies; but also to blesse hir, and hir Realme, with manie large, sweet and comfortable benefits, both corporall & celestiall, and to make hir partaker of all his ancient mer-
5 cies, promised long since to hir father Dauid; namelie, vpon this condition: if finallie she persеuere in the perfect loue and due obedience of hir spirituall spouse Christ Iesus.

¶ The

## ¶ The first Chapter of the HEAST.

LIZABETH, thou Virgin mine, the KINGS Daughter, and faireſt among women; moſt full of beautie and maieſtie: attend a litle to my Heaſt, and marke what I ſhall ſay. Thou art my Daughter in dæde, this daie haue I begotten thæ, and eſpouſed thæ to thy King CHRIST, my Sonne; crowned thæ with my gifts, and appointed thæ QVEENE, to reigne vpon my holie mount Zion.

Behold, I which am the onlie Lord (by full right and authoritie) of all men; and do my ſelfe gouerne the Empires and kingdoms, as the greateſt King of all, and moſt mightie Monarch of the whole world: euen I the moſt high God, and celeſtiall father, haue elected thæ a choſen veſſell of high honour and price in my houſe, and to that end haue mightilie preſerued thæ, and miraculouſlie deliuered thæ out of ſo manie & ſo great dangers, and now at the laſt haue brought into thy ſubiection the people, ouer whome thou haſt authoritie.

It is I, and none other, which haue conſecrated thæ vnto my ſelfe, and annointed thæ with holie oile, to be the Queene, the Mother, and the Nurſſe of my people in Iſrael: and who onlie haue giuen thæ this moſt excellent and goodlie heritage, which thou poſſeſſeſt in peace.

Thæ

Thee I saie, O Daughter ELIZABETH, haue I raised vp, and chosen out a pure and perfect virgin from the rest of the whole people, and that because I loued thee most deerelie aboue them all; so that now thou maiest worthilie reioice and glorie of thy dignitie and honour, yet by my singular power and benefit, and for none other cause, but that it hath pleased me thy God to exalt thee aboue others, and to embrace and receiue thee into my speciall grace and fauour.

Therefore, to the intent I might alwaies vse thy diligent seruice, faithfull ministerie, and dutifull endeuour in this great businesse, and high office of a Queene and kinglie Gouernour; and that by thy power receiued from me, my people may be defended and cherished: behold, I haue ordeined a Lampe for thee mine annointed, and powred forth vpon thee all my bountie, that none is able to be compared vnto thee: yea I haue adorned thee most bountifullie and beautifullie with all my gifts and graces incomparable, which shall neuer be taken from thee.

Now then O deere daughter, consider diligentlie with thy selfe awhile, what maner of husband thou art coupled and conioined vnto: learne of him alone, (thy spouse Christ mine onlie Son I meane) to whom as this daie I married thee, what he requireth of thee: namelie, that thou shouldest forget thine owne Nation, thy Fathers house, and all other worldlie things, now that thou art come vnder his authoritie, and into the familie and spirituall societie of thy heauenlie Bridegroome.

Now therefore, I saie, bee wise O QVEENE, bee learned thou Iudge of the earth, that with all the Emperours, Kings, and Potentats of the world, thou maist giue place vnto the Lord, and resigne vp vnto him the honour of all glorie and power. Giue (I saie) vnto the GOD of gods, and King of kings, euen the verie

verie God of glorie, the maiestie and dominion due vn-
to his name, and fall downe and worship him: doo vnto
him all possible reuerence, that giueth power to his
people, and blesseth both prince and subiect with his
continuall benefits: and reioice in him with feare and
trembling.

O kisse this my sonne Christ thy spouse betimes,
least he be angrie, and then thou suddenly perish, when
his wrath shall flame forth. Worship the Lord I saie
with due worship, and trust in him alone, as the that
wholie dependeth vpon his mercie, fauour, and protec-
tion: so shalt thou be blessed, and thy throne shall ne-
uer be shaken.

Confesse who it is that hath set thee in so high a place
far aboue other men that are thy subiects, and remem-
ber also this, that I the most high God am present
with thee, and thine assemblie of States and Sena-
tours; who haue not debarred my selfe of mine autho-
ritie ouer you, neither am I present as an idle behol-
der, but as your Iudge also.

And knowe this assuredlie, that as you are honou-
red in deed with that name (Gods,) whereby mine au-
thoritie ouer all men is declared. And albeit I haue
embraced you with speciall fauour, as a father his
children; yet thinke that I haue not exempted you
from my power and authoritie: and that though you
be Princes and Magistrates, yet knowe that you are
mortall, euen as other men: yea remember that you
shall once die, and shall stand at my iudgement-seate, e-
uen as euerie most vile and poore man, to render and
giue an accompt of your stewardship, and of all things
done in the flesh.

## CAP. II.

BEware therefore that yee abuse not this au-
thoritie giuen vnto you by me, vnder certaine
lawes and conditions. See that you directlie
followe

followe the waies that I haue appointed you to walke in, and take hæd that you be not drawne awaie to the right hand, or to the left, with the error of the wicked, to forsake my lawes and ordinances, and to fall from me your God, who haue exalted you.

For be you sure that I haue placed you in this seate vpon this condition, and giuen it vnto you in plaine charge and commandement, that you should decræ iust lawes, and execute iudgement by right and equitie, without fauour, parcialitie, or regard to anie partie: that you should deuise all manner of godlinesse, and shew your selues openlie to be frænds to vertue, and foes to vice, and to weigh nothing but equitie and iustice in your balance.

That as the verie lawe of Nature doth require, you should relæue them that are spoiled by violence, defend the fatherlesse, mainteine the powre against the iniuries of the rich: deliuer the miserable from the hands of the wicked, and sæ diligentlie that the wringing worldlings, and cruell extortioners exercise not their tyrannie and oppressions continuallie ouer the godlie and fæble of my people.

Moreouer, that you should make diligent inquisition for bloudshead and murther, to reuenge it, carefullie search out wickednesse and abhomination, to condemne it, to execute the traytor, murtherer, and thæfe, to pull the praie out of the tæth of the spoiler, to breake downe the power of the wicked mightie ones, to destroie the workers of iniquitie, and vtterlie to rote out sinne and vngodlinesse from the earth: euen all such as conspire against the soules of the righteous, & abusing iustice by colour of lawe, gather themselues together to sit & condemne the innocent bloud, and trouble my heritage.

Finallie, it is I that in the disordered state of the world, which sæmed to be vtterlie void of iustice, haue

set

ſet thee, O Daughter of my people, now at the laſt to reſtore the ſame to that ancient and moſt right godlie order of iuſtice, religion and faith, that thou ſhouldeſt be a defence and fortreſſe among my people, and followe me thy God with great cheerefulneſſe, and haue thy delight fullie fixed in my lawes and ſtatutes daie and night, that being well exerciſed therein, as it behoueth, thou maiſt be able to knowe, ſift and trie the waies of all men, and iudge betwixt right and wrong.

## CAP. III.

HArken therefore vnto me, O Daughter, and take heed that thou haue nothing to do with the ſtoole of wickedneſſe: and that the throne of iniquitie & tyrannicall domination, which forgeth wrong for a lawe, and adioineth authoritie to moſt wicked decrees, haue no fellowſhip nor be agreeable with thee.

And becauſe the wicked do wander on euerie ſide, when the worſt men are exalted into the higheſt place of honour and offices in the Common-weale: therfore I aduiſe and counſell thee betimes, to expell and thruſt out of thy Court and houſe, all the vnworthie and vngodlie men, flatterers, paraſites, ieſters, atheiſts, and reuengers of bloud: and place the worthie and godlie in their roomes, that they may ſit among the Princes of my people, and be aſſiſtant vnto thee.

O make much of them that feare the Lord, & let all thy delight be vpon my Saints, which are on earth: be carefull alwaie to preſerue the vertuous, and exalt the beſt & moſt worthie perſons. Call ſuch to be thy ſtates of dignitie, Senatours, Counſellers, Iudges, and Magiſtrates vnder thee, as are graue, wiſe, learned, godlie, zealous of my truth, & gelous of thy renowme.

Aduance ſuch men, I ſaie, to honour and office vnder thee, as be of a good conſcience, ſound religion, and vpright

vpright life, such as will be painfull watchmen, and diligent stewards, and both can and will make iust decrees, and execute good lawes, euen such as will care for nothing more, than to knowe what is their dutie, and that therefore are most willing to doo their dutie, hating vnfeinedlie all maner of vice, and louing intirelie all maner of vertue.

Come forth, I saie, O dære Daughter; come forth thou most beautifull of all women, and fairer than the children of men: thou, ô QVEENE, Virgin, I saie of incomparable eloquence and grace of spæch; come forth thus and shew thy beautie, so full of maiestie and grace, that in this thy gouernement and pastorship, there may want neither integritie and vprightnesse in taking of counsell, neither wisdome in performing of thine interprises: but doo all things prudentlie and prosperouslie, caried vpon the triumphant Chariot, euen the word of God, as a wise and vertuous Gouernour directing it: and let truth, mercie, iustice, and equitie drawe it round about thy dominion.

Thus shalt thou declare thy selfe a bountifull Daughter of this Prince and worthie Gouernour, if vsing thy power neither weakelie nor idlelie, thou gouerne my people by moderate equitie, and punish mine enimies and thine by seueritie of iudgement, as thæ, before whom also sitting vpon thy throne of Maiestie, the two pillers, mercie and truth are sæne to stand and support thæ.

## CAP. IIII.

AND I, ô QVEENE, will surelie performe my couenant (begun with thy father DAVID that chosen man,) vnto thæ also his Daughter, whom I will indue also with eternitie, and make thy kingdome perpetuall in heauen: and I, as is his will, will continuallie defend thæ with a certaine

taine ſpeciall power, together with the people and land, which I haue choſen and giuen vnto thee.

My hand, I ſaie, ſhall eſtabliſh thee, and mine arme ſtrengthen thee: ſo that no enimie ſhall ouercome thee by ſubtiltie, nor anie wicked man oppreſſe thee by force.

Yea and though thou ſhalt not want manie, & thoſe moſt mightie enimies, both domeſticall and forreine, which ſhall reſiſt thee, O ſacred QVEENE, and thy godlie proceedings: yet I aſſure thee, all their enterpriſes ſhall be in vaine and fruſtrate, and thou for all thoſe miſeries moſt greeuous; and battell, wherewith thou maiſt ſeeme to be vexed, ſhalt ſuffer no detriment: but contrariwiſe by this ſame meanes, as it is plaine by experience, thou louing righteouſnes, & hating whatſoeuer is againſt it, and being armed with ſharpe arrowes, and the ſword of the word, ſhalt not onlie therwith wound the hearts of thine enimies, caſt them downe to the ground, and tread them vnder thy feete; but alſo bring maruellous things to paſſe in my name, by this thy mightie power.

For I the Lord IEHOVA, which am the reuenger of roiall dignitie, and the defender of DAVID my ſeruants poſteritie, will deſtroie all that would oppreſſe thee: before thy face I will ſlaie all thine enimies, and fill them with ſhame and confuſion.

My mercie ſhall neuer faile thee, my truth ſhall neuer forſake thee, and thou (truſting to my fauour) ſhalt lift vp thine head moſt high, crowned with euerlaſting glorie.

I will cauſe thee to haue one hand vpon the ſea, and another vpon the flouds, and thou ſhalt call mee thy Father, thy God, and thy ſafe tower.

And I will place thee as my firſt begotten Daughter, in the ſacred familie of the Kings of the whole world, euen in a throne moſt high aboue others.

Yea, thou being a pure Virgin borne of my kindred,

shalt be so highlie exalted of IEHOVA, which hath decreed this from all eternitie, that thou shalt sit a glorious QVEENE, ouer a mightie people, and shalt haue rule & dominiõ ouer all thy subiects without exception.

Euen I the mightie IEHOVA will giue vnto thee in Zion a kingdome of stabilitie ouer all the ends of the earth, in the which kingdome thy power shall be so great, that the more enimies thou hast, the more excellent and more eudent shall thy fame and renowme be to all nations.

And the people shall willinglie and obedientlie offer themselues to be gouerned by thee, after the infinite victories which thou shalt haue ouer the enimies that vexe thee.

And the daie shall come, that when thou hast ouercome all thine enimies, thou shalt muster all thine armies to appeare before thee, and to make a triumph also in garments of triumph which shall be holie, most pure, and most shining. Then I saie ô QVEENE, thou shalt behold the multitude of thy most chosen young men, and beautifull virgins, which the morning of that most heauenlie light shall bring forth vnto thee, by powring downe hir most plentifull deaw vpon the earth.

Yea, I will arme thee with a double edged sword in thy hand, wherewith thou maist punish the prophane Gentiles, and auenge the crueltie of the proud people, and also maist drawe their kings and nobles bound in chaines and iron fetters, and execute the iudgement appointed and commanded by me thy Lord God vpon them.

And this verelie is the dignitie, the honour and renowme that I will giue thee, O daughter; whome I haue receiued into my fauour, euen to bring into subiection vnto thy kingdome the people far and wide, and (sauing thine owne nation) to make an horrible slaughter

ſlaughter of the rebels and traitors euerie-where, that go about to ouerthrowe the Monarch, which ruleth, and ſhall rule, both far and neere.

I will defend thee I ſaie, O my deere Daughter, with euerlaſting mercie, and my couenant made with thy father DAVID ſhall be eſtabliſhed for euer in his generation.

Thy throne ſhall be as the Sunne before me, it ſhall continue as the Moone in all ages, and be as ſtable as heauen it ſelfe.

For I the holie one haue once ſworne by mine owne ſelfe, and neither will I breake my promiſe, nor violate my couenant, nor will change anie of thoſe things that I haue ſpoken to DAVID thy Father.

Theſe things haue I promiſed of old I ſaie, and now will I vndoubtedlie bring them to paſſe. If thou my Daughter keepe my commandements, and do not violate the ordinances that I haue commanded thee, but order thy ſelfe and thy people by the rule of the lawes that I haue preſcribed vnto them.

So ſhall all things be in good order, and nothing confounded; yea the verie foundations of the earth alſo ſhall be firme and remaine ſtable. Peace, righteouſneſſe, and iudgement, and all good things elſe ſhall remaine ſafe and ſure amongſt men.

Neither will I ſuffer that in this thy dangerous iournie, and perillous pilgrimage, thou ſhouldeſt ſo ſtumble, that thou ſhouldeſt fall, or be compelled to go backe: and though manie do lie in wait for thy deſtruction, yet I (preuenting all dangers) will bee thy watchfull keeper.

For ſeeing that I haue taken in hand freelie, of mine owne good will, to call thee to this excellent eſtate of a Prince, & haue hitherto bene verie carefull to defend thee, and my people Iſrael, I will not now once ſlumber, much leſſe will I be ſo deepe in ſleepe, that I will

ſuffer thee to be oppreſſed.

Therefore let this be a thing certainlie determined vnto thee, and bee thou comforted and confirmed with this onlie hope in all diſtreſſe, that I the Lord am thy keeper; and a ſhadowe for thee againſt all ſtormes, and that I am preſent by thee, and will neuer faile thee.

And as I was preſent of old, when thou returnedſt out of the Egypt, & bondage of the ſpirituall Pharao: ſo now alſo I will be preſent with thee againſt ỹ heate of the Sunne in the daie-time; & againſt the noiſome humors, which the Mone vſeth to raiſe in the night ſeaſon.

For like as the Citie Ieruſalem is compaſſed round about with maſſie mountaines, ſo I the Lord ſtand round about thee and thy people (truſting in me) on euerie ſide, and will neuer forſake you.

But as I haue done hitherto, ſo ſurelie I will continue to defend them that loue vertue, and to bind thee vnto me by new benefits.

I will bring to paſſe that thou ſhalt enioie a ſtable peace, and ſure tranquillitie, and that thou ſhalt ſee Ieruſalem flouriſhing ſo long as thou doeſt liue.

Yea I the Lord will ſo bleſſe thee from heauen with moſt plentifull bleſſings, that by the power of my Maieſtie, all thy counſelles and enterpriſes ſhall proſper, and haue good ſucceſſe continuallie.

I will preſerue thee ſafe againſt all diſcommodities, and defend thy life from violence: yea which waie ſoeuer thou ſhalt go or ride, I, euen I thy mightie maker and God will be with thee, when thou goeſt forth, and commeſt in, from place to place; and not onlie in this temporall voiage or iournie, but for euer will I gouerne and guide thee.

Thou ſhalt neuer be laid open to the reproch of men.

Thy Crowne ſhall neuer be caſt to the ground, nor thy

thy ſelfe reiected.

All thy foꝛtreſſes and cities ſhall ſtand vnaſſaulted, and thy foꝛts, and ſtrong caſtels and holds ſhall not be battered, noꝛ laid open with bꝛeaches to the ſpoile of paſſengers.

The edge of thy ſwoꝛd ſhall neuer waxe blunt, thy ſcepter neuer bꝛoken, noꝛ thy cꝛowne caſt dowꝛne into the duſt, noꝛ thy powꝛer ſtained.

But I will miniſter continuall powꝛer, and cauſe of ioie vnto thæ, ô QVEENE, and take awaie all courage and foꝛce from thine enimies, ſo that they ſhall not be able to aꝛiſe oꝛ ſtand againſt thy mightie powꝛer.

Finallie, this my league, which I haue made with thæ, ſhall neuer be abꝛogated. Foꝛ I will come dowꝛne from my Sanctuarie to helpe thæ, euen frõ the mount Zion to ſtrengthen thæ in all dangers. And when thou calleſt vpon me by pꝛaier, I will heare thy petitions, and grant vnto thæ that thy hart deſireth, and accompliſh all thy purpoſes, ſo that thou doubtleſſe ſhalt bæ pꝛeſerued and deliuered awaie by me, that haue annointed thæ to be QVEENE.

## CAP. V.

THus, I ſaie my dære Daughter, if thou carefullie behaue thy ſelfe, & walke in the waies that I haue commanded, thou ſhalt be woꝛthilie honoꝛed indeed with that name, whꝛeby mine authoꝛitie ouer all men is declared: and I thy GOD and heauenlie Father will imbꝛace thæ with my ſpeciall fauour, as my dæꝛelie beloued Dowie and obedient child.

Yea ſo ſhall the KING haue pleaſure in thy fairenes, and loue thy goodlie perſonage: and it ſhall come to paſſe, that thou ſhalt bæ moꝛe and moꝛe in the high fauour of thy ſpirituall ſpouſe Chꝛiſt my ſonne, to whom

onlie it is mæte that thou shouldst be subiect, as to thy souereigne Lord, king and head, and vnder whose gouernement thou shalt remaine most honourable and admirable, for the singular and vnspeakeable gifts of his grace, to all maner of people, strangers & others: of whom euen the most mightie and most rich shall desire to sæ thæ, and to be linked in friendship with thæ.

For then shalt thou come forth of thy princelie yuorie palace, and statelie roiall throne, most gloriouslie adorned with gorgious garments, and roiall robes that smell most fragrantlie, and yæld their swæte sauours, and odoriferous odours, most pleasantlie spred ouer all those men and people, who to declare their ioie and good-wils towards thæ, shall run and præsse togither by thousands, to sæ, praise, and extoll thy renowmed name and Maiestie, crieng alowd, and saieng: GOD saue the QVEENE.

To conclude, here in my house the Church thou shalt sæ thy children and offspring (who by publishing and promoting my Gospell, thou hast borne after a maner vnto thy husband Christ) flourishing, and spred both abroad and at home: and nothing inferiour vnto those thy most noble Elders, reigning ouer the prouinces of the whole world.

But at home chieflie, euen in heauen, with mæ thy Father, and with thy husband Christ, thou shalt sit at my right hand, beautified with all my gifts, and most richlie bædecked all ouer with glorious garments, broidered with gold, hauing a crowne of most pure gold vpon thy head.

Euen thus roiallie, I saie, shalt thou then, O Virgin, ô QVEENE, O dærlie beloued Daughter, be set before the KING thy husband, with such and so pretious apparell, the Virgins thy companions waiting vpon thæ, and going with thæ, vnto the most glorious

KING

KING of kings, whileſt that you (altogither with moſt great triumph, mirth, ioie, & reioicing) ſhall enter into the higheſt manſion of the heauenlie Paradiſe, & moſt holie palace, there to enioie a moſt certaine, vnchangeable, and euerlaſting kingdome, glorie, dignitie, bliſſe and felicitie; and to ſing praiſes vnto the name of the holie Trinitie, together with all Kings, Queenes, Saints, Virgins, and elect people of the world, that euer were, are, or ſhall bee: worlds without end.

# The Queenes Vow, or *ſelfe-talke with* GOD:

*Collected out of the Pſalmes of the princelie* Prophet King DAVID, as they are pa-*raphraſticallie expounded by that* godlie learned man, THEO-DORE BEZA.

Wherein the Queenes Maieſtie, after a moſt Chriſtian maner, euen with Dauids ſpirit, his ſweet words, and diuine
1 ſentences, firſt inciteth & prepareth hir hart and mind to
2 deuotion. Secondlie acknowledgeth the omnipotent power of God ouer all kings, kingdoms, and creatures: and, after a true rehearſall of his manifold benefits beſtowed vpon hir from hir birth, with an acknowledgement of hir ſouereigntie to come onelie from the Lord, ſhe
3 thirdlie confeſſeth hir vnwoorthineſſe, and reioiceth greatlie in his protection and mercie towards hir, ſince
4 hir comming to the Crowne. Fourthlie, hauing his wonderous works and benefits, done for hir preſeruation, in great admiration, ſhee not onelie yeeldeth condigne thanks for the ſame, but exhorteth all creatures, both in heauen and earth, to praiſe God together with hir. And ſo laſtlie ſhe bindeth hir ſelfe as it were by a ſolemne oth,
5 vow and promiſe, to conſecrate hir life wholie to the true worſhip and ſincere ſeruice of God, in all holie obedience to his lawes, to the glorie of God, and full diſcharge of hir dutie, both in hir Court and Realme.

## ✻ The first part of the VOW.

ABBONI, my hart so boileth within mæ, that I must nædes burst forth that, which it hath conceiued; euen a magnifical Vow of a QVEENE consecrated to the KING of heauen himselfe, and that with such zeale and feruencie, that no penne may sæme to be able to attaine vnto the voice of the speaker.

Therefore, O my God, I being now prepared with my whole hart; with my whole hart and mind, I saie, haue great desire to speake vnto thæ: and in this my present most happie estate, to call into my remembrance thy woonderfull works, wrought and brought to passe by thine almightie power for me, from my conception, euen vntill this houre.

Neither will I dow it, O Lord, with my mouth onlie, as hypocrites vse to dow; but I will vnfeinedlie testifie thæ my God to be mine onlie maker, redæmer, præseruer, and Sauiour, with praise that shall procæd euen from the dæpe bottome of my hart.

Go to then my tongue, go to my mouth, I saie; bæ thou no longer dumbe; but open thy selfe wide, to speake out the most excellent praises of my God, and make thy hartie Vowes, and saie: as followeth.

The

*The ſecond part, conteining foure Chapters.*

## CAP. I.

O Heauenlie Father, my almightie maker, my greateſt King, mine onlie GOD, and ſouereigne Sauiour; thou which art the King of glorie, and moſt glorious King; the Lord of hoſts, ſtrong, valiant, and mightie; whoſe ſeate is in the higheſt heauens, and thy dominion is ſtretched forth ouer all things without exception.

I humblie acknowledge thee to be the verie God of Angels, and of men; the moſt ſacred Emperour of the moſt mightie ſpirits, and holie companie of the heauenlie armies, which celebrate thy truth and praiſe perpetuallie, in the regions aboue vs: yea, the greateſt God, higheſt Lord, and moſt magnificall King, far aboue all Emperours, Kings, Lords and Princes, how great ſoeuer.

Euen the God of Abraham, Iſaac and Iacob, and of my father Dauid, and his poſteritie, Kings and Queenes my predeceſſors; which art higher than the heauens, and the mightie Monarch of the whole world; hauing of nothing made heauen and earth, and all things therein by thine almightie power; guiding, preſeruing, and ruling by the ſame the ſtate of kingdoms, and all the creatures and people that dwell in the world: reſeruing in thy power and authoritie, as the Lord of all, both the lowe ſecret parts of the earth, the deepe bottoms of the Sea, and the high tops of the mountaines: reigning euer full of Maieſtie, power, and authoritie, and that moſt glorioullie and triumphantlie, in an eternall and euerlaſting kingdome.

For whereas all other kingdoms trulie are tranſitorie, and ſubiect to deſtruction; thy kingdome onlie O God, I confeſſe, is not limited in anie bounds, nor

ſubiect

ſubiect to anie tearme of yeares or time; but alwaies endureth one, and vnchangeable, from all eternitie to eternitie; as he whoſe throne is for euer and euer: and which haſt raiſed a kingdome for thy ſelfe, among thine Angels and people, both in heauen and in earth of old, to continue alwaie moſt ſtable, firme, and vnmoueable.

So that thou, Lord, onlie maiſt iuſtlie challenge vnto thy ſelfe, the authoritie of the kingdome in deede, ouer all nations vpon the earth: who art that moſt gelous and dreadfull IEHOVA, vnto whome all the Emperours, kings, and Gouernours in the world ſhall bow, ſubmit themſelues, and do their homage and diuine ſeruice, with their ſcepters and crownes caſt vnder thy feete: and who doeſt declare thy ſelfe verie terrible to all the potentates and powers of the world, and cutteſt off their courage, ſtrength, and glorie, throwing it in the duſt, euen as the Gardener doth twiſt and proine his Uine.

## CAP. II.

AND therefore, moſt worthilie aſcribing and reſigning vp the honour and glorie of all empire, kingdome, rule, power and dominion vnto the holie, ſecret, maruellous, and renoumed name of thy moſt high and ſacred Maieſtie, which art the father of lights, ancient of daies, the ſauiour of all beleeuers, and the onlie redeemer, ſtrength, glorie and hope of Iſrael, and of all the ends of the earth, euen Alpha and Omega, the firſt without beginning, and the laſt without ending, that ſhalt come to iudge both the quicke & the dead, God bleſſed for euer, Amen.

I (according as it is meete, and my verie bounden dutie) do now meekelie confeſſe, and proteſt to thy perpetuall praiſe, that it is thou, O moſt mercifull God, and none other, which in the beginning, when I laie

as

as a rude lumpe without ſhape, being ſhut vp in the ſecret place of my mothers wombe, didſt forme, faſhion, and nouriſh me; and at the time appointed, and ſet downe in thy booke, didſt drawe me forth of the darke caue, wherein I was faſhioned, and broughtſt me forth of the bowels of my mother, as it were a midwife.

So that the verie bowels within me, are thine owne, by good right and authoritie; becauſe thou ioining all my ſinewes and bones togither, haſt made me a mortall woman, and couered me within my mothers wombe. For there is no King or Queene that had anie other beginning of birth: for all men haue one entrance into life, and one going out in like manner.

Which worke of thine ſurelie, when I behold in my ſelfe, it is ſo wonderfull, O Lord, that I ſhould vtterlie ſhew my ſelfe moſt ſenſeleſſe and vnthankefull, vnleſſe I praiſe thee for the ſame, and confeſſe, that thy works are exceeding maruellous in deede, ſeeing I do perceiue the thing ſo manifeſtlie as it is.

So ſoone alſo as I, thy workemanſhip, came forth a reaſonable creature into this world, I receiued like aire as other men, and was committed vnto thee my Creator, at what time thou didſt declare thy ſelfe to be my God, and cauſedſt me to looke vp vnto thee, when I did hang yet on my mothers breaſts.

Euen in my verie cradle and ſwadling clouts, O God, thou hadſt a ſpeciall care & regard ouer me, and tookeſt in hand fatherlie to foſter and gouerne me ſo manie yeares ago, and to leade and guide me from my tender yeares vnto this daie.

Euer ſince I was borne, I ſaie, thou my God haſt defended me from dangers, both when I was ſtrong, and in the floure of my youth: neither haſt thou forſaken me now, being in my middle age, nor wilt (I truſt) when I am graie-headed.

O mine inlightener, it is thou that hast taught and instructed me with the knowledge of thee, from my childhood hitherto. Therefore haue I depended wholie vpon thee alone; vpon thee, I saie, O excellent Father, haue I set all my hope, euen from mine infancie, and will do so still euen vnto mine old age.

## CAP. III.

NEither hath thy prouidence and mercie towards me, ceased at anie time. For surelie, thou hast made me a singular & euerlasting example of thy fauour & mercie to all men, in that thou beholding me alwaies with thy pleasant countenance, and obseruing continuallie with thine heauenlie eie, what iniurie soeuer was offered me, hast not onelie wonderfullie comforted and preserued me in all my troubles: but also oftentimes most miraculouslie saued and deliuered mee out of most great and manifold miseries, imminent perils, and multitudes of mightie enimies, wherewith I haue beene assaulted, enuironed, vexed, afflicted, persecuted, and turmoiled from my tender age.

Yea so tenderlie, O God, hast thou loued mee, that thou hast not suffered me to be intrapped of thousands of aduersaries, that rose vp against me, saieng in their harts, Yir God can not helpe hir. But being the iudge of mine innocencie, my glorie, my shield, and my valiant Champion, thou hast thy selfe smitten downe all mine enimies, brought me safelie out of distresse, and lift vp my head aboue all mine aduersaries.

Thou hast deliuered my life, I saie, forth of the present dores of death, staied the teares of mine eies, and established my feete, that I did not fall for any temptation: so that I walked safe & sound before thee, among the liuing that praised thee. And that I liue now to praise thee, I may onlie thanke thee my deliuerer, who hast

hast caused me thus to taste, feele, and enioie the most comfortable swætnesse of thy goodnesse, mercie, and fauour.

And though I was forsaken of all men; and the most mightie, together with my nærest friends, had mæ in contempt: though the superstitious aduersaries, I saie, heaued vehementlie against me, and with great violence sought to cast me downe, and laie mine honor in the dust: yet hast thou, my God, by thine owne hand repulsed & driuen out all those mine irreligious foes, which so wickedlie resisted thy purpose; and to their confusion of faces, hast exalted me to the highest degræ of dignitie.

Wherefore, great cause of continuall ioie and hartie reioicing hast thou, O Lord, giuen vnto me, thine handmaid, which acknowledge my selfe mightilie and miraculouslie preserued by thy power.

Doubtlesse, now thou hast wonderfullie deliuered in dæd thy QVEENE, that was annointed by thæ, and hast heard me out of the highest Sanctuarie, & granted vnto me that, which I requested in my praiers.

For I put my trust, neither in chariot, nor horses, men nor munition: but onelie remembred thy name, and called vpon thæ in all my troubles: and lo, thou, ô KING of heauen, hast heard me in all my necessities, and giuen me my harts desire, accomplishing all my purposes.

I required this thing onlie of thæ, that I might escape aliue and safe from persecution; but thou hast not onelie strengthened and comforted me out of Zion, and placed me here in thy dominion and empire in safetie: but also hast granted vnto me a life that shall neuer faile; and that bicause I onelie set my hope still in thæ, in whom all power remaineth, as I oftentimes by good experience haue proued.

Yea thou, O most excellent Father, hast done a notable

table worke, worthie to bee set forth in writing to all posteritie, and to be limmed out in gold to euerlasting memorie; because, O Lord, thou hast not despised the praiers and teares of thy most miserable people; but from thy holie throne hast looked downe vpon me, and them, to heare the mournings of the prisoners, thy persecuted members; and to loose them forth of bonds and fetters, of whose life it was vtterlie despaired: that in Zion once againe thy name, O Lord; and thy praises, I saie, in Ierusalem might be published by my ministerie, as it is this daie, manie nations and people running together to worship thee, who hast now shewed thy selfe much more glorious therein, than at anie time before.

Therefore, O God, which art indeed the Gouernor and Lord ouer all people, in heauen and in earth: thou art our God by a peculiar right, and mine onlie honor. For so great glorie haue I attained, by this thy defence and saluation; and so bright is the glittering of this honour, wherewith thou hast crowned me; that I may worthilie triumph in thee, being thus preserued and deliuered by thee: and also condignelie celebrate this daie wholie to thee, with banners displaied, which hast so graciouslie granted all the petitions of thine handmaid.

Namelie, for that thou, Lord, being euer mindfull of thy promise and word, which is of force for euer, and prouiding for thine owne onlie glorie, didst so mercifullie and miraculouslie preserue me from dangers; and rebuking euen Kings and Princes for my sake, so pretious and deere was my bloud in thy sight, that none should touch thine Annointed, nor doo me anie harme, at the time appointed by thee; thou allowing, iustifieng, and commending me as innocent, whom others did maliciouslie condemne as guiltie of wickeduesse, didst most faithfullie and freelie performe thy promises towards

towards me, and changing my miserable estate into blisse, didst bring me forth glad and ioifull, whom thou hadst appointed thine elect handmaid, and chosen seruant, to gouerne thy people and affaires in this kingdome.

## CAP. IIII.

WHerefore, I humblie acknowledge that it is thou, O almightie GOD; which raisest vp the abiects, and exaltest the miserable from the dunghill, to place them among the Princes of the people: and which somtime laiedst helpe vpon one that was mightie, and didst exalt one chosen of the people (my father DAVID thy seruant I meane,) whom thou tookest from the sheepfold, and with thy holie oile didst annoint, and broughtest to feed thy people and inheritance in Israel.

Euen thou, O God, I saie, the selfe-same good God it is, I confesse, which hast also consecrated ELIZABETH to thy selfe, to gouerne thy people, ouer whome thou dwelst chieflie rule: and who hast vouchsafed in like fauour, and in as great mercie, to call me out of the prison to the palace, and to appoint me to be the Prince and Pastor to feede the posteritie of Iacob, and most deere people of Israel, with the spirituall food of thine eternall word.

My preferment, Lord, and promotion I knowe, is come neither from the east, nor from the west; from the south, nor from the north; neither, as I haue well perceiued, was it in mine owne power to exalt my selfe, and to mount vp out of so great miserie to so high dignitie.

But it was thou my KING, and my God, euen thou most iust Gouernour of all things, (which bringest to passe mightie things, farre passing the condition of mankind, and rulest the state of kingdoms, to whom alone

alone it belongeth, and in whose power and authoritie it is, to cast downe whom thou wilt, and to exalt whom it pleaseth thee) which hast exalted mee thine handmaid, and giuen vnto me thine absolute authoritie, ouer all the great Princes and people of England; that I should gouerne the verie Magistrates & Commons thereof, by the direction of thy word, wisdome, and counsell.

Yea, I take thee to record, O Lord, against the slanders of all men, that I neuer desired this honour, as though I had deserued it; neither laboured that I should be brought vnto this dignitie; nor that I am now proud, being promoted by thee thervnto; nor that I do so much as thinke or reioice that I am brought to this kinglie office by bloud, birth, or by mine owne endeuour or power.

But alwaies I haue, and still will confesse, and humblie acknowledge to thy glorie, that it was thou onlie, O Lord, my Redeemer and Sauiour, vpon whome I did earnestlie call and set mine eies, which (at what time it pleased thee to heare me) didst vouchsafe to embrace me with thy speciall grace and fauour, and to bestowe this so great a benefit vpon me. First to chose and take me onelie out of the rest of the people, and to exalt me aboue others; and then to consecrate mee to thy selfe, and to annoint me with thy holie oile to be the QVEENE of this Realme, and that not for anie desert of mine at all, I saie; but onlie bicause it so pleased thee to vse my seruice and endeuour, in this so weightie businesse, to defend thy people by my power receiued from thee.

Finallie, it was thou, O heauenlie KING, who fauouring me thine handmaid more than I deserued, didst richlie apparell mee in the roiall robes, and all ouer cloathedst and bedeckedst me with statelie garments, brodered with gold and pretious stones; and

as vpon this daie, ſettedſt me in the regall throne, and cauſedſt me moſt glorioullie to come forth from the purpie Palace of my Coronation, accompanied with manie noble Princes, & godlie Virgins, and bearing the diademe or Crowne of pure gold vpon mine head. At what time alſo thou madeſt the moſt fragrant odours of my ſweet garments ſo ſpread it ſelfe, that nothing was more pleaſant vnto the beholders; who as then vpon that happie daie, ſo continuallie euer ſince do runne together, and preſſe in great multitudes vnto me, to ſee me; and to declare their thankefull harts to thee for me, and their good willes they beare toward me in thee; euermore they crie with lowd voices, and ioifull harts; vttering forth to the praiſe of thy name, and my great comfort, theſe and ſuch like hartie praiers vnto thy Maieſtie for mee, ſaieng: God ſaue the QVEENE: God ſaue the Queene ELIZABETH.

So that I may now iuſtlie ſaie, O moſt excellent father, that this is the daie in deede, wherein thou haſt chieflie ſhewed thy mercie vnto me, and that this daie thou didſt as it were beget me a deere Daughter vnto thy ſelfe; in that as vpon this daie thou didſt ſo gratiouſlie annoint me thy Miniſter and Queene, to deliuer thine afflicted Church, & to reigne vpon thy holie mount Zion, there to declare to all nations the wonderfull works that thou haſt done for me, and thy people Iſrael; as I do at this preſent. Go to therefore, O my ſoule, returne now to thy reſt, and take thine eaſe; ſeeing that ſo notable a change of thine eſtate is happilie wrought by the Lord, for he hath well deſerued thereby euerlaſting praiſe for his mercie.

*The third part conteining three Chapters.*

## CAP. I.

BVT, O Lord my God, who am I thy sinfull seruant, that thou hast bœn thus mindfull of me: And what haue I deserued (who of all others haue least deserued, and am thy most vnworthie handmaid,) that thou shouldest thus regard me, and exalt me to so high dignitie before manie others?

Thou hast annointed me with the oile of gladnesse before my fellowes, and set a most pretious diademe vpon my head. Thou makest me to sit in the highest place of dignitie and estate, far aboue other men that are my subiects. Yea thou, O God, which art Lord of the whole earth, hast brought into subiection the people that lie nœre vnto me, ouer whome I haue authoritie; and hast honoured me in dœde with that heauenlie name, whereby thine authoritie ouer all men is declared.

Thou hast crowned me, I saie, with great glorie and honour, causing my renowme and fame to spread far and nœre; yea thou hast made me nothing inferiour to other Potentates of the world; but ordeined mœ Lord ouer the works of thine hands in souereigne wise, so that thou causest all to serue me dutifullie.

Thou, my King & my God, hast powred forth vpon me (I confesse) all thy bountie and graces, that none is able to be compared vnto mœ.

Thou hast caused both Kings and Quœnes to come from far, and to bring presents and rich gifts vnto me: and thou hast made me honourable, euen to strange people, of whome euen the most mightie and rich honouring me, haue and do desire greatlie my friendship and fauour.

Thou hast preuented me with thy blessings, and

without anie asking, giuen me the people for an inheritance, and the ends of the earth for my possession.

Surelie a most pleasant place, and a most beautifull portion of inheritance is fallen vnto me from thee, O Lord, which art my portion, my reward, and alone to me all-sufficient.

Thou art he that hast giuen me this most large and excellent heritage, and planted me in a most fat and wealthie place; by whose power I may worthilie glorie of my dignitie and honour, and that by thy singular benefit; and for none other cause, but onlie that it hath pleased thee to receiue me into thy speciall fauour.

For surelie, there is no cause why I should ascribe the atteining of this kingdome to mine owne worthinesse (although I called oft vpon thy name) or that I should imagine that I haue resisted so manie, and so mightie people, by mine owne power and strength; neither by the trusting in mine owne bowe or sword haue I obteined so manie victories, and driuen awaie mine enimies: but thou thy selfe, O Lord, hast done it by the strength of thine owne arme, and that onlie because it so pleased thee, I saie, of thine owne mere mercie and goodnesse to preserue and deliuer both me and my people.

## CAP. II.

NEither hath thy mercie ceassed here, O God: for it hath not failed euer since my comming to the Crowne, to gouerne me afterward by thy wisdome and grace; and miraculouslie to preserue and defend me by thy princelie power, from all mine enimies, bisible and inuisible, domesticall and forraigne.

Hitherto hast thou bene vnto me a most safe refuge, & a most sure tower against all the powers of Satan.

Oh how great and maruellous things do I see, that thou, O God, hast brought to passe for me thine vnwor-

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thy ſeruant, by thy mightie power!

For when there wanted not ſuch, who rebelled againſt me, and reſiſted thy power and ordinance: yet I dw ſæ my ſelfe ſufficientlie armed by thæ continuallie with ſharpe arrowes, wherewith to wound the verie harts of mine enimies, and ſo to caſt them downe.

Moreouer, how long and how often haue the ſonnes of men laboured greatlie to diſtaine mine honour, reioicing and perſiſting in vanitie and ſuperſtition? And what ſecret and wicked counſell they haue taken to bring vngodlie things to effect againſt me; thou, O Lord, well knoweſt, and I haue prowed.

For I am ſhe, againſt whom the ſuperſtitious enimies haue intended all theſe euils. I am ſhe, againſt whom they haue inuented, and dailie dw inuent that wickednesſe, which they ſhall neuer be able to bring to paſſe.

For thou, Lord, haſt had mercie vpon me, and made fruſtrate the deuiſes and deſires of all my craftie and cruell enimies, and eſtabliſhed me in my throne, that according to the office and authoritie thou haſt giuen me, I might iuſtlie puniſh their infidelitie.

Thou haſt ſcattered the people that delight in war, and cauſed the runnagates to turne their backs vnto me, by directing their owne ſwords to light vpon their owne necks, and their owne darts againſt their faces.

For in thy wrath, Lord, thou haſt caſt the vngodlie into the flaming fire; and vtterlie deſtroied and conſumed them and their poſteritie, by the heate of thy furie, that proudlie roſe vp againſt thæ, and thine Annointed.

Yea, thou haſt cauſed me to be reuenged on the heathen, to breake mine enimies aſunder with an iron rod, and to cruſh them in pæces like potſhards on the earth. Mine hand, I ſaie, hath taken mine enimies, O God, through thy power; and thou wilt bring to paſſe,

that my right hand ſhall apprehend them that hate me without cauſe.

For vndoubtedlie now I knowe, that thou doſt not hate me, but loue me tenderlie, euen by this, that thou haſt not ſuffered mine enimies to triumph ouer me, as they verelie hoped: but haſt made me ſtand faſt and ſure, through thy defence, whereby I knowe thou wilt alwaies care for me.

O God my God, what ſhall I ſaie? Verelie I do greatlie reioice, that thou haſt, with ſo great fauour, embraced me; euer preuenting my praiers, and giuing helpe vnto hir that called vpon thee, with a mind free from all euill imaginations. For elſe thou wouldeſt not haue heard me, nor reſtored my life, when it was as good as loſt, as thou haſt done.

But I, calling hartilie vpon thy name, chieflie in mine aduerſities, thou haſt deliuered me out of all my troubles, frights, and feares, and defended me, and waſt my refuge in extreme dangers; and by thy mercie haſt brought to paſſe, that not onelie I dailie behold my traitrous enimies to haue their condigne punishments: but alſo this people, whom thou haſt appointed to be gouerned by me, to conſider this thy iudgement extended vpon thoſe guiltie rebels, ſuperſtitious aduerſaries, and prophane men, that ſo wilfullie reſiſt thine ordinance and authoritie in me: and to be ſufficientlie taught by their example and deſtruction, to remember the feare, dread, and reuerence due vnto thee their God, and their Prince.

## CAP. III.

MOreouer, O Lord, I do greatly reioice, when I bethinke me what a tower of ſtrength, a ſafe hauen, & vnaſſaultable habitation thou haſt euer beene, not onlie vnto me: but alſo vnto my predeceſſours & forefathers, kings and Princes

ces

ces of this land, succeeding one another in order. And how thou hast bene the honour, and also the strength both of them and me: and hast from time to time, with a certaine speciall power, defended this little Iland, which thou hast chosen to be thy peculiar heritage, & giuen it first vnto them and now vnto me in possession.

Yea, what alterations or changes of things or times soeuer haue fallen; yet hast thou, O most mightie Gouernour (whose kingdome for euer hath bene, is, and alwaie shall be most sure, stable, permanent, vnchangable, and vnmoueable) lift vp the head of thine handmaid, as it were of an Unicorne, being annointed by thee with fresh oile, and laden with new benefits continuallie.

Thou art he, I saie, by whose power consisteth whatsoeuer is high in the world: euen by thy might, which as it establisheth the kingdoms and policies, whereby mankind is preserued: so also by these testimonies of thy most mightie power, the inhabitants of the earth being conuinced, do tremble and keepe silence. And this peace being restored in my dominion, thou causest that my people againe do leade their liues both daie and night in comfortable peace, & godlie tranquillitie.

Wherefore thou hast giuen me great cause of new ioie, and to reioice in thee, O Lord my God, who hast thus mercifullie dealt with me thine handmaid; and especiallie, bicause thou hast granted vnto me to ouercome all mine enimies, how manie, and how mightie soeuer; and to compose and set my kingdome in peaceable order; and to place in Iuda the throne of iudgement and iustice, being directed by thy word, O GOD, which I haue, and whereof I glorie, & still will glorie.

To conclude, I do reioice; bicause thou, Lord, art my louing shepheard, and feedest me in the greene pastures and swæt medowes of thy word with ioie and solace; making me, that was sometime as a barren

woman, without comfort, now a ioifull and glad foster mother of manie spirituall children to thee.

Yea, euen in the verie sight of mine enimies dwelt thou, O most bountifull Father, prepare a deintie table for me, and reaching vnto me a full cup, thou giuest me drinke of thy pleasant springs; and causest thy goodnesse and mercie, thy bountie and liberalitie to followe me, whersoeuer I become: blessing both me and my people with all thy blessings continuallie.

Finallie, it is thou, O Lord, onlie; who of thy singular goodnesse hast assuredlie fortified my hill wonderfullie with honour, health, peace, and securitie: and that dwelst presentlie kæpe me in safetie, and causest me quietlie to lie downe and take my rest in thee.

Thou dost ward the gates of my Cities with bars, and mightilie multiplie and cherish thy familie my citizens. Thou bringest me into amitie with my neighbors, and fædest me with the finest flower of wheate.

And these things verelie do testifie most plainlie, both thine infinite goodnesse and power; yet surelie they are nothing, in comparison of that benefit of the doctrine of saluation and holie word, which thou hast bestowed vpon thy people; and deliuered vnto vs, as a rule to lead our liues both godlie and honestlie: neither is there anie nation vnder heauen, with whom thou hast so dealt, as with vs herein. Therfore, hauing such experience of thy support, I will comfort my selfe in thee, my strength & my shield, in whom my hart doth rest; neither will thine Annointed trust in anie other: but onelie in thee, which giuest power vnto Princes.

Euen I will bless and praise thee, O Lord, which thus hast blessed both me and my people with thy continuall blessings. And in this my present blessed state, I will not cease to magnifie thee, O Lord, my deliuerer; but I will declare & set forth before all people the maruellous works, which thou, my God, hast done for me;

me; and whereof I my selfe, from the beginning of my life, vnto this houre, haue had good proofe & experience.

*The fourth part of the Vow, conteining fiue Chapters.*

## CAP. I.

O My Lord my God, how excellent is thy name ouer all the earth! Aduancing mee thus to glorie, far aboue my deserts, I as one nothing able to compasse such great mercies, am euen astonished with the admiration of thine excellent liberalitie, and fatherlie prouidence ouer me.

O how greatlie doo these so manie, and so great benefits binde me vnto thee! And what shall I giue againe vnto thee for all thy bountie, which thou hast bestowed vpon me? Verelie I will paie that which onlie I am able; namelie, I will take in my hands the Lampe which thou hast ordeined for thine annointed, and will therein continuallie magnifie thy mercie.

I will take in my hands (I saie) the cup of thankefull sacrifice; and calling vpon thee by name, O Lord, I will testifie openlie, that I knowledge this my deliuerance and honour to be onelie of thee.

And those things which I vowed vnto thee, O Lord, when I was in danger, will I now paie in the presence of all the people. For thou art he, by whose benefit I remaine aliue: thou art my defence, my tower, my sauiour, my sheeld, my refuge; finallie, thou art he, who onelie hast subdued all this people vnto me, and therefore well deseruest the renowme and praise of all these victories, by most worthie right.

Wherefore, by good right, O Lord, I will declare thy praises, euen with a sounding voice. And because it becommeth all men and women, that haue receiued benefits of thee, and to whome thou grantest the vse of this life, and deliuered from so manie, not dangers, but deaths, to doo this thing diligentlie and continuallie; I will labour to commit the memoriall of thy benefits

nefits vnto others, and exhort them to accompanie me in the dutie of thankefulneſſe earneſtlie, and ſaie:

## CAP. II.

O All yæ holie ſpirits, the apparitors of the Lords Maieſtie, which are diuided into innumerable garriſons, go yæ before others in this his praiſe, and ſound them forth, euen from the moſt high heauen.

O yæ Citizens of Zion, reioice yæ in the Lord your King and Gouernour, and ſet forth his praiſe far and wide, not onlie priuatelie, but alſo publikelie.

Praiſe the Lord, I ſaie; for his infinite goodneſſe and euerlaſting mercie deſerueth the ſame.

O you the innumerable multitude, whome God hath deliuered out of manifold dangers, and forth of the hands of your enimies and perſecutors, praiſe the Lord; for his infinite goodneſſe and euerlaſting mercie deſerueth the ſame, and acknowledge this thing with me.

For how manie hath he gathered from the beginning of the world, which were ſcattered from the Eaſt and the Weſt, from the North and South Ocean ſea?

How manie wandering wretches in the waſte wilderneſſe, and ſeeking a Citie commodious to dwell in, halfe dead, and killed with famine and thirſt; crieng vnto thæ, O God, in their extreame miſeries, haſt thou heard; and drawing them forth of their diſtreſſe, haſt brought into the right waie, and led them into commodious Cities of refuge to dwell in peace?

O let theſe men therefore ſet forth this thy great mercie before thæ, O Lord thy ſelfe, and ſhew forth thy maruellous works to other men; who haſt thus refreſhed them panting for thirſt; and fed them ſo mercifullie, being hunger-ſtarued!

How manie alſo being ſhut vp in darke priſons, and

euen

euen as it were in the darkeneſſe of death, being chai-
ned in their mind with ſorow, and in their bodies moſt
ſtrictlie with iron fetters: And that worthilie (I con-
feſſe,) becauſe they did not obeie thy commandements
oh God, which are engrauen in the minds of all men,
but rather followed their owne luſts, than the whole-
ſome counſelles of thee their God.

Notwithſtanding, when thou, O God, thereby well
hadſt tamed their fierceneſſe, and hadſt brought them
to this point, that they could find no help in anie; thou
gratiouſlie heardſt them crieng vnto thee in their di-
ſtreſſe, and deliueredſt them from their miſerie, and
broughtſt them from the dongeons of the priſons, and
darkeneſſe of death, breaking their iron fetters in
ſunder.

O praiſe ye therefore this ſo great mercie of the
Lord before him, and declare his wonderfull actes to
other mortall men, who hath broken the braſen gates,
and hath daſhed in peeces their iron barres.

How manie alſo being driuen awaie through perſe-
cution, vnto that prophane Babylon, euen auoiding ſo
much as laie in you, the ſight of the wicked enimes,
did confeſſe with moſt dolefull ſilence, euen with a-
bundance of teares, both your ſinnes and ſorowes, at
the flouds of Euphrates, being mindfull of Zion.

And though you caried your harps euen to be your
comfort in ſo great calamitie, yet being outragiouſlie
mocked and derided in your miſerie, by the enimie that
draue you awaie into moſt miſerable captiuitie, you
were faine to hang them vp vpon the ſallowe trees,
and make no noiſe in the ſight of the perſecutors; as
they that sawe more cauſe rather to mourne than ſing
in that time and place.

Notwithſtanding, the Lord did not forget you for e-
uer, but ſeeing the crueltie of the perſecutors, in his
good time turned awaie your captiuitie & mourning,

and

and restored you to libertie and ioie againe, so that you liue and see the daie, wherein Babylon is destroied, and hir children dashed against the stones. For the Lord hath giuen hir prosperitie vnto vs, to deale with them againe, as they haue dealt with vs.

Yea, the Lord hath armed his people with double edged swords in their hands, wherewith they may punish the prophane Gentiles, and auenge the cruel-tie of the oppressed; & also may draw their kings and nobles bound in chaines and iron fetters, euen to exe-cute the iudgements appointed and commanded by thee O Lord. And this verelie is the dignitie and the honour of all them, whome God hath receiued to his fauour.

Wherefore, O ye glorious people, vpon whome the Lord hath bestowed so manie benefits, now see that ye in this your great quietnesse and rest, sing & triumph.

Praise the Lord in deede, O Israel, and delight thy selfe in setting forth his praise continuallie, whose worke thou art as it were newlie formed, being deliue-red from so manie not dangers but deaths.

What shall I speake, Lord, furthermore of them, who by their owne foolishnesse, going in the waie of wickednesse, and being oppressed by manifold plagues and diseases, do dailie suffer the reward of their mad-nesse; and loathing all manner of meate, are at deaths doore; whom notwithstanding thou, O Lord, diddest heare crieng vnto thee in their miserie, and thou deli-ueredst them out of their distresse; yea thou speaking but one word, diddest take awaie all the cause of their deadlie disease, and restoredst them to health.

Let these men also, I saie, praise thy so great mercies, O Lord, and publish thy maruellous works before other mortall men. Let them offer the sacrifi-ces of praise vnto thee, O God, in the middle multitude of the people standing about them; and let them re-

hearse

hearſe with great ioie, what he hath done for them, in the aſſemblie of the cheefeſt.

Go to therefore, O all yee people; praiſe the Lord our God together with me; who when wee were oppreſſed with Pharaos tyrannie, was mindfull of vs; and with a ſtrong force deliuered Iſrael from the ſlauerie of Egypt, and hath giuen this dominion to be poſſeſſed by ELIZABETH his handmaid; for his mercie endureth for euer.

## CAP. III.

O All yee people, I ſaie, tribes, kindreds, and inhabitants of the earth; both noble and ſimple, rich and poore; clap your hands, and praiſe this moſt holie God with moſt ioifull voices.

Giue vnto the Lord the praiſe of all power, worſhip, and glorie: giue him the honour due vnto his name and maieſtie. For lo, he is come to gouerne the earth. The Lord himſelfe reigneth amongſt you, and gouerneth the whole world with a iuſt and righteous gouernement, and ruleth altogether with the ſcepter of his iuſtice and truth.

Go to therefore O yee yong ſtriplings, and old men, yong children, maidens & matrones, and you alſo all other that loue & feare God, come (I praie you) & praiſe ỹ name of ỹ Lord, euen of our moſt mightie IEHOVA, together with mee. For he alone deſerueth moſt high praiſe, as he that is more deepe than the verie earth, and more high than the heauens, and far aboue all the powers and potentates of the world.

Go to alſo O ye damſels and virgins, ſtir vp your ioie to daie with ſongs of praiſe vpon timbrell & lute, but voide of wantonneſſe: ſo that your ioie may tend to the glorie of God, your onlie ſtrength; and celebrate this daie of your deliuerance, as feſtiuall to the Lord

our

our deliuerer.

O ye Virgins and damsels vnmaried now reioice with me, I saie; and sing vnto the Lord a triumphant song. Praise the Lord also, O ye brides in your marriage songs with glorie and maiestie, that ye liue to see my daies, and that the flower of your youth is not consumed in the flame of Gods furie.

For the time was, when you being desolate and vnmarried, did remaine penslike without your marriage songs, and liued solitarie, sitting at home among the sote of pots: but now, the women that durst not come out of their houses, come forth glittering like gold, and shining like doues as white as snowe, and boldlie diuide the spoile of the enimie.

Go to therefore, O ye damsels of Juda, and multitude of Virgins, seeing ye haue so great cause to reioice; shew not your selues vnthankfull in anie wise: but praise the Lord together with me in Hymnes, and celebrate his name with spirituall songs, for his victories, goodnesse, and mercie towards vs.

Come forth yee daughters of Zion, I saie; and breake out into gladnesse with me, reioice you of the iust iudgements of God vpon our enimies: yea, compasse you Zion round about, account hir towers, consider diligentlie hir wals and bulwarks, and set forth the praises of hir peace and palaces; so that yee may spread forth the memorie thereof, euen to all posteritie. And do you let all men to vnderstand, that this is God, euen our owne God for euer, which hath not forsaken vs, neither will leaue vs, no not in the last minute of our life.

Go to now therefore I beseech you, let vs altogether praise the Lord, as we are bounden; let the whole companie of vs Virgins plaie vpon the Timbrels on euerie side, and corner of the citie Zion, one exhorting and answering another by course, and that with new

and

and excellent songs of praise to the glorie of God.

Let vs magnifie that mightie and eternall name of his; for it is holie: let vs continuallie come before the Lord, and worship him; for he is holie.

For what should we rather dw, than to giue hartie and continuall thanks, by all possible meanes, vnto God; who, besides that he is God, and therefore hath bound all men vnto himselfe by good right, hath bestowed vpon vs so manie peculiar benefits? And againe, what can be more ioifull, and more to be desired, than such a testimonie of his fatherlie loue, who hath deliuered vs from so manie, not onlie dangers, but deaths also?

## CAP. IIII.

GO to also, O all ye Kings, Princes, Gouernours, and Iudges of the earth; hold vp your hands humblie vnto God the eternall KING; acknowledge his power, which sitteth vpon the most high heauens from all eternitie, as it were vpon a chariot, and maketh a terrible and most mightie sound from the clouds.

O yee mightie Monarchs and Potentates of the world, now worship and praise ye the LORD our GOD together with me; dw him all possible reuerence: and reioice vnto him with feare and trembling, as I dw.

O ye kings, and all ye of power, giue place vnto the Lord; giue vnto the Lord, I saie, the honour of all glorie and power: giue vnto the Lord the maiestie and glorie due vnto his name, fall downe before his foote-stoole, and worship him in his most holie temple: for he is holie; and seeke his glorie carefullie, as I dw.

For this chieflie becommeth all Princes to dw, whom God, of his vnspeakable fauour, hath consecrated

ted vnto himselfe, and brought them into the most high state of dignitie, aboue others: but speciallie, it becommeth me to reioice, and to set forth thy praises, O God, after a most exquisite maner; in whom thy most excellent Maiestie doth so gloriouslie shine, and who haue receiued so manie rare and singular benefits of thee, from my conception, to this houre.

Go to then, O my deere soule, and mine inward bowels; giue thanks vnto God with all your power: praise the Lord, O my soule, and declare thy selfe that thou art mindfull of all his benefits.

For what honour is not the Lord worthie of, which of his vnspeakable mercie and compassion hath forgiuen thee all thy sinnes, healed the deadlie wounds thereof, cured thy diseases, borne thine infirmities, redeemed thy life from death, preserued thee from miserie, renewed thy youth like the Egle that liueth most long, and adorned thee so richlie with all his benefits; as testimonies of his singular goodnes, and fatherlie mercie towards thee?

Go to therefore with me, you mightie spirits, being his apparitours, and the diligent executioners of his will; so soone as ye heare him speake, celebrate ye the praises of the Lord.

O ye mightie armies of his most obedient souldiours, praise the Lord, I saie; O ye, euen the verie Angels, worship him as your Lord and King.

Praise ye the Lord, O all his works, in what place soeuer of his dominion; and whatsoeuer hath breath, let it sound and set forth his glorie: finallie, thou my deere soule set thou forth the praise of God.

## CAP. V.

AND I, O my God, my King, euen I thy handmaid and annointed, in thankefull remembrance, and worthie memoriall of thy wonderfull works and benefits, wrought and

and shewed vnto me continuallie, do againe (as it is mæte) render vnto thee this acceptable sacrifice of praise and thankesgiuing.

I paie the vowes vnto thee, which I haue promised both secretlie among the faithfull, and openlie before the whole assemblie of thy people; and that in the courts of thy house, O Lord; and in the midst of the Citie Ierusalem, wherein by thy power and benefit I thus flourish.

I will praise thee with my whole hart, and magnifie thy name for euer; because I haue experience of thine infinite goodnesse in my selfe, and am deliuered from so manifold dangers of death and destruction.

Neither will I be ashamed to sing forth thy praises also in songs, before the assemblie of the mightie, and before the verie Angels that stand about thine arke.

I will, together with all Angels, Spirits, & soules; and with all kings, Quæenes, virgins, and creatures both in heauen and earth, incessantlie magnifie thee in the palace consecrated to thy Maiestie; and will sing of thy mercie and truth, because thou hast gotten vnto thee now at the length most great honour; for that thou hast so maruellouslie, aboue expectation, surelie performed vnto me that which thou didst promise in thy word.

I, with the residue of the people of my dominion, as a mother with hir daughters, and the virgin with virgins; being for this cause replenished with incredible ioie, and comforted with thy iudgments, O Lord, will reioice in thee, which (seeing nothing in me that should so moue thee) hast neuertheless embraced me with so great fauour, and mightilie also defended me: and with all the iust I will magnifie the holie remembrance of thee, so great a king continuallie, which sitting vpon thy most holie throne, rulest the whole earth, and exaltest thy selfe far aboue all that is aloft

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For to this end chieflie thou, O Lord, hast consecrated and set me ouer them, that I should diligentlie exercise the rites of thy diuine worship among them. Therefore I will delight my selfe in setting forth thy praises more and more, and I will testifie my selfe in my whole life, to be desirous of thy honour and glorie, to whome all honour and glorie of right belongeth.

O my God, my King; I will highlie extoll thee, and celebrate thy name for euer and euer: I will consecrate all the daies of my life to set forth thy glorie, and will amplifie thy name with songs, that neuer shall haue end.

For thou art great, O Lord, and no praise is sufficient for thee: neither can anie man attaine to thy greatnesse.

For thy wonderfull works endure not for one generation and age alone; but as one age succædeth another, so likewise must some men commit the memoriall of them vnto others, vnlesse they will be negligent in doing their dutie.

Wherefore trulie, be it far from me thy handmaid, that anie thing should be of greater authoritie with me, than that I should carefullie thinke, that the brightnesse of thy Maiestie, which shineth vnto vs in the verie dailie vse of things; and that thy dœds to me and my people-ward are greater, than can be comprehended, by the admiration or capacitie of all mortall men and women.

And doubtlesse, Lord, though verie manie be most blockish, and wonderfull thankelesse; yet can there neuer be wanting some, which shall euen against their willes confesse at the least thy terrible power, euen ouer all princes and people of the world. But admit that others be sileut, and vnthankefull; yet I will neuer cease to declare thy greatnesse; and the nations

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moſt far off ſhall heare me publiſhing thy praiſes, and ſinging vnto thee, for deliuering and ſauing me by thy power, whome thou haſt choſen and loued.

But God forbid, that I alone ſhould labour to doo this my dutie. For verelie, there will be alwaies ſome aſſemblie, which will by all meanes teſtifie the remembrance of thy peculiar goodneſſe, and thy moſt vndoubted promiſes.

Namelie, that thou art moſt mercifull, and moſt readie to exceeding mercie; and of whome a man may almoſt doubt, whether thou be more ſlowe to wrath, or more prone to pardon.

For is there anie thing, O Lord, void of thy goodneſſe? Naie, what is there in this whole world anie where, which doth not teſtifie thy clemencie, and euen of it ſelfe ſet forth thy glorie in this point, that thou doeſt ſuffer ſo manie generations and ages to paſſe and ſucceede in this world, that is defiled ſo manie and ſundrie waies: and that thou doeſt cauſe thy choſen people to knowe, and declare by experience, what thy dominion and power is; that is to ſaie, to be publiſhers of thy praiſe and valiant acts, for committing the glorie of thy kingdome to their poſteritie.

Wherefore by good right, O Lord, I will giue vnto thee due and conuenient praiſe, & declare thy woonderous works, euen with a ſounding voice; that all may heare, as it becommeth me; & all men, to whom thou granteſt the vſe of this life, to doo both diligentlie, and continuallie.

As for me, I will ſtill call to mind the multitude of thy miracles, and woonderous works wrought for me; and I will conſume all my life daies in praiſing thee therefore, ſo long as I ſhall remaine aliue. It ſhall be my ſpeciall care to publiſh thy renowne with ſongs of praiſe. And would to God that my ſongs might be ſo pleſant and acceptable vnto thee, as I with glad hart

and chærefull mind will celebrate thy so manie and so great benefits bestowed vpon me.

And be it far awaie, and God forbid, O my soule, that euer we should forget the Lord our God. But let rather my right hand forget hir cunning, and all plaieng of instruments: and let the tongue of euerie one of vs rather cleaue to the roofe of our mouthes, than that it should be once vnmindfull of him; or at anie time abandon the due deserued praises, belonging to his most holy, glorious, mightie, and eternall name and Maiestie.

O all ye creatures in heauen and earth, agræ ye vnto me, and saie herevnto with one hart and mouth, Amen. Praise ye the Lord; praise thou thy God, O my soule: Amen, Amen.

## The fift and last part of the Vow diuided *also into fiue Chapters.*

### CAP. I.

AND now, O Lord, my God, and King; I thine handmaid being appointed QVEENE by thæ, after such a maner of bountifulnesse, as neuer was heard, dw consecrate this song vnto thæ, both of mercie and iudgement: wherevnto I dw vow and bind my selfe before thæ this daie, to performe them in the gouernment of the kingdome; as thou both fatherlie requirest of me, and gratiouslie hast commanded.

And first I will endeuour my selfe wholie to pietie and godlinesse, and will labour diligentlie to preserue and to amplifie thy Church, that thy pure worship may be continuallie exercised therein, with as great care, deuotion, and holinesse as is possible.

I will go, I saie, into thy sanctified house, O Lord; euen into the holie habitation of thy most true wisdome will I enter, that I may there learne thy iudgements, and vnderstand thy will reuealed, to dw to the vttermost

vttermoſt of my power, whatſoeuer thou requireſt and commandeſt a King to do.

For I do teſtifie before thee, that I deſire nothing more, than to viſite and behold thy glorious Maieſtie in thy Sanctuarie: and therefore will I haſten ſpædilie to ſtand in the porches thereof, to taſte and ſee thoſe viſible ſignes of thy power and Maieſtie, ſhewed commonlie therein. For doubtleſſe, thy goodneſſe that offereth it ſelfe as it were there to be handled and felt, is more ſweet by far, than life it ſelfe, which cauſeth my ſoule ſo much the more to be inflamed with earneſt deſire to ſeeke thy face, to ſee thy glorie, and to ſet forth thy praiſes with all my power.

Eſpeciallie, that the people, which are holie vnto thee, my God, might aſſemble together by tribes and thouſands, after the maner apointed of thee, to powre forth praiſes and praiers, and to celebrate thy holie name, to the ſafetie and preſeruation of all the families of our nation, that loue and fauour thy truth, to all poſteritie.

Yea, euen I my ſelfe, O God, with my father DAVID, will gladlie go forth with the multitude; and lead thy people, as he was woont, into thy holie houſe, O God, with the voice of ioifull praiſings and thankſgiuings; as thoſe that obſerue thy ſabaoths and feſtiuall daies, moſt glorious vnto thee, before the face of all people.

I will preſent my ſelfe often before thine altar, not onlie with my hands waſhed in water; but rather purified from all wickednes, that I may openlie ſtabliſh thy praiſe, and celebrate thy wonderfull workes.

There will I ſound forth thy renowme with lowd voice, with all my hart, ſatisfied with the fatneſſe and marowe of thy moſt holie delicates. I will lead my life therein, I ſaie, O God, ſetting forth thy magnificence; and there will I lift vp mine innocent hart and hands with others; and openlie, amids the whole multitude,

call vpon thy name, wherein is my safegard.

For there is nothing that I loue more dærlie than that Temple, wherein thou hast set thy seate of glorie, euen the house of thy Maiestie and holie Citie, wherein the tribunall seate of my father DAVID (left to his posteritie to minister iustice indifferentlie to euerie one) is firmelie placed.

And why should not I doo so? Why should not my soule, I saie, be thus inflamed, and the zeale of thine house euen consume mee with feruent desire, and hartie longing, to seeke thy face, O Iacob: Seeing I haue had experience so oft of thy gratious goodnesse and miraculous helpe; and seeing thou, O Lord, my God, hast set thy house in Ierusalem, that thy true worship might be by my diligence holilie exercised therein.

Therefore, O God, I, euen I thine handmaid, to whom thou hast appointed the kingdome, will reioice and praise thee in thy sacred Sanctuarie; and ioine my selfe as companion with those that doo worship thee trulie and deuoutlie therein: neither will I be far or long from thence; if I be, Lord, it shall be full sore against my will, through some vrgent necessitie of my calling or office in this life.

And though I be absent in bodie at anie time from thy house, as manie times it commeth to passe, by reason I change my place so often: yet I make a vow, I will doo that I am able; to wit, wheresoeuer I become, I will cleaue vnto thee in my hart wholie, and will not cease to thinke of thee, and to meditate of thy manifold benefits powred vpon me.

Yea, Lord, thou knowest that I am accustomed to rise at mid-night, when other doo soundlie sleepe: and setting aside all other cares, as the that is euer mindfull of thy statutes, I doo watchfullie thinke how I may please thee, and keepe thy commandements; and how I am woont to preuent the twy-light in the morning,

ning, with my lowd praiers: yea, that I am so farre from following the example of the wicked, who lie snorting in sin & securitie; that contrariwise I, beholding the excellent iudgements of thy iustice, in crowning thy gifts in the righteous, seuen times a daie do I celebrate thy praises: neither do the watchmen doubtlesse so carefullie kæpe their watch, as I am diligent in meditating thy Heast and commandements.

## CAP. II.

AND because, O Lord, though man be increased with neuer so high dignitie, riches, and honours: yet if he want thy wisedome, hee shall be counted to differ little or nothing in this life from the brute beasts, which wholie perish: (for he doth not long remaine in this worldlie pompe and glorie; but all his power shall vanish and flowe awaie, like water spilt on the ground, and brought to naught:) I will therefore number my daies, while I haue time; so that I may betimes applie my hart vnto thy wisedome, & endeuour my selfe to learne thy statutes by thine instruction; and to be taught the true knowledge, ioined with such a iudgement; whereby I may discerne all things aright, as it were by tasting a sauourie thing; because I desire to depend on thy commandements, and to fulfill thy Heast.

Verelie, Lord; I will meditate thy commandements continuallie, and will applie my whole mind to obserue thy waies. I will delight my mind, I saie, in thy statutes, neither will I at anie time forget thy words.

For neither hast thou, O Lord, my heauenlie father, commanded mee anie thing vnaduisedlie in thy Heast: neither are they things that I shuld onlie vnderstand, or lightlie consider of: but thou hast wiselie spoken and commanded them vnto me, that they should be obserued and kept of me with all diligence.

And would to God that my maners and state might so be ordered by thy gouernement, that I might sincerelie seeke to please thee; and holdlie walke after the rule of the doctrine prescribed by thee; & that I might most constantlie perseuere in keeping most carefullie thy statutes! For then verelie I should leade an vpright and blameleſſe life, at harts ease, with a quiet mind, and all things should go well with me; yea, by that meanes shall I onelie worship thee rightlie, and purelie, without following this or that maner of worship, not prescribed by thy lawe, nor alowed by thy word.

Therefore am I fullie purposed to keepe thy statutes firmelie to the end, and to hold the waie prescribed by thy word. For I haue chosen this as the true waie, and I dow prefer this before all other things.

O Lord, I endeuour my selfe, I saie, with a pure hart, to cleaue fast vnto those things, which are approued by thy testimonies; of the which my good purpose grant, I beseech thee, that I dow neuer repent.

But direct me that am well entred into the waie of these thy precepts, and inflame me wholie more & more with great desire, both of true knowledge ioined with iudgement, wherby I may discerne all things aright; and also keepe thy lawes, as well in prosperitie as aduersitie, vnto the end of my life; that I may finish the whole course of my reigne, by the direction of thy precepts, which are mine onelie counsellers; thy mercie and thy truth being my two keepers and assistants, whereupon I also onlie trust.

Neither am I, O Lord, of their number, who haue no regard whither they walke, in the right or wrong waie before thee: but I haue searched carefullie by good aduise, what waie I should keepe; and I haue fastened my steps in those paths, which thou hast testified dow please thee. Neither haue I staied, when I did

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knowe the matter so to be; but straightwaies bent my selfe to obserue thy commandements, and beene most willing and readie to accomplish thy will, in all things that might aduance thy glorie.

Oh how do I loue thy doctrine! Surelie thou knowst Lord, that I am woont to consume whole daies and nights in meditating of thy lawes. And I dow find, by experience, that I haue not done this in vaine. For I haue proued to be much wiser by thy precepts, than all mine aduersaries, which labour with all their power to destroie me, of how great dignitie or authoritie soeuer they be. For I haue obteined by thy gift, a wisdome that will neuer forsake me.

Yea thou hast made me better learned than my teachers and maisters, euen because I haue giuen my selfe wholie, not to mans inuentions, but to meditate those things onlie, which thou hast giuen vnto vs for sound learning.

Finallie, I am more skilfull than anie of the ancient; because I was bent not onelie to knowe thy commandements, but also to keepe them in deede. For I held backe my feete, that I should not go the waie that leadeth vnto euill; but that I should alwaies rather hold the waie, which thou hast taught vs by thy mouth.

Thy precepts, O Lord, haue bene, and shall be like a burning Lampe in my hand; and as a light shining before me, to shew me the waie that I shall go: yea they haue taught me the true wisdome. And therefore I now abhor the other guids & rules of the order of this life, as wicked and false. For I see all the most absolute and perfect works come to an end: yea both the decrees & lawes, which mans wisdome doth set downe, to be subiect vnto change, and at length euen to come to naught. Onlie thy precepts, most true and most stable, are prolonged without measure, and without

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And would to God that my maners and state might so be ordered by thy gouernement, that I might sincerelie seeke to please thee; and boldlie walke after the rule of the doctrine prescribed by thee; & that I might most constantlie perseuere in keeping most carefullie thy statutes! For then verelie I should leade an vpright and blameleſſe life, at harts ease, with a quiet mind, and all things should go well with me; yea, by that meanes shall I onelie worship thee rightlie, and purelie, without following this or that maner of worship, not prescribed by thy lawe, nor alowed by thy word.

Therefore am I fullie purposed to keepe thy statutes firmelie to the end, and to hold the waie prescribed by thy word. For I haue chosen this as the true waie, and I dow prefer this before all other things.

O Lord, I endeuour my selfe, I saie, with a pure hart, to cleaue fast vnto those things, which are approued by thy testimonies; of the which my good purpose grant, I beseech thee, that I dow neuer repent.

But direct me that am well entred into the waie of these thy precepts, and inflame me wholie more & more with great desire, both of true knowledge ioined with iudgement, wherby I may discerne all things aright; and also keepe thy lawes, as well in prosperitie as aduersitie, vnto the end of my life; that I may finish the whole course of my reigne, by the direction of thy precepts, which are mine onelie counsellers; thy mercie and thy truth being my two keepers and assistants, whereupon I also onlie trust.

Neither am I, O Lord, of their number, who haue no regard whither they walke, in the right or wrong waie before thee: but I haue searched carefullie by good aduise, what waie I should keepe; and I haue fastened my steps in those paths, which thou hast testified dow please thee. Neither haue I staied, when I did

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knowe the matter ſo to be; but ſtraightwaies bent my ſelfe to obſerue thy commandements, and bæne moſt willing and readie to accompliſh thy will, in all things that might aduance thy glorie.

Oh how do I loue thy doctrine! Surelie thou knowſt Lord, that I am woont to conſume whole daies and nights in meditating of thy lawes. And I dw find, by experience, that I haue not done this in vaine. For I haue proued to be much wiſer by thy precepts, than all mine aduerſaries, which labour with all their power to deſtroie me, of how great dignitie or authoritie ſoeuer they be. For I haue obteined by thy gift, a wiſdome that will neuer forſake me.

Yea thou haſt made me better learned than my teachers and maiſters, euen becauſe I haue giuen my ſelfe wholie, not to mans inuentions, but to meditate thoſe things onlie, which thou haſt giuen vnto vs for ſound learning.

Finallie, I am more ſkilfull than anie of the ancient; becauſe I was bent not onelie to knowe thy commandements, but alſo to kæpe them in dæde. For I held backe my fæte, that I ſhould not go the waie that leadeth vnto euill; but that I ſhould alwaies rather hold the waie, which thou haſt taught vs by thy mouth.

Thy precepts, O Lord, haue bene, and ſhall be like a burning Lampe in my hand; and as a light ſhining before me, to ſhew me the waie that I ſhall go: yea they haue taught me the true wiſdome. And therefore I now abhor the other guids & rules of the order of this life, as wicked and falſe. For I ſæ all the moſt abſolute and perfect works come to an end: yea both the decræs & lawes, which mans wiſdome doth ſet downe, to be ſubiect vnto change, and at length euen to come to naught. Onlie thy precepts, moſt true and moſt ſtable, are prolonged without meaſure, and without

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anie end. Wherefore, I am wholie consumed, being inflamed with the loue of thee; because I see thy words despised of mine aduersaries.

Surelie I feele thy words more pleasant and sweet to my mouth, than if I had tasted honie; yea thy precepts are more pretious vnto me, than anie gold or iewels, be they of neuer so high price and estimation.

I doo, and will still affirme, that all thy commandements are the most certaine and perfect rule of thy iustice and truth, to direct me to equitie and godlinesse: and therefore I vtterlie abhor, as a thing appointed to deceiue vs, whatsoeuer leadeth vs from them: neither will I at anie time forsake thee, nor turne from thy lawes; but rest vpon thee, my teacher, and ghostlie instructer.

O Lord, thou knowest that I hate and abhorre all deceits, I saie; and that I embrace thy doctrine: yea and that I neuer conceiued more greefe of anie thing, than when I did perceiue those men, that are thine and mine enimies, to despise thy word so stubbornelie and impudentlie.

Mine eies verelie doo swimme with teares, when I behold the generall contempt of thy doctrine, and too bold prophanation of all thy holie Heasts and lawes, the which thing I neither would nor could dissemble. For euen so oft as I perceiued thy glorie to be diminished, I burnt with sorowe; & I accompted my selfe to be wounded with the reproches cast out against thee.

Verelie, there is nothing more pure than thy words. Wherefore I, euen I thy seruant, doo embrace them with an incredible loue and desire: yea I haue bound my whole heart for euer, euen to my last gaspe, to obserue thy statutes.

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## CAP. III.

I Am determined, O Lord, to imbrace with moſt great loue, thoſe things, which thou haſt teſtified vnto me; and to kæpe all thy Heasts moſt diligentlie: yea, I will ſo behaue my ſelfe in this my gouernement, that none ſhall worthilie complaine of me, that I haue committed anie thing againſt them, contrarie to right and equitie. For I dw beare thy Heaſt in my hand, as a Lampe ordeined of thæ, for to lighten me in thy perfect paths and waie. And I laie vp thy word in my hart as a prætious treaſure, leaſt I offend thæ in anie leaſt thing.

And how ſincerelie I dw this; that is, how without all hypocriſie I applie my ſelfe to fulfill thy commandements, and to accompliſh and dw to the vttermoſt of my power, all things that thou haſt teſtified vnto me, it is beſt knowne vnto thæ, who being my witneſſe, and priuie to all my thoughts and doings, I dw whatſoeuer I dw.

O Lord, vnto whome I appeale; and whome I can not deceiue, though I would: I am throughly knowne and manifeſt vnto thæ I ſaie. For no part of my life is vnknowne vnto thæ, whether I ſit or I riſe: yea thou doeſt euen vnderſtand all my thoughts a far off; and thou obſerueſt narrowlie my walking, and my lieng downe; neither is anie of thoſe things hidden from thæ, which I go about. For thou knoweſt euen my words, O Lord, before my tongue pronounce them.

I ſubmit my ſelfe, O God, in this thing therefore to thy triall; how I dw prefer the conſideration of thy wonderfull works, words, and benefits, before all others; which are ſo great verelie, that I am not able once to accompt the ſumme of them, nor to reach to the heigth, depth, length, and bredth of thy great mercies towards me. For I find them mo than the ſands

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of the sea, or the heares of my head. Wherefore I onlie refer my selfe to thee my God, I saie, that thou maiest throughlie proue thine handmaid, and see if my hart be not altogether fixed vpon thee; and vtterlie search out all my thoughts, to write them downe in thy booke of consciences.

Finallie, consider Lord, I praie thee, whether I haue prouoked the vngodlie, with giuing anie offence: For as thou knowest me innocent, so preserue thou me, and gouerne the course of my life with thy counsels.

Yea thou knowest, O Lord, that I haue neuer bent mine eies to high things; nor entangled my selfe willinglie with great matters, whereby I might win to my selfe the opinion of excellencie, aboue all other: neither yet haue reached vnto such things, as were aboue my capacitie. But contrarilie, vnlesse I haue bene content with my state howsoeuer; and haue staid my mind to depend wholie on thee, as they teach the weaned child to forget the Nurse, and to regard the mother alone: vnlesse, I saie, I haue so behaued my selfe hitherto, as the weaned infant, let me in deede be refused of thee.

Therefore, according to this mine innocencie, O Lord, by the assistance of thy grace, I will proceed: yea surelie, Lord, according to my power, as I haue begon in thee, so I will endeuour my selfe to end in thee, and to walke with thee vprightlie; and setting all my confidence in thee alone, I am fullie minded to continue to the end of my life, without wauering in the faith of a right Christian feare and loue to thee.

That I stand vpright in the waie of thy truth, I doo attribute it onlie vnto thee, O Lord my God; and will therefore magnifie thy name in the publike congregation. And I doubt not, but thou, O Lord, thine owne selfe, wilt fullie performe the worke that I haue enterprised by thine authoritie. For this is thine euerla-

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ſting mercie, teſtified by thy woꝛd: neither wilt thou, I knowe, leaue the woꝛke vnperfect, which thou haſt once begun by me, and in me.

And now ſurelie mine eies are ſtill alwaies bent vpon thy goodneſſe, and I haue appointed thy truth to be the guide and leader of my life: yea, I vnfeinedlie vow, and make a ſolemne pꝛomiſe befoꝛe thee, and all thy holie Angels; that I will giue all poſſible diligence, both that I may throughlie knowe the right waie appointed by thee, and alſo may obſerue the ſame purelie, in my houſe and Realme.

I will neuer ſet befoꝛe me to doo anie wicked thing; but will endeuour my ſelfe to godlines moꝛe and moꝛe, and kæpe my hands pure from all iniurie and wꝛong: that I may ſo liue the true life; and ſpend the whole courſe of this my peregrination, in ſetting foꝛth thy glorie.

## CAP. IIII.

HEnce from me therefoꝛe ye wicked ones, that I may kæpe the pꝛecepts of my God ſo much moꝛe purelie. Foꝛ I abhoꝛ the wauering and wanderings to and fro in religion; and I count thy woꝛd and doctrine moſt dære and pꝛetious.

I will foꝛſake them that are of coꝛrupt maners; neither will I take ſuch vnto me. I will put far from me the authoꝛs of euill counſels; neither will I embꝛace, at anie time, the thing that I knowe to be euill.

Yea, Loꝛd, thou knoweſt how carefullie I haue auoided the companie of theſe moſt vaine men; and I haue fled awaie from theſe deceitfull dealers.

They that run after another God, I vtterlie deteſt. Their dꝛinke-offrings of bloudie ſacrifice, which I am afraid euen once to name, will I not offer. All ſuch abhomination my ſoule doth vtterlie abhoꝛ.

Foꝛ I, as thou knoweſt, loue righteouſneſſe and holineſſe,

lineſſe, and hate whatſoeuer is againſt it. And bicauſe they hate thee, O Lord, which art righteouſneſſe it ſelfe; therefore doo I againe hate them, and doo euen abhor them, bicauſe I perceiue them to riſe vp againſt thee.

I hate the ſuperſtitious crue of the vngodlie, I ſaie, vtterlie; and count them for my greateſt enimies: much leſſe will I ioine my ſelfe vnto them, or can abide to winke at their wickedneſſe and rebellion.

Yea, I fullie determine to exerciſe thy power giuen vnto me, and to deſtroie the wicked and prophane vterlie; that thy Church may be well purged, and free from theſe cruell and bloud-thirſtie hypocrites; from theſe men, I ſaie, which ſpeake blaſphemie againſt thee: ſo great and ſo proud is the crueltie of thoſe, not of mine enimies ſo much, as of thine. For they abuſe thy holie name and Maieſtie.

Thoſe ſuperſtitious men, I ſaie, Lord, that beare thy name in hypocriſie, ſhall haue their mouthes ſtopped, and be put to ſilence in the congregation; and that bicauſe they be deadlie enimies to thy word and holie Goſpell, which I profeſſe.

Therefore, bicauſe they reſiſt not me; but thee, O God, thy ſelfe: therefore thou ſhalt carie in thy hand a cup full of troubled wine, and full of dregs, the which thou ſhalt giue to all the wicked to ſucke vp, and to drinke euen the verie dregs thereof. Yea, with the edge of the ſword will I cut off the horns of the wicked and rebellious, and will execute the iudgement appointed and commanded by thee my God, vpon them, till they be conſumed; that the honor & dignitie of thy Saints may flouriſh in Iſrael in all pietie and peace.

All thoſe wicked men, whom I ſee or heare doo abuſe their authoritie vnder me, againſt the good and godlie, will I caſt downe againe; but I will increaſe the iuſt with honours.

The

The ſubtill man will I thruſt out of my houſe; neither will I ſuffer thoſe that be ſcoffers, and ſpeake deceiptfullie, to tarrie in my ſight.

The extortioner and cruell man, which doo ſpædilie put in execution their wicked deuiſes, and whoſe hands are full of bribes, thoſe will I vtterlie deſtroie from off the earth.

I will bridle the proud and diſſolute perſons, I will terrifie the wicked, that they ſhall not lift vp their hornes ſo high, with blaſphemous words againſt thee, and thine annointed.

Finallie, I will deſtroie the ſlanderer and falſe accuſer; I will not ſuffer the proud and the ambitious to diſhonor thee. Yea I will painefullie, and without anie delaie, worthilie puniſh whomſoeuer I ſhall vnderſtand to be wicked; and will purge the holie Citie of the Lord from all wicked perſons.

Contrariwiſe, I ſearching out on euerie ſide men that loue the truth, will take them to be my familiar companions and counſellers; and I will not vſe, in doing mine affaires, anie but ſuch as are truſtie and faithfull, both to God, and their Prince.

If I doo knowe anie that feareth thee, and that kæpeth thy ſtatutes, I will ioine him to my fellowſhip: thoſe (I ſaie) whome I ſee doo worſhip thee trulie and deuoutlie, will I ioine my ſelfe as companions with me.

Yea, all my delight, Lord, ſhall be vpon the Saincts that are in the earth with me, to comfort them; and to promote ſuch as excell in vertue and godlineſſe. For otherwiſe, I am able to doo little or nothing that can profit thee. Neither will I ſuffer anie violence to bee done vnto them that be godlie, by anie man; but will rebuke euen the mightie Princes for their ſakes. None ſhall touch thine annointed Prieſts, no man will I ſuffer to hurt anie of thy Prophets.

CAP.

## CAP. V.

TO conclude, I will surelie care for nothing so much, now that I am set peaceablie ouer the kingdome, and haue the people by thy goodnesse committed vnto me, as to institute an holie and righteous gouernement. And thou granting me grace, when the case so standeth, that the bonds of the lawes are broken, and the kingdome is in anie thing disordered or confounded; I will carefullie compose, and set the same againe in good order; and establish the pillers and foundations thereof in their places, if they be remoued. And this will I doo by the direction of thy reuealed will, that all things may remaine safe among my people, by the difference of right and wrong preserued and maunteined; and that they may followe thee, our God, with great cheerefulnesse, whosoeuer delight in righteousnesse, when they see the disordered state of the Realme restored by me at the last, into the ancient most right order of discipline and iustice, prescribed by thy word.

Thus, by the grace and assistance of thy holie spirit, (the which I beseech thee plentifullie to powre downe vpon me) doo I thy seruant determine with my selfe, vnfeinedlie to serue and worship thy dreadfull Maiestie, O my God, in feare and trembling: and I will labour to preserue and to amplifie thy Church, with as great care as is possible; that thy pure worship may continuallie to all posteritie be exercised therein.

For so haue I sworne, euen by an oth, and make my solemne Vowes, that I will doo; & that I will keepe thy most sacred Heasts, and iust lawes inuiolable; the which thing I will performe in deede. Neither will I suffer my selfe, at anie time, to be drawne awaie from thy iudgements; nor to depart one ynch from thy holie commandements, O God, which waie soeuer thou leadest

leadest me. But trusting onelie vnto thee, by whose power and conduct I haue gotten the Empire and regiment of so manie large prouinces, strong cities, and goodlie townes; I will now set my kingdome in good order, and place the throne of iudgement therein, euen the tribunall seate of my father DAVID, that iudgement and iustice may be ministred indifferentlie therein to euerie one; and the safetie and welfare of the people that loue thee, and fauour thy truth, be procured and maintained.

For to this end, O my God, hast thou giuen me this kingdome, the possession of so manie goodlie countries, and sundrie sorts of people; and caused me to obteine it with so great facilitie and ease; that being thus peaceablie placed therein, I should loue Ierusalem with all my hart: and that I should root out all the inhabitants therein, that prophane the land with filthie superstition, and euill life; and cause all diligentlie to obserue thy statutes and lawes, giuen them of thee. And so I make a Vow I will, O Lord, I saie, according to the simplicitie of my hart, both prouide faithfullie for thy people; and also guide them by good counsell, and continuallie defend and preserue them by my power; as thou in thy heast hast commanded me.

And that I may the better perfourme these my Vowes vnto thee, and thoroughlie discharge my dutie to the glorie of thine eternall Maiestie; I beseech thee, shew me thy glorie, O God; and let thine honour beautifie and adorne me, O my KING. O gouerne thou our counsels and endeuours from heauen; yea all our enterprises, and our counsels guide and gouerne thou from the highest heauens; that thy glorie, O Lord, thy glorie may shine forth in me thine humble Handmaid, to all posterities; and the fame thereof fill the whole world, and be perpetuallie praised of al thy creatures, both in heauen and in earth, visible and inuisible, for

euer and euer: So; euen so shall it be, O my GOD: euen so let it be, Amen: Amen.

O Lord, I beseech thee, let the Vowes and free promises of my mouth, proceeding from an vnfeined hart, be accepted of thee; and teach me thy lawes more and more. For vnto thee and them I confes that I owe my life.

*Gressus meos dirige verbo tuo: & non dominetur in me peccatum.*

*Sic psallam nomini tuo in perpetuum: & persoluam vota mea per singulos dies.*

Glorie be to GOD on high; in earth peace; good will towards men: *Halleluiah.*

BE THOW FAITHFVL VNTO THE DEATH: AND I WIL GIVE THEE A CROWNE OF LYFE. REVELA. 2.
WE MVST ALL APPEERE BEFORE THE IVDGMENT SEAT OF CHRISTE. ROM. 14.
HALLELVIAH
HALLELVIAH
S. Katherine.

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| 1 | 5 | made by, &c. | made or ſonge by, &c. |
| 2 | 12 | as led | as lead |
| 24 | 10 | foure lamentations. | fiue lamentations. |
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| Title. | 4 | made by | made as is ſuppoſed, by |
| 49 | 33 | he had don | wee had don |
| 52 | 7 | then Chriſt. | then Chriſtes |
| 85 | 17 | hartie wiſedom | heauenlie wiſedom |
| 88 | 26 | thereof with them, | thereof, that I be not ouercome with them. |
| 113 | 21 | thanke thee | thinke on thee |
| 129 | 13 | health | wealth |
| 217 | Laſt. | euer for | euen for |
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| 291 | 9 | Except Lord the, &c. | Encline Lord vnto the, &c. |
| 291 | 10 | as thou didſt the praier. | as thou didſt vnto the praier |
| 312 | 21 | bountifull | beautifull |
| 333 | 32 | zea, thou | Yea, thou |
| 334 | 29 | And their prince | And me their prince |
| 337 | 18 | that my deliuerance | this my deliuerance. |

IHS

# THE Fourth LAMPE of VIRGINITIE.

Conteining the moſt pure ſacri-*fice of Euangelicall deuotion, or an* exerciſe of holie praiers, and Chriſtian *Meditations for ſundrie purpoſes, dige-*ſted as it were in a Diall of degrees, to direct *all godlie men and women daie and night, readilie* and plainlie to the holie mount of heauenlie contemplation, and true ſanctification of the Lords daie our Sabboth, and ſo conſequentlie of all other principall feaſts, daies, houres, times, and ſeaſons of the yeere, priuatlie both at home, and alſo in the Church, at conuenient times permitted:

¶ Compiled out of ſeuerall works of the beſt approoued Authors in our age, to the glorie of God, and profit of his Church. By *Tho. Bentley* Gent.

Epheſi. 6, 18.

*Praie alwaies with all manner praier and ſupplication in the ſpirit, and watch thereunto with all perſeuerance.*

Philip. 4, 6.

*Be nothing carefull, but in all things let your requeſts be ſhewed vnto God in praiers, and ſupplication with giuing of thanks.*

Imprinted at London by *Henrie Denham*, dwelling in Pater noſter rowe.

# ¶ The ſacrifice of Euangelicall deuotion, *conteining Chriſtian Praiers and* Meditations, to be vſed as ſpeciallie *vpon the* LORDS *daie: ſo generallie at all other times and ſeaſons, to the comfort* of the ſoule, and glorie *of God, and* firſt:

So ſoone as ye awake in the morning, *meditate thus, and ſaie:*

Wake out of thy heauie ſlæpe and ſlumber, O my ſoule; ſhake off the deathfull ſlouth of this earthlie trunke. Up, I ſaie, O ſinfull ſoule, and watch for the Lord, who is at hand prepared to iudgement. Ariſe, get thee before the Lord of grace and mercie, in lowlineſſe and repentance, and ceaſe not to praie for the forgiueneſſe of thy ſinnes. Labour perſeuerantlie in thy dutie, then ſhalt thou find mercie and righteouſneſſe, and be made worthie to enter in as a faithfull virgin, and beautifull gheſt, with that ioifull bridegroome, to the feaſt of eternall mirth and delicacie, there to dwell in ioies for euer, Amen.

Awake thou that ſleepeſt, and ariſe from the dead: and Chriſt ſhall ſhew light vnto thee. Epheſ. 5, verſe, 14.

*Being well wakened, before you* arise, praie thus.

WIth eies, hart, and hands lifted vp, O blessed God, and glorious Trinitie, I most entirelie thanke thee for all thy bountifull benefits bestowed vpon me, and all mankind: especiallie for that it hath pleased thee now in mercie to awake my bodie, to inlighten mine eies, to quicken my senses; and to reuiue and renew me whole againe, as it were from the death of slæpe, and that by the same spirit that raised Iesus from the dead. I thanke thee that thou hast not couered me with a spirit of slumber, nor shut vp mine eies in obscure darknes, to cause me to slæpe a perpetuall slæpe, neuer to awake againe, nor to rise from the euils wherein I laie, as by my sinnes I haue iustlie deserued.

O good Father, grant also, I beseech thee, that as thou hast awaked my body from slæpe, and made mine eies to preuent the morning light: so vouchsafe in like mercie, thoroughlie to awaken, quicken, lighten, and deliuer my soule from all drowsinesse, & slæpe of sinne, securitie, and darknesse of this world, that from henceforth it neuer become emptie, faint, dead, or irksome, with longing after the vanities of this brittle life: but liuelie, quicke, and readie to serue and glorifie thee, together with my bodie, with all good works of true christianitie.

Oh deere God, that is but slæpe to thee, which is death to vs; I hartilie beseech thee therefore after death to restore to life that, which now is awaked out of slæpe; and in the meane while to make my bodie such a minister of godlinesse to my soule, in this present life, that at the last, when in the blessed resurrection it shall

ſhall be awaked vp after thy likeneſſe, out of the long ſlæpe of death, and called to appeare before thæ, and all the holie Angels, it may ioifullie ariſe, and be partaker with the ſame of euerlaſting happineſſe in the life to come, and ioifullie behold thy face among the righteous, that ſo I maie be fullie ſatiſfied both in bodie and ſoule, with thy glorious preſence, and ioies eternall, through Ieſus Chriſt our Lord, Amen.

Awake and ſing ye that dwell in the duſt: for the deaw is as the deaw of herbes, and the earth ſhall caſt out the dead. Eſaie. 26, verſe, 19.

Awake (I ſaie) to liue righteouſlie, and ſinne not. 1, Cor. 15, verſe, 34.

*Meditation.*

HEre call to mind the great mirth and bleſſednesſe of the euerlaſting reſurrection; and remember to muſe vpon that moſt clære light, bright morning, and new clearneſſe of our bodie, after the long darkneſſe they haue bæne in: all then ſhall be full of ioie.

*Hearing the clocke ſtrike, praie thus with your ſelfe.*

GRant vnto me, O Lord God, I beſæch thæ, both an happie & healthfull houre of liuing, and a ioifull and bleſſed houre of dieng. And whatſoeuer I dw, or whatſoeuer I am, let the houre of thy ſudden comming ſo runne in my mind, and kæpe me watching, that I may euer thinke, I heare this voice ſounding in mine eares: Ariſe yæ dead, and come to iudgement.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the daie of iudgement, good Lord deliuer vs, Amen.

Let your loines be girt, and your lamps burning; and be ye alwaies watchfull, and readie prepared. For at an houre, when ye thinke not, will the Sonne of man come to iudge both the quicke and the dead. Luke. 12, verse, 40.

*Meditation.*

CAll oft to thy mind the houre of thy death, and be carefull so to liue euerie houre in Gods fauour, as though euerie houre were indeede to thee the last houre to die in his faith.

Remember also, that as there is no houre or instant of time in all our life, wherein we haue not the vse of Gods great benefits, so ought there to be no moment, wherein we are not bound to haue him in perpetuall remembrance before our eies, to serue, loue, and praise his name, and that to the vttermost of our power, with all our hart, soule and strength.

*So soone as ye see the daie breake, and light* appeare in the skie, praie.

O Day-star most bright: O light most glorious and true, from whence this light of the daie doth spring: O light which lightest euerie man that commeth into this world: without whome, all is most horrible darkenesse. How is light giuen to them that are in miserie: and life to a wretch that hath a heauie hart: I looked for light, and behold, I haue found it: I wished for daie, and lo, the starres of the twy-light do appeare; and I see (I thanke thee) the dawning of the daie. Darkenesse doth no longer possesse the night, nor the shadowe of death staine the daie. For the blacke mantell is gone, and the thicke clouds are dispearsed, so that the light doth begin to shine, and spread it selfe abroad to our comfort.

O that the night of perturbations being ouerpas-

sed,

ſed, the morning light of comfort and grace might likewiſe ſpring in our hart! O that darkeneſſe might ſo be expelled, that light might be kindled, and the daie of gladneſſe and ioie luckilie ſhine vpon vs: that beeing tranſlated from darkenes to light, from periſhing into ſafegard, from death to life, from hell to heauen, we might continuallie praiſe thee, who onlie haſt immortalitie, and dwelleſt in the light that none can attaine vnto, Amen.

*Or ſaie thus.*

BLeſſed be the Lord God of Iſrael, which hath redeemed his people, and deliuered vs out of the hands of all our enimies, and giuen vs free remiſſion of all our ſinnes, through the tender mercie of our God; whereby alſo the daie ſpring from an high, doth now viſit vs, to giue light to them that laie in darkeneſſe, and in the ſhadowe of death, and to guide our feete into the waie of peace: that we might ſerue him without feare, in holineſſe and righteouſneſſe before him, all the daies of our life, Amen.

Ye ſhall doo well, if ye take heed vnto the word, as vnto a light that ſhineth in a darke place, vntill the daie dawne, and the daie-ſtar appeare in your harts. 2. Peter. 1, verſe, 19.

*Meditation.*

MUſe a little how much the light and eie of the mind and ſoule is better than of the bodie. And remember that we ought therefore much more to care for the ſoule, that it may ſee well, than for the bodie. Thinke alſo that beaſts haue bodilie eies as well as men: but men onlie haue eies of the mind, and that ſuch as are godlie wiſe.

At

*At the Sun-riſing, praie.*

O Lord Jeſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe; which by thy moſt wholeſome appering and light, dooſt bring forth, preſerue, nouriſh, and refreſh all things, as well that are in heauen, as alſo that are on earth: I beſeech thee mercifullie & fauourablie to ſhine into our harts, that the night and darkeneſſe of ſinnes, and the miſts of errors, on euerie ſide driuen awaie; thou brightlie ſhining within our harts, we may all our life ſpace go without anie ſtumbling or offence, and may decentlie and ſeemelie walke as in the daie time, and cleare ſunſhine, being pure and cleane from the works of darkeneſſe, and abounding in all good works, which GOD hath prepared for vs to walke in, Amen.

The Lords name be praiſed, from the riſing of the ſunne, vnto the going downe of the ſame. Pſal. 113, verſe, 3.

To you that feare my name, ſhall the ſunne of righteouſneſſe ariſe and ſhine. Mala. 4, verſe, 2.

*Another.*

O Almightie God, which haſt created the heauens, and all the beautifull ornaments of the ſame, roiallie to ſet vp thy glorie, & to declare euerie where all the wonderfull works of thy hands, wrought through thy ſonne Jeſus Chriſt; whome as the bright ſhining Sunne of righteouſneſſe and vnderſtanding, thou haſt aſſigned to haue his reſidence in thoſe heauens. Suffer I beſeech thee, that by the beames of his grace and benenolence, moſt

moſt louinglie ſhining and ſpread abroad, he may caſt his light into the world, and kindle in the harts of men a feruour of ſpirit. Let him come forth as a bridegroome from his chamber; yea, let him appeare courageous as a valiant champion, to run through his course and iournie, euen till he haue conducted vs vnto the higheſt heauens, and holie citie Jeruſalem, where ſhall be no need either of ſunne or moone to ſhine, and where we ſhall walke with thoſe that are ſaued in the light of the Lambe, and glorie of God, Amen.

They that loue the Lord ſhall be as the ſunne, when he ariſeth in his might. Iudg. 5, 31.

*Meditation.*

REmember thy maker, that knew thee before thou waſt, and knowe, that the eies of the Lord are tenne thouſand times brighter than the Sunne (than the which though nothing be more cleere, yet ſhall it faile.) For God, which liueth for euer, beholdeth all the waies of men, and the bottomleſſe depth; looking euen into mens harts, be they in neuer ſo darke and ſecret corners. And therefore, whereſoeuer thou art, and whatſoeuer thou dooeſt, feare thou the eies of God, more than the eies of men.

Now alſo, while the light is ſweet, and it is a pleaſant thing to ſee the Sunne, remember the daies of darkneſſe that followe, and are manie. And looke that betimes, before the Sunne ſet, or that the light of the moone and ſtarres be darkened, thou feare GOD, and vſe the light, walking therein as a child of light: knowing that he that maketh the Sunne to ſhine, and ariſe, both vpon the good and bad, will call thee to an account for thy workes done both in darkneſſe and in light.

*Putting off your neereſt garment,*
praie thus.

MOſt gratious and mercifull Sauiour Jeſus Chriſt, thou knoweſt how we be borne, cloathed, and clogged with the grieuous heauie burden of the firſt woman Eue, who fell awaie

awaie vnto fleſhlineſſe, through diſobedience; vouchſafe therefore, I beſeech thee, to ſtrip me out of the old corrupt Eue, which being ſoked in ſinne, tranſformeth hir ſelfe to all incombrances and diſeaſes of the mind, that they may lead vs awaie from thee. Rid me alſo quite and cleane of that hir tempter, the deceitfull ſerpent, which turneth vs awaie from the obedience of the Father, So be it.

I haue put off my cloathes, how ſhall I put them on? Cantic. 5,3.

*Beholding your nakedneſſe, praie thus.*

LOrd how wretched, miſerable, poore, blind and naked am I! I am naked, O Lord, yea euen ſtarke naked, for that thou ſeeſt me in my bloud and corruption. Open mine eies alſo, I beſeech thee, that I may more and more ſee my nakedneſſe; feele my miſerie, and confeſſe my wretchedneſs; that thou of verie pitie and compaſſion maiſt cloath me with thine innocencie, and holie vertues; and ſo couer my filthineſſe, that mine enimies neuer behold the ſame to my reproch. Finallie, giue me the grace of perfect charitie, to do the works of faith acceptable to thee, eſpeciallie ſo to cloath the naked, and after my power to relieue the needie: that when I ſhall depart hence naked and bare, as euer I was borne, and ſhall carie awaie nothing of all my labours; yet in thy ſight, at the generall iudgement daie, I may not appeare naked of good works, or void of the marriage garment of faith, and the gifts of grace, through Ieſus Chriſt our Lord, Amen.

Naked came I out of my mothers wombe, and naked ſhall I returne thither. Bleſſed be the name of the Lord. Iob. 1,21.

*Putting*

*Putting on your neereſt garment,*
praie thus:

PVt vpon me, O Lord, the pure garment of the innocencie and holines of Chriſt my Sauior. O couer thou my nakednesſe and ſhame with the fine linnen robe of his righteouſnesſe and vertue; ſo ſhall not my filthineſſe be diſcouered vnto mine enimies, for them to gaze and laugh at; as curſed Cham did at the nakednesſe of his father Noah. Yea, make thou my linnen cloaths as white as ſnowe, and ſhining like the light, that I maie be of the number of thoſe that haue beene called from the beginning of the world, and ſhall be ſanctified, that haue departed from the ſhadowe of the world, and ſhall receiue glorious garments; euen of thoſe holie ones, I ſaie, that haue put off the mortall cloathing, and haue put on the immortall, which haue confeſſed thee, O God, and thy Chriſt, and are alreadie crowned with glorie, and haue receiued palmes of victorie in their hands, triumphing ouer all their enimies, and policies of this world, So be it.

Bleſſed is he that watcheth, and keepeth his garments cleane and white; leaſt he walke naked, and men ſee his filthineſſe. Reuel. 16, 15.

*Or praie thus:*

LOrd, ſend me a ioifull reſurrection; and while I liue, giue me grace ſo to ouercome the temptations of flesh and bloud, and Chriſtianlie to confeſſe thy holie name, that in the laſt generall daie of thy iudgement, I maie be found among the number of thine elect ſeruants, which ſhall

ſhall ſtand on thy right hand, and being clad with the long white robes and ſhining raines of the righteouſneſſe of thy Saints, who haue hated euen the garments ſpotted by the fleſh, and kept their conſciences vnpolluted with ſinne, and haue made their long garments white and cleane in the bloud of the Lambe Chriſt, I may togither with them enter into the holie citie, and remaine in the preſence of the throne of God, and ſerue thee ioifullie daie and night in thy holie temple, for euer and euer, Amen.

At all times let thy garments be white, and thy works pleaſe God. Eccleſ. 9,7.

*Meditation.*

THinke now how the children of GOD, while they are burdened in this earthlie tabernacle, ſigh, deſiring to be cloathed, that mortalitie might be ſwallowed vp of life. For if they be found cloathed, and not naked, mortalitie ſhall be ſwallowed vp of immortalitie, and they ſhall walke with GOD, in white araie.

*Being about to ariſe, and ſitting vpright* in your bed, praie.

O LORD Jeſu Chriſt, which diddeſt vouchſafe to die for our ſinnes, and diddeſt riſe againe for our iuſtification: haue mercie vpon me, and by that thy glorious reſurrection, I beſeech thee, raiſe me vp out of the bed of vices, and ſepulchre of all my ſinnes, wherein I haue long lien, to newneſſe of life. For except I be raiſed vp by thee, I ſhall lie ſtill for euer in darkeneſſe, ſhame, and miſerie. O therefore put forth thine hand, and

and mercifullie raiſe vp againe, not onlie my bodie, but my mind and hart alſo, to the true knowledge and loue of thee: that my conuerſation may be in heauen, where thou art. And giue me dailie part in the firſt reſurrection, to the intent that I may receiue ſome part in the latter reſurrection, and be in the number of thoſe thy faithfull ones, ouer whom the ſecond death ſhall haue no power, but are receiued into life euerlaſting.

Ariſe & depart, for this is not your reſt. Mich. 2, verſe 20.

I will ariſe now out of my bed, to open to my beloued that knocketh; and I will go about the citie by the ſtreets, and by the open places, and will ſeeke him whom my ſoule loueth. Cantic. 3, verſes 1, 5.

*Meditation.*

COnſider how foule the fall of Adam and Eue was, by reaſon of their ſinne and tranſgreſſion: and ſo of euerie one of vs by them, from the high, excellent, and honourable eſtate of Gods grace, into ſhame and miſerie. Againe, thinke vpon the inestimable benefits of Chriſt Ieſus, by whoſe helping hand we dailie ariſe againe from our naturall and originall declining and fallings: and be thankfull vnto him therefore.

*In your ariſing, as you ſtep out of your* bed, praie:

I Ariſe, and enter into this daie, to do all things in the name of the Father, and of the Sonne, and of the holie Ghoſt, who hath made me, redeemed me, ſanctified me, and preſerued me. He rule me, keepe, bleſſe, and lead mee into all good workes; and ſo direct and confirme me therein, that after this fraile life ended, I may obteine a ioifull reſurrection, with bliſſe perpetuall, Amen.

I laid me downe and ſlept, and roſe againe: for the Lord ſuſtained me. Pſal. 3, verſe, 5.

If you be riſen with Chriſt, thinke vpon thoſe things that be aboue. Col. 3, verſe, 1.

*Being riſen, bleſſe and praie*
thus:

GOd be mercifull vnto me, and bleſſe me this daie and euer; and ſhew me the light of his countenance, and be mercifull vnto me; that I may knowe his way vpon earth, and his ſauing health among all nations. God, euen our owne God giue mee his continuall grace, peace, mercie, and bleſſing.

And I beſæch thee, O Lord Jeſu Chriſt, which being reuiued from death to life, broughteſt againe to mortall men, that moſt deſired and greatlie longed for daie which the Lord made. Grant that I, being now raiſed vp from the death of ſinnes, to the life of grace, may walke in all Chriſtian obedience: and at the laſt daie of the reſurrection of all fleſh, when thou ſhalt be made manifeſt in our life, I alſo may then be openly known, and appæere before thee in glorie; and ioifullie triumph ouer ſinne, death and hell; ſaieng: O death, where is thy ſting? O graue, where is thy victorie? Thanks be vnto GOD, which hath raiſed me from the death of ſlæpe, and giuen me victorie ouer all mine enimies, through our Lord Jeſus Chriſt, So be it.

Bleſſed, holie, and happie for euer is he, that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power. Reuel. 20, verſe 6.

The vngodlie ſhall not be able to ſtand in iudgment, neither the ſinners in the congregation of the righteous. Pſal. 1, verſe 6.

*In apparelling your ſelfe, praie:*

CLoath mee, O Chriſt, with thine owne ſelfe, that I may be ſo farre from making prouiſion for the fleſh to fulfill the luſts thereof; that I may cleane put off all my carnall deſires, and crucifie the kingdome of the fleſh in me. Be thou vnto mee a garment to keepe me warme, and to defend me from the cold of this world. If thou be abſent, deere Lord, all things will be vnto me forthwith cold, weake, and dead: but if thou be with me, all things will be warme, liuelie, freſh, and cheerefull. Grant therefore, that as I compaſſe this my bodie with this garment, ſo thou wouldſt cloath me wholie; but eſpeciallie my ſoule with thine owne ſelfe, So be it.

Put vpon you as the elect of God, bowels of mercie, meekeneſſe, loue, peace. Col. 3, verſe, 12.

Let not him that putteth on his harneſſe, boaſt himſelfe, as he that putteth it off. 1, Kings 20, verſe, 11.

*Meditation.*

CAll to mind a little how we are incorporate into Chriſt, and how he doth cloath vs, gouerne, and nouriſh vs; and vnder his wings, protection, and prouidence preſerueth vs.

*A conſideration of our inward corruption, by the* outward eaſement of the bodie.

OH wretch that I am, what am I but a rotten carcaſe, wormes meat, a ſtinking coffin, and food for fire? Againe, what am I, O Lord? Euen a darke dongeon, wretched, earth, a child of wrath, a veſſell meet for diſhonour; begotten in vncleanneſſe, liuing in miſerie, and dieng in di-

ſtreſſe. Out vpon me vile wreth! What am I? Wo is me, Lord. O Lord ſpare me. Alas, my maker; what ſhall become of me? I am a ſacke of doung, a coffin of rottennesſe, full of lothſomneſſe and ſtinch; blind, poore, naked, ſubiect to manie exceeding neceſſities, woting neither when I came into the world, nor when I ſhall go out, mortall and miſerable; whoſe daies paſſe and glanſe ſwiftlie awaie, as a ſhadowe, or bubble of water, now flouriſhing, and by and by withering; now aliue, now dead. Oh ſpare me a little, Lord; for my daies are nothing: and be mercifull vnto a wretch, that is not aſhamed to acknowledge hir vilenesſe before thee.

The glorie of mortall man is but doong, and wormes meate. 1. Mach. 2. verſe 62.

*Meditation.*

COnſider the miſerable ſtate of the bodie, by the excrements that iſſue out of the eies, noſe, mouth, eares, hands, arme-pits, fundament, feete, and other parts thereof: and thinke that no Boccardo, no little caſe, no dungeon, no priſon, no ſinke, no pit is ſo irkeſome, lothſome, and euill a priſon for the bodie, as the bodie is for and of the ſoule; by reaſon of ſinne and filthie affections that haue their dwelling therein. Thinke alſo what madneſſe it is, thus to pamper our bodies with delicate meats, to obeie the luſts thereof, prouoking to euill: and deſire continuallie, with S. Paule, the diſſolution thereof, and to be out of this ſtinking priſon.

*VVaſhing your hands, praie thus:*

WAſh my ſoule, O God, with the water of thy diuine grace, from all the filth and pollution of ſinne, wherewith it is altogither defiled in thy ſight. Sprinkle it, Lord, with the hyſſope of true repentance, and ſorowfull contrition; that being cleanſed in the moſt cleere fountaine of thy

thy grace, I may be whiter than snowe; and also bee able euer hereafter to serue thee, in holinesse and pureness of liuing, through Iesus Christ our Lord, Amen.

Wash your hands yee sinners, and cleanse your harts ye wauering minded. Isaias, 4, verse 8.

I will wash my hands in innocencie, ô Lord, and so will I go to thine altar. Psal. 26, verse, 6.

*Or else praie thus.*

HAue mercie vpon mee, O God, and pardon the wicked deeds which my hands haue committed. Wash my soule with the holie fountaine or well, which I beleeue did flow from thy hart, and naked side; and sanctifie and purifie not onlie my hands and face from filth; but my hart, soule, and conscience also, from all contagion of sinne and iniquitie, that I may be pure both in bodie and soule, and serue thee in holinesse and puritie, all the daies of my life, So be it.

Though I wash my selfe with snowe water, and purge my hands most cleane; yet shalt thou plunge me in the pit, and mine owne cloths shall make mee filthie. Iob. 9, verse, 30.

*Meditations.*

THinke now of thy vow and promise made to God at thy baptisme, to forsake Sathan, to renounce the world, and to mortifie the flesh; and how oft since thou hast broken it, and be hartilie sorie therefore. Thinke also vpon the vnspeakable loue and mercie of Christ our Sauiour, who hath washed vs from our sins in his owne pretious bloud, and purged our conscience from dead works, to the end we should serue him in holinesse and innocencie of life. And consider, that it shall little auaile thee to haue washed thy selfe, if thou touch filth againe; that is, if thou confesse thy

stresse. Out vpon me vile wretch! What am I? Wo is me, Lord. O Lord spare me. Alas, my maker; what shall become of me? I am a sacke of doung, a coffin of rottennesse, full of lothsomnesse and stinch; blind, poore, naked, subiect to manie exceeding necessities, woting neither when I came into the world, nor when I shall go out, mortall and miserable; whose daies passe and glanse swiftlie awaie, as a shadowe, or bubble of water, now flourishing, and by and by withering; now aliue, now dead. Oh spare me a little, Lord; for my daies are nothing: and be mercifull vnto a wretch, that is not ashamed to acknowledge hir vilenesse before thee.

The glorie of mortall man is but doong, and wormes meate. 1. Mach. 2. verse 62.

*Meditation.*

COnsider the miserable state of the bodie, by the excrements that issue out of the eies, nose, mouth, eares, hands, arme-pits, fundament, sexte, and other parts thereof: and thinke that no Bocardo, no little ease, no dungeon, no prison, no sinke, no pit is so irksome, lothsome, and euill a prison for the bodie, as the bodie is for and of the soule; by reason of sinne and filthie affections that haue their dwelling therein. Thinke also what madnesse it is, thus to pamper our bodies with delicate meats, to obeie the lusts thereof, prouoking to euill: and desire continuallie, with S. Paule, the dissolution thereof, and to be out of this stinking prison.

*Washing your hands, praie thus:*

WAsh my soule, O God, with the water of thy diuine grace, from all the filth and pollution of sinne, wherewith it is altogither defiled in thy sight. Sprinkle it, Lord, with the hyssope of true repentance, and sorowfull contrition; that being clensed in the most cleere fountaine of thy

thy grace, I may be whiter than snowe; and also bee able euer hereafter to serue thee, in holinesse and pure-nesse of liuing, through Iesus Christ our Lord, Amen.

Wash your hands yee sinners, and cleanse your harts ye wauering minded. Isaias, 4, verse 8.

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faults, and after commit them againe, and so with the dog returne to the vomit, and with the washed sow to the wallowing in the mire againe.

¶ When you be made readie, first before all things, looke that either by your selfe, or with your familie, with all humblenesse of mind you kneele downe by your bedside, in your parlour, or other sweete, cleane, and conuenient place; and there taking both time and leasure to serue the Lord, lift vp your hart, hands, and eies, and praie vnto his diuine Maiestie, saieng in manner and forme following.

*A premeditation, or first forme of praier to be* vsed before praier.

O Mercifull Lord, and louing father, without whose aid and motion I am not able to stir one member toward heauenlie seruice, the burthen of this slowe and sinfull flesh doth so ouercharge my weak soule: according vnto thy fatherlie pitie looke vpon me, O God; prepare my hart to praier, and quicken my dull spirit with thy grace, to rise out of this miserable puddle, and to come before thy presence in humble repentance, crauing thy mercie for my miserable sinnes and wickednesse: and being released in the bloud and righteousnesse of Jesus Christ, I may ioifullie serue, honor, and praise thine eternall Maiestie, through thy deere sonne, my mercifull Lord and redeemer; to whom, with thee, and the holie Ghost, be all glorie and thanks for euer, Amen.

*Another*

*Another meditation before praier.*

VNto thee, O heauenlie father, do I heere prostrate on my knees, lift vp my hart, my hands, mine eies, and praiers; beseeching thy Maiestie, and saieng:

Helpe me, O my Lord, and God, in this my good purpose, and holie worshipping or seruing of thee: and grant vnto me to make a perfect entrance and beginning this present daie, that I maie do all things in the name of the Father, of the Sonne, and of the holie Ghost. For that which I haue hitherto done, is nothing at all.

*The Confession and Praier.*

O Father of heauen; O sonne of God, redeemer of the world; O holie Ghost, three persons and one God; haue mercie vpon me most wretched caitife, and miserable sinner. I haue offended both heauen and earth, more than my tongue can expresse; my sins are aboue all mens, both in number and greatnesse, which I haue committed. Whither then may I go? And whither should I flee? To heauen I may be ashamed to lift vp my face; and in earth I find no place of refuge or succour. To thee therefore, O Lord, do I runne; to thee do I humble my selfe, saieng: O Lord my God, my sinnes be great and innumerable: but yet haue mercie vpon me, for thy great mercie. The great mysterie that God became man, was not wrought for little or few offences. Thou didst not giue thy sonne O heauenlie father vnto death for small sinnes onlie, but for all the greatest sinnes in the world: so that the sinner returne vnto

thee with his whole hart, as I dw here at this pre-
sent. Wherefore haue mercie on me, O God, whose
propertie is alwaie to haue mercie: wherefore haue
mercie on me, O Lord, for thy great mercie. I craue
nothing, O Lord, for mine owne merits, but for thy
name sake, that it may be halowed thereby, and for thy
dere sonne Iesus Christes sake; and now therefore,
Our father of heauen, halowed be thy name, &c.

*Another Confession and praier.*

O Almightie euerlasting God, and
most gratious dere louing father,
I beseech thee, for Iesus Christes
sake, thy most dere and onlie sonne,
to haue mercie, pitie, and compas-
sion vpon me, most vile, wretched,
and miserable sinner: whose innu-
merable offenses, both old & new,
be most horrible, heinous, and great; where through
I haue iustlie deserued thy greuous wrath, and euer-
lasting damnation. But now, good Lord, here I do ap-
peale to thy great mercie onlie, which far surmoun-
teth all thy workes; as thou hast promised the same in
thy holie and infallible word, where thou hast said, yea
and swore, as trulie as thou liuest, that thou wilt not
the death of a sinner, but rather that he should con-
uert and liue. Ah dere Lord, I confesse that I am a
great and greuous sinner, and yet now by thy grace,
and good working of thy holie spirit something turned
vnto thee. Oh let me liue, and not die the euerlasting
death of the soule, which I so depelie haue deserued;
but make me a vessell of thy great mercie, that I may
liue and praise thy name among thy chosen children for
euer. Oh let not my horrible sinnes separate me from
the swet sight of thy Maiestie, but let thy great po-
wer and mercie be magnified in me, as it is in Dauid,

in

in Peter, in Magdalen, and in the notable Theefe which was crucified with Christ thy deere sonne, in whose most pretious death and bloud-shedding onlie, O Lord, I put my whole trust and confidence. For he onelie hath taken awaie the sinnes of the world: he came not to condemne the world, but to saue it, that none that trulie beleeue in him should perish, but haue life euerlasting. He saith, he came not to call the righteous, but sinners to repentance.

Oh gratious God, giue me true, earnest, hartie, and vnfeigned repentance, that I may, from the verie bottome of my hart, continuallie lament my manifold sinnes and wickednesse, my great ingratitude and vnthankefulnesse towards thee, for all thy mercifull benefits so aboundantlie powred vpon me, through Iesus Christ: which wouldest vouchsafe, he being thine owne deere darling, in whome was and is all thy whole pleasure and delight, to giue him for me to the verie death of the Crosse: yea and that when I was thine vtter enimie, of mercie inestimable, and loue incomprehensible. Who euer sawe such a thing? God became man, and was crucified for me, that by his death I might liue. Alas that euer I should become so wicked a wretch, and vnkind a creature, to displease so louing, kind, and mercifull a God and father. Oh forgiue me, forgiue me, for thy great mercie sake, for thy truth and promise sake; and I will neuer trespasse againe against thy diuine Maiestie anie more; but will gladlie serue thee in true holinesse and righteousnesse, all the daies of my life, by the grace and assistance of thy good and holie spirit, the which I beseech thee to giue me also, that he may gouerne me, and guide my hart, in thy true faith, feare, and loue: that in all my deeds, words, and thoughts, I may glorifie thy holie name, which liuest, and reignest, with the sonne, and the holie Ghost, three persons and one God, to whome

be

be all honour, glorie, praise, thanks, power, rule and dominion, for euer and euer, Amen.

*Another confession of sinnes, proper for the Sabaoth daie.*

O my most mercifull father, the father of mercies, and God of all consolation and comfort, my God, my father; I most wretched sinner confesse and acknowledge my selfe vnfeinedlie, with hart, mind & mouth, now before thee, to haue most greeuouslie offended thy high Maiestie and goodnesse. I recognise and acknowledge my selfe to be full of sinne, full of vnfaithfulnesse, and a seruant vnprofitable. For all thy holie commandements haue I transgressed and broken.

First, I haue not set all my whole belæfe, confidence, trust, and hope in thee. I haue not loued and honoured thee with all my hart, with all my soule, mind, and powers of my soule.

Secondlie, I haue diuided thine honour and worship from thee, and giuen it to thy creatures, and dead things imagined of mine owne fond fantasie, I meane in the adoring and worshipping of images.

Thirdlie, I haue abused thy most holie name, by false and deceitfull swearing, to the hinderance of my neighbour, and idlelie and vainlie haue I vsed thy holie name. I haue not said, nor done, neither thought all things to thy glorie.

Fourthlie, in the Saboth daie, I haue not giuen my selfe to hearing, reading, & learning the holie Scriptures; neither haue I giuen meate to the hungrie, drinke to the thirstie, lodged the harbourlesse, clothed the naked, visited the sicke, comforted nor relæued the poore, and men in prison. For I haue not expended of how

how great weight these words of thy sonne my Sauiour Christ are; neither beleeued him, saieng: In as much as ye haue done these things vnto one of the least of these my brethren, ye haue done it vnto me. Matth. 25.

But I haue bestowed and spent my gold and siluer after my lewd lust and concupiscence, in excesse of meat and drinke, in gorgeous apparell of my bodie, of my children, seruants, and house, &c. where I should not haue bestowed it (or else not so largelie, delicatelie, nicelie, and excessiuelie haue bestowed it,) as I haue; not regarding in the meane time, to suffer the deere beloued brethren of Iesu Christ to go naked, and to perish for cold and hunger.

I haue, I saie, not ceased from mine owne sinfull will and lusts, praieng at all times, thy will, and not mine, to be fulfilled.

Furthermore, I haue not honoured my father and mother; I haue not so much set by them, estæmed them, and had them in such reuerence, as thou commandest me; nor obeied them, neither comforted, releeued, or helped them. I haue slaine, I haue broken wedlocke, I haue stolne, I haue sold by false weights and measures, and borne false witnesse: finallie, I haue coueted my neighbours house, I haue desired his wife, his seruant, his cattell, & his other goods vnlawfullie.

Thus most greeuouslie haue I sinned infinit waies, O Lord, omitting and leauing thy commandements, & fulfilling the desire of my flesh, the world, and the diuell. Wherefore I crie thee mercie, my God, most mercifull father; and most humblie I desire and beseech thee, for the loue which thou beares to thy deer sonne, mine onelie, whole, and entire Sauiour Iesu Christ, to haue mercie on me, and to forgiue me most miserable sinner, euen in his bloud, and for his pretious death sake. For when I went about to seeke thee,

to

to truſt vnto thee, or to do anie thing to thy glorie; yet would not this luſt and concupiſcence, that contagious originall poiſon, and fleſhlie dregges drawne of our father Adam, ſuffer me perfectlie to do that I would haue done. Through this naturall concupiſcence, I ſtriue and fight dailie againſt the holie Ghoſt in me, which vnlawfull luſt and deſire I knowledge to be a greeuous ſinne againſt thy highnes, if thou ſhouldeſt iudge me ſtraitlie after thy Lawe, without the which concupiſcence I cannot be.

Wherefore I being a wretched, yea a moſt abhominable wretched ſinner in my ſelfe, clearelie deſtitute of all righteouſneſſe, of all godlineſſe, of all holineſſe, and all deſeruings, am come now by faith before thee, vnto Chriſt his mercie ſeate and righteouſneſſe, vnto his goodneſſe, deſeruings, and ſatiſfactions; deſiring thee, O moſt mercifull father, for his deaths ſake, that his righteouſneſſe, his wiſedome, his holineſſe, his goodneſſe, his merits and ſatiſfactions may be mine, and ſerue for my forgiueneſſe and ſaluation. For like as thou gaueſt me him to die for my ſinnes; euen ſo beleeue I, that thou haſt giuen me with him all his to be mine, and to ſerue me for my ſaluation. Wherefore, glorie, honor, worſhip, empire, and rule be to thee, oh father, with the ſonne and the holie ghoſt for euer world without end, So be it.

*Another Confeſſion of ſinnes for Sundaies, to be vſed* in the forenoone or afternoone.

O Moſt mercifull Lord God, my tender and deere father, vouchſafe, I hartilie beſeech thee, to looke downe with thy fatherlie eies of pitie vpon me, moſt vile and wretched ſinner, which lie heere proſtrate in heart before the feete of thy bottomleſſe mercie. For I haue ſinned againſt the

the throne of thy glorie, and before thee, O most deere Father, insomuch that I am not worthie to be called thy daughter. Yet neuertheless, forasmuch as thou art the God and Father of all mercie, and comfort; and againe, desirest not the death of a sinner: but like a true Samaritan takest thought for my sillie wounded soule; make me, I praie thee, by infunding of thy pretious oile of comfort into my wounds, ioifullie to run with the lost sonne into the lap of thine euerlasting pitie. For lo, thou art my hope and trust, in whom I onlie repose my selfe, hauing in thee full confidence and faith. And so I saie, with a verie faithfull hart, trusting in thy mercie: I beleeue in thee, O God the Father; in thee, O God the Sonne; and in thee, O God the holie Ghost; three persons, and one true and verie God; besides whom I acknowledge none other God in heauen aboue, nor in earth beneath.

Yea, and I poore sinner do accuse my selfe vnto thee, deere Father, that I haue sore and grieuouslie offended thine almightie goodnesse, and diuine Maiestie, in committing of mine exceeding, grieuous, and manifold sinnes and wickednesse. For I haue not kept the least of thy most blessed commandements, like as thy righteousnesse may require and demand the same of me.

I haue, I saie, not honoured thee like my God, nor dreaded thee like my Lord, loued thee like my Father; trusted in thee like my Sauiour and Creator. Thy holie and dreadfull name, vnto which all honour and glorie belongeth, haue I vsed in vaine. I haue not sanctified the Saboth and holie daies with works which be acceptable vnto thee, nor instructed my neighbour in vertue accordinglie. I haue not honoured my father and mother, nor beene obedient vnto them, through whom, as by an instrument, thou hast wrought my comming into this world. The high powers and rulers, which take their authoritie of thee, I haue not

beene

bæne willinglie obedient vnto. I haue not kept my hart pure and cleane from man-slaughter: yea, had not thy mercie and grace defended me the better, I should haue committed the verie dæd also. I likewise am not pure from theft, nor from adulterie, nor from false-witnesse-bearing: but haue in my hart and mind wished and desired my neighbours goods and things. I haue folowed the great Prince of the world Satan, which hath bæne a lier from the beginning, in concupiscence of the flesh, in pride of liuing, in lieng, in deceitfulnesse, in lecherie, in hatred and enuie, in backbiting, in despaire, and also in mis-belæfe. My fiue wits also haue I fowlie mis-vsed and spent, in hearing, sæing, smelling, tasting, and also fæling, which thou hast giuen me to vse to thy honour and glorie, and also the edification and profit of my neighbour.

But in what maner soeuer I haue offended and sinned against thine eternall Maiestie; (for no man knoweth throughlie his sinnes, as the Prophet witnesseth) whether it hath bæne by daie, or elsse by night, yea euen from my childhood vnto this daie, were it in works, words, dæds, or thoughts; secretlie or openlie, O my mercifull God; I am sorie for it, euen from the bottome of my hart: yea, my soule mourneth for sorrowe, most mercifull Father, that I am not a thousand times sorier than I am. Howbeit, in token of great repentance, though all harts be knowne well inough to thæ, I dow knocke and strike my breast, and saie in bitternesse of hart and soule: Lord God Father haue mercie, Lord God Sonne haue mercie, Lord God holie Ghost haue mercie. Spare me of thine infinite goodnesse and mercie, good Lord, now and all the daies of my life hereafter; and let me haue part of thine abundant grace, so as I maie change my sinfull life, and put out of me the old man, with all his concupiscences, and also that I maie die vnto the world,

and

and that the world may be a crosse vnto me, and so go forth in a new life.

Strengthen me, O Lord, in a true humble hart, in perfect loue, hope, and trust in thee. Giue my soule grace to desire thee onlie, in thee onlie to reioice and repose my selfe, and that I may vtterlie renounce and forsake the vaine affiance of this world: so that thou maist find me readie with the good seruant, and wise virgins, in the midnight of death, which shall suddenlie steale vpon me like a theefe, ere I be aware. Be thou vnto me at that time of need, O Lord, a tower of strength, a place of refuge, and a defensible God, namelie, against the face of the fiend, who like a roring Lion shall be then most readie to deuoure me, and against desperation, which then shall be busie to greeue me. Let then thy comfort cleaue fast vnto me; thy mercie kepe me, and thy grace guide me. Fetch then againe, Lord God Father, that which thy puissant might hath shapen. Fetch then againe, Lord God Sonne, that which thou hast so wiselie gouerned, and bought with thy pretious bloud. Take then againe, Lord God holie Ghost, that which thou hast kept and preserued so louinglie, in this region of sinne, & vale of miserie. Three persons, and one true and also verie God, to whom be all laud and praise for euer and euer, Amen.

*Another confession of sinnes, and praier for mercie and* grace, commonlie called, *Conditor cæli.*

O My maker of heauen and earth, King of kings, and Lord of lords; which of nothing didst make me to thine image and likenesse, and diddest redeeme me with thy pretious bloud, whom I a sinner am not worthie to name, to thinke on, neither to call vpon: I most humblie desire thee,

thee, and meekelie praie thee, that gentlie thou behold me thy wicked seruant, and haue mercie vpon me, which hadst mercy of the woman of Canaan, & Marie Magdalen; which didst forgiue the Publican, and the theefe hanging on the Crosse. Vnto thee I confesse my sinnes, most holie Father, which if I would, I cannot hide from thee. Haue mercie on me, O Christ; for I am a wretch, and haue sore offended thee in idolatrie, in superstition, in blasphemie, in prophaning of thy Saboths, in disobedience to my gouernours, in pride, in couetousnesse, in gluttonie, in lecherie, in vaine glorie, in hatred, in enuie, in murder, in adulterie, in theft, in lieng, in backbiting, and false-witnesse-bearing, in sporting, in dalliance, in dissolute & wanton laughing, in idle words, in vncleane thoughts, in hearing, in tasting, in touching, in thinking, in sleeping, in working; and finallie, in all waies, in which I a fraile woman, and most wretched sinner might sinne: My default, my most grieuous default.

Therefore I most humblie praie and beseech thy gentlenesse, which for my helpe didst descend from heauen, which didst hold vp Dauid, that he should not fall into sinne, haue mercie vpon me, O Christ, which didst forgiue Peter thine Apostle, that did forsweare and forsake thee. Thou art my Creator and helper, my maker and redeemer, my gouernour, my Father, my Lord and God, my King and my spouse. Thou art my hope, my trust, my strength, my defense, my redemption, my sanctification, my life, my helth and resurrection. Thou art my stedfastnesse, my refuge & succour, my light and onlie hope. I therfore most hartilie and humblie desire thee to helpe me, defend me, and make me strong, comfort me, make me stedfast; make me merie, giue me light, and visit me; reuiue me againe, which am dead: for I am thy making, and thy worke.

Oh Lord despise me not; I am thy seruant, thy bond-

woman,

woman, although euill, although most vnworthie, and a detestable sinner. But whatsoeuer I am, whether I be good or bad, I am alwaies thine. Therfore to whom shall I flee, except I flee vnto thee? If thou cast me off, who shall or will receiue me? If thou despise me, and turne thy face from me, who shall looke vpon me? Recognise and knowledge me, O Lord, to be thine; although vnworthie comming to thee, although I bee vile and vncleane. For if I be vile and vncleane, as I confesse my selfe in deede to be, thou canst make mee cleane. If I be sicke, thou canst heale me. If I be dead and buried, thou canst reuiue me: for thy mercie is much more than mine iniquitie. Thou canst forgiue me more than I can offend. Therefore, O Lord, do not consider, nor haue respect to the number of my sinnes; but according to the greatnesse of thy mercie forgiue me, and haue mercie on me most wretched sinner. Saie vnto my soule, I am thy health; which saiedst, I will not the death of a sinner, but rather that he liue, and be conuerted, and turne to thee. O Lord bee not angrie with me, I beseech thee; but for thy great mercie sake forgiue and pardon me all my misdeeds, and bring me to the blisse that neuer shall cease, Amen.

*Another forme of Confession and praier to be vsed of the* Maister and Mistresse with their families in priuate *houses euerie morning.*

ALmightie God, and most mercifull Father; we do not present our selues here before thy Maiestie, trusting in our owne merits or worthinesse, but in thy manifold mercies; which hast promised to heare our praiers, and graunt our requests, which we shall make to thee, in the name of thy beloued Sonne Iesus Christ our Lord: who hath also commanded vs to assemble

our ſelues togither in his name, with full aſſurance, that he will not onelie be amongſt vs; but alſo be our mediator and aduocate towards thy Maieſtie, that we may obtaine all things, which ſhall ſæme expedient to thy bleſſed will for our neceſſities. Therefore we beſæch thee, moſt mercifull father, to turne thy louing countenance towards vs; and impute not vnto vs our manifold ſinnes and offences, whereby wæ iuſtlie deſerue thy wrath and ſharpe puniſhment: but rather receiue vs to thy mercie, for Jeſus Chriſtes ſake; accepting his death and paſſion; as a iuſt recompenſe for all our offences, in whom onlie thou art pleaſed, and through whome thou canſt not be offended with vs. And ſæing of thy great mercies we haue quietlie paſſed this night; grant O heauenlie father, that we may beſtowe this daie wholie in thy ſeruice; ſo that all our thoughts, words and dædes may redound to the glorie of thy name, and good example to all men; who ſæing our good works, may glorifie thæ our heauenlie father. And forasmuch as of thy mære fauour and loue, thou haſt not onlie created vs to thine owne ſimilitude and likeneſſe; but alſo haſt choſen vs to be heires with thy dære ſonne Jeſus Chriſt, of that immortall kingdome, which thou preparedſt for vs, before the beginning of the world; we beſæch thee to increaſe our faith and knowledge, and to lighten our harts with thy holie ſpirit, that we may in the meane time liue in all godlie conuerſation, and integritie of life; knowing that idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons, and ſuch like, ſhall not inherit the kingdome of God.

And becauſe thou haſt commanded vs to praie one for another, we do not onlie make requeſt, O Lord, for our ſelues, and them that thou haſt alreadie called to the true vnderſtanding of thy heauenlie will: but for all

all people and nations of the world, who as they know by thy wonderfull workes, that thou art God ouer all; so they may be instructed by thy holie spirit, to beleeue in thee their onlie Sauiour and Redeemer. But forasmuch as they can not beleeue, except they heare; nor cannot heare, but by preaching; and none can preach, except they be sent: therefore, O Lord, raise vp faithfull distributers of thy mysteries, who setting apart all worldlie respects, may both in their life and doctrine onelie seeke thy glorie. Contrariwise, confound Sathan, Antichrist, with all hirelings, whome thou hast alreadie cast off into a reprobate sense, that they may not by sects, schismes, heresies, and errors, disquiet thy little flocke. And because, O Lord, we be fallen into the latter daies, and dangerous times, wherein ignorance hath gotten the vpper hand; and Sathan by his ministers seeke by all meanes to quench the light of thy Gospell; we beseech thee to mainteine thy cause against those rauening Wolues, and strengthen all thy seruants, whom they keepe in prison and bondage. Let not thy long-suffering be an occasion, either to increase their tyrannie, or to discourage thy children; neither yet let our sinnes and wickednesse be an hinderance to thy mercies: but with speede, O Lord, consider these great miseries. For thy people Israel manie times, by their sinnes, prouoked thine anger; and thou punishedst them by thy iust iudgement: yet, though their sinnes were neuer so greeuous, if they once returned from their iniquitie, thou receiuedst them to mercie. We therfore, most wretched sinners, bewaile our manifold siunes, and earnestlie repent vs for our former wickednesse, and vngodlie behauiour towards thee. And whereas we cannot of our selues purchase thy pardon, yet we humblie beseech thee, for Jesus Christes sake, to shew thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs, deere fa-

ther, these our requests, and all other things necessarie for vs, and thy whole Church, our Quæne and Realme, according to thy promise in Iesus Christ our Lord; in whose name we beseech thee, as he hath taught vs, saieng: Our Father, &c.

Almightie and euerlasting God, vouchsafe, we beseech thee, to graunt vs perfect continuance in thy liuelie faith, augmenting and increasing the same in vs dailie, vntill we growe to the full measure of our perfection in Christ, whereof we make our confession, saieng: I beleeue in God the Father almightie, &c.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes name, we beseech thee mercifullie to incline thine eares to vs, that haue now made our praiers and supplications vnto thee: and graunt that those things, which we haue faithfullie asked according to thy will, may effectuallie be obteined, to the releefe of our necessitie, and to the setting forth of thy glorie, through Iesus Christ our Lord, Amen.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs; the Lord turne his fauorable countenance towards vs, and graunt vs his peace, Amen.

The grace of our Lord Iesus Christ, the loue of God, and the communion of the holie Ghost, be with vs, and remaine with vs for euer, So be it.

*A Morning praier for Sundaie.*

After due examination of my former life, with an humble and contrite hart, with a sorowfull and repentant spirit, I sue vnto thee, most mercifull father; beseeching thee of mercie and forgiuenesse of mine offences, which in this night, or at anie time heeretofore, I haue committed

mitted against thy godlie will and pleasure, by anie manner of vncleanesse of soule or bodie, that I haue fallen into by the illusion of the diuell; or else by frailtie of mine owne flesh, trespassing against thy godlie Maiestie, either in thought, consent, delectation, word or dæde. And I most hartilie thanke thee for the swæt slæpe, and comfortable rest which thou hast giuen me this night: and that to the innumerable benefits hitherto powred vpon my soule and bodie, thou hast vouchsafed to preserue me this night past, from sudden death, and all other euill and mischiefe, spirituall and corporall, that anie person, man or woman, hath bæne striken withall, by thy permission and sufferance; knowing of a suretie, that the selfe-same, or such like, had worthilie light on my head also, haddest not thou defended and preserued me, and giuen me time to amend my life, so that I might liue hencefoorth, not as I will, but as thou wilt.

And now, seeing thou, O almightie God, and most mercifull father, in the tables of the commandements deliuered to the hands of thy seruant Moses, vpon the mount Sina, among other precepts, diddest giue charge vnto thy chosen children of Israel, that in sixe daies they should dow all such works and affaires, as they had to dow, and rest from labour the seuenth daie: graunt, I beseech thee blessed father, that since I haue by thy mercie, happilie passed ouer this whole wæke, vnder thy gratious protection, I may not onelie rest this daie from my dailie trauels, but that I may abstaine also from the works of sinne and iniquitie, and sanctifie this daie wholie vnto thee, with praiers and thankes-giuing, abounding in all works of loue and charitie, as thou hast commanded in thy holie word, that I may be found pure, without spot or blemish, at that daie, when thy Sonne Iesus Christ shall come to iudge the world with righteousnesse and equitie.

And forasmuch as thou hast ordeined this daie, among the rest, wherein we should mæte all togither with brotherlie loue and affection, to yæld thæ praises for the innumerable benefits we haue receiued at thy hand; to acknowledge thy fatherlie loue and pitie towards vs, from time to time; and to giue thæ thanks in generall for all and vniuersall thy benefits hitherto bestowed vpon vs: I beseech thæ to grant me thy holie spirit, that I may be the more zealouslie inflamed to serue thæ, in true holinesse and integritie of life: and by the operation of that spirit, I may kill all carnall lusts, vnlawfull pleasures, concupiscence, and all other spots of vncleannesse; whereby I may be made thy child by adoption and grace; and my bodie the temple of the holie Ghost, being throughlie purged and purified from the dregs of iniquitie and abhomination. Giue me grace, most mercifull Father, to spend this daie to thy pleasure, in all good works of the spirit; and charitie, proceeding from an vndefiled faith in Christ Iesu; that I fall not into anie kind of danger: but that all my doings may be ordered by thy gouernance, to do alwaies that is righteous in thy sight, through Iesus Christ our Lord, Amen.

*Another Morning praier on the* Lords daie.

OAlmightie and mercifull God, eternall Father; Sonne, and holie Ghost; thæ in persons, one in substance, God in verie dæde, and from euerlasting.

I extoll thy sacred Maiestie; I praise thine vnspeakeable mercie, thy diuine truth I exceedingly commend; for that of thy fatherlie and woonderfull goodnesse thou hast protected me this night, vnder the shadowe

dowe of thy wings. Yea, thou also hast made me quietlie to take my rest, notwithstanding the dangerous snares of my deadlie enimie the diuell.

Thou art the God, which exaltest vs from the gates of the shadowe of death; and from the power of darknesse thou deliuerest vs.

Therefore I will acknowledge thee for thy goodnes, and for the wonderfull things, which thou dowest among the sonnes of men.

I will magnifie thee in the great congregation, and among much people will I praise thee.

My hart is readie, O my God, my hart is readie. I will praise thee, O Lord, among the people, and sing to thee among the nations. For thy mercie is aboue the heauens, and thy truth vnto the clouds.

I will not hide thy mercie and truth in the great congregation; bicause it is a good thing to praise the Lord, and to sing to thee, O thou most high: to declare thy louing kindnesse in the morning, and thy truth in the night.

Blesse the Lord, O my soule; and all that is within me praise his holie name.

Which forgiueth all thine iniquities, and healeth all thine infirmities.

Which redeemeth thy life from destruction, & crowneth thee with mercie and compassion.

Which satisfieth thy longing with good things, and protecteth thee from thy youth.

Which also hath kept all my bones this night, not one of them is broken.

To the King euerlasting, immortall, inuisible, and onlie wise God, be honor and glorie for euer and euer, Amen.

VNto thee, O Lord, dow I lift vp my soule.

O God, earlie will I seeke thee; my soule thirsteth for thee, my flesh lusteth after thee in a barren and

drie land, where no water is, to sæ thy strength and glorie.

O eternall God, which hast brought me to the beginning of this daie, defend me with thy mightie power, that this daie I fall into no sinne, nor run into anie kind of danger: but let all my cogitations, words, and works tend to the setting forth of thy righteousnesse.

Lighten my mind this morning with the shining and clearnesse of thy wisdome; that in my hart, that true daie-star may rise and shine, as it were a candle in a darke place.

Giue me the spirit of wisdome and reuelation in the knowledge of thee; and lighten the eies of mine understanding, that I may knowe what my hope is, how great the glorie of mine inheritance, and what the excellent greatnesse of thy power towards me is.

Fill me with thy mercie in this morning, so shall I be glad and reioice all my life long.

Mercifull God, endue me with thine holie spirit, that I may neither thinke, speake, or dow anie thing this daie, but that which may please thee, and tend to the aduancement of thy glorie, and health of my soule.

Gouerne thou mine understanding and will, and so direct all the cogitations of my hart, that I may wholie be thine, and sauour of nothing besides thee my God and redæmer.

Teach mæ the waie of thy commandements, O Lord; and I will kæpe it vnto the end.

Giue me understanding to kæpe thy lawes, and to loue thee, my Lord and God, with all my hart, with all my soule, and with all my strength: and let all thy testimonies be my delight, and counsellers.

Comfort the soule of thy seruant; for vnto thee, O Lord, haue I lifted vp my soule. For thou, Lord, art good and gentle, and of great kindnesse to as manie as call vpon thee.

Behold,

Behold, O God, earlie now this morning I do offer my selfe a morning sacrifice vnto thee, a troubled spirit; a broken, and an humble hart, O Lord, thou wilt not despise.

Make me fit, that I may likewise dailie offer vp my bodie a liuing sacrifice, holie and acceptable vnto thee, which is a reasonable seruice, & gratefull obedience.

Both now and euerie daie, Lord, I commend my soule and bodie into thy hands; thou hast redeemed me, O God of truth.

Compasse me about with the watch of thine Angels, which are ministring spirits sent out for their defence, which are the children of saluation; that they may pitch their tents about me, and incounter with Satan the dragon, to defend me from euill.

Giue thine holie Angels charge of me, that they protect me in all my waies, least happilie I hurt my foote against a stone: so will I praise thee, and magnifie thy name, which liuest and reignest a true and eternall God, worlds without end, Amen.

*Another praier verie effectuall to be vsed vpon the Lords* Sundaie, or other holie or festiuall daies.

SEeing that the verie solemne times & festiuall holidaies do vndoubtedlie greatlie renew the reioicing of the godlie: yea, & that more is, with a certaine heape, as a man would saie, do marueilouslie augment and increase their spirituall ioie in thee O most holie Lord God of Saboth, and make it greater than it was. For they are kept to continue, and stir vs vp vnto the remembrance and recounting of thy wonderfull acts, things, and miracles wrought and done by thine almightie Maiestie, for the conseruation, and saluation of mankind: and by that

that occasion, dw exceedinglie cheere vp and fill the harts of the godlie with spirituall ioies in thee.

Moreouer, bicause good exercises are to be renewed often; but especiallie vpon the Sundaie and holie daies, as though at that time we were departing out of this life, and going to the euerlasting holie daies of spirituall rest, and continuall ioie; and therefore ought we at that time especiallie to prepare our selues with carefulnes, & to shew our selues moregodlie, and to dw thy cõmandements more straightlie, as they ẏ shall receiue reward of our trauels at thy hand ere it be long.

Behold, I thy sillie creature, desirous to keepe the godlie rest of the new Saboth, better than hitherto I haue done, (for which, as for all other my defaults I crie thee hartilie mercie) dw now therefore most humblie beseech thee, O holie Father, to powre plentiouslie vpon me thy blessed spirit; through whose diuine power, vertue and grace, I may this daie be throughlie sanctified, cleansed, dedicated, and prepared both bodilie and ghostlie, perfectlie to serue and worship thee, according to thy will.

O holie God, which hast commanded vs to sanctifie our selues, and to be holie, as thou art; grant me grace with S. Iohn to be in the spirit on the Sundaie: and this daie to be holie with them that be holie, and altogither giuen to serue & please thee in spirit and truth, as becommeth the true worshippers of thee.

Make thou me this daie to refraine my selfe from dwing anie bodilie labour, or seruile worke; and vtterlie to forbeare all maner of vngodlinesse displeasant vnto thee: as namelie, not to abuse or mispend this holie daie in pranking, packing, printing, pointing, frisling, or vaine attiring of my selfe to be gorgious and gaie, and to prance in pride: neither yet in vnlawfull plaies, idle sports, games, Ethnicall pastimes, feasting, banketting, bellie-cheere, gluttonie, riot, excesse, chambe-

chambering, wantonnes, niceneſſe, contention, pride, couetouſneſſe, or in anie other fleſhlie filthineſſe, and vaine pleaſures of this tranſitorie world; but contrariwiſe, to occupie and giue my ſelfe obedientlie vnto the vertuous works, and holie exerciſes of thy diuine precepts; namelie, vnto the expending of the ſpirituall reſt, and euerlaſting repoſe of all Chriſtian ſoules in heauen, vnto the meditation of thy wonderfull works, and vnſpeakable benefits, which thou, O God, continuallie beſtoweſt vpon thy Church, and to bee thankefull for the ſame: to ſtudie the Scriptures, to heare and reade thy ſacred word, and followe the ſame: to call vpon thee by ardent praier, with hartie thankeſgiuing, for all thy mercies: to exerciſe thy holie Sacraments, and to comfort and giue almes gladlie according to mine abilitie, to the releefe of the poore, and comfort of the needie.

Make me (I ſaie) O Lord, with holie Dauid, both moſt willing and glad this daie to go forth with my whole familie, and the multitude, into thy houſe and temple, in the voice of praiſe and thankes-giuing, among ſuch as keepe it holiedaie vnto thee, and at all ſeaſons by common order appointed, diligentlie to frequent the populous reſort and Chriſtian aſſemblie of the congregation in the Church, and to be preſent with other thy people often in that moſt ſacred place on earth; at the moſt holie, and alwaies to thee, O God, moſt acceptable ſacrifice of praiſe, inuocation, diuine worſhip, giuing of thanks, ſinging of hymnes, hearing of thy word, vſing of thy holie Sacraments, praiers, interceſſions, and ſupplications; which at the comming together of the whole congregation, is vſed ordinarilie to be made vnto thee in the Church, with verie great ceremonie and reuerence: that thus being free from the trauels and drudgerie of this world, and by thy grace cleanſed from all mine owne carnall affections,

affections, and wholie giuen ouer to ſerue and ſanctifie thæ in true reſt and ſpirituall eaſe, as alſo to beſtowe, conſecrate, and hallowe this thy ſacred Sabboth or Sundaie, with all other feſtiuall holie daies, moſt glorious vnto thæ, in all holie and ſpirituall exercíſes of a faithfull and obedient Chriſtian, according to thy will, I may euen hære in this vale of teares, amidſt all my miſeries, be thereby occaſioned with chærefull hart, both outwardlie and inwardlie, exceedinglie to reioice and truſt in thæ my moſt mercifull God and louing ſauiour, and after this tranſitorie life ended, be worthie, happilie to enter into thy holie Mountaine, the Tabernacle of thine elect, and kingdome of euerlaſting bleſſedneſſe; where the ſoules of all holie folke dw reſt, and there with them to be partaker of perfect holineſſe, and of the vnſpeakable benefit of the wiſhed wealefull reſt, and eternall endleſſe ioie of ioies, in the Paradiſe of God; to ſæ, loue, and praiſe thæ moſt ioifullie in happie mirth for euer and euer, through Jeſus Chriſt our Lord: to whome with thæ O Father, and the holie Ghoſt, be immortall glorie, infinite power, euerlaſting kingdome, perpetuall praiſe, and continual thanks-giuing, by all creatures, through all ages & worlds, world without end, Amen.

See more for Sundaie afterward.

*Meditations.*

HEere call to mind the commandements of almightie God, concerning the keeping of the Sabboth daie holie vnto him; as namelie, the third commandement, Remember thou keepe holie the Sabboth daie, &c. Exod. 20, verſe 11.

Call to mind alſo his promiſes touching the ſame, who ſaith, If thou turne awaie thy foote from the Sabboth, from dooing thy will on the Sabboth daie, and call the Sabboth a delight to conſecrate it as glorious vnto the Lord, and ſhalt honor him, not dooing thine owne waies, nor ſeeking thine

thine owne will, nor ſpeaking a vaine word, then ſhalt thou delight in the Lord, and I will cauſe thee to mount vpon the high places of the earth, and feede thee with the heritage of Iacob thy father, for the mouth of the Lord hath ſpoken it. Eſaie 58, verſes 13, 14.

Yea, bleſſed is he that keepeth the Sabboth, and polluteth it not, and keepeth his hands from doing anie euill, Eſaie 56, verſe 2. **Then his threatenings where he ſaith.**

Yee ſhall therefore keepe the Sabboth, for it is holie vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people, Exod. 31, verſe 14.

## *Of going to Church.*

**AND to the end you may the ſpeedilier addreſſe your ſelfe to frequent the Church often, not alone, but with your whole familie, as you ought; firſt call diligentlie to your mind ſome of theſe ſentences of holie Scripture, following:**

¶ *Eſaie 66, verſe 23.*

AND it ſhall come to paſſe, that from Moone to his Moone, from Sabboth to his Sabboth, all fleſh ſhall come to worſhip before me, ſaith the Lord.

¶ *Eſaie 2, verſes 2, 3.*

AND it ſhall come to paſſe in the latter daies, the hill of the Lords houſe ſhall be prepared in the height of the mountaines, and ſhall be higher than the hilles, and all nations ſhall preaſe vnto him, and a multitude of people ſhall go ſpeaking thus one to another; Come, let vs aſcend to the hill of the Lord, &c.

¶ *Agge. 1, verſes 4, 5, 6, &c. Zach. 14.*

THus ſaith the Lord of hoſtes: Conſider your owne waies in your harts, ô yee people: get yee vp to the mountaine and fetch wood, and build this houſe, and I will take

take pleaſure in it, and I will be glorified, ſaith the Lord. Is it time for your ſelues to dwell in ſeeled houſes, and this houſe lie waſte? Ye haue ſowne much, but ye bring little in: ye eate, but ye haue not ynough: ye drinke, but ye are not filled: ye cloath you, but ye be not warme: and he that earneth wages, putteth it into a broken bagge: ye looke for much, and lo, it came to little. And when ye brought it home, I did blowe vpon it: and why? ſaith the Lord of hoſts. Becauſe of my houſe that is waſte, and you run euerie one into his owne houſe. Therfore, vpon you is the heauens ſtaied from deaw, and the earth is ſtaied from yeelding her increaſe; and I haue called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, and vpon all that the earth bringeth foorth, vpon men and vpon cattell, and vpon all the labour of thy hands, &c.

Thus hauing well peruſed and weied theſe holie ſentences, ſtir vp your ſelfe, and exhort all your children, ſeruants, ſtrangers and neighbours about you, with cheerefull minds, willinglie and diligentlie to reſort to the Church; eſpeciallie euerie Sundaie and Holidaie, ſaieng vnto them as followeth.

*An exhortation to be vſed of Maiſters and Dames* euerie Sundaie morning.

COme, let vs aſcend to the hill of the Lord, to the houſe of the God of Iacob; and he will there inſtruct vs of his waies, and teach vs how to walke in his paths. For out of Zion ſhall come a lawe, and the word of the Lord from Ieruſalem, and hee ſhall giue ſentence among the heathen, and ſhall reforme the multitude of the people. Come therfore, I ſaie; let vs cheerfullie aſcend, and go vp to Ieruſalem, the hill and houſe of the Lord. O let vs go our waies into his gates with thanks-giuing,

uing, and into his courts with praiſe; that we may preſent our ſelues to daie holie before the Lord, and ſerue him with gladneſſe.

¶ When you be going towards the Church, the better to expell idle thoughts, and noifull cogitations, and to prepare your harts to deuotion; euen by the waie as ye go, meditate and ſaie with your ſelfe ſome of theſe Pſalmes and praiers following; the which alſo for more readineſſe would be learned by hart, and ſaid without booke.

*Praiers to be vſed going to Church.*

A Pſalme.

I Was glad when they ſaid vnto me; We will go into the houſe of the Lord; our fæte ſhall ſtand in thy gates O Jeruſalem.

Jeruſalem is builded as a Citie that is at vnitie in it ſelfe.

For thither the Tribes go vp, euen the Tribes of the Lord, to teſtifie vnto Iſrael, and to giue thanks vnto the name of the Lord.

For there is the ſeate of iudgement, euen the ſeate of the houſe of Dauid.

O my ſoule, praie for the peace of Jeruſalem, they ſhall proſper that loue it.

Glorie be to the Father, &c. As it was in the, &c.

*Another Pſalme.*

LORD, I haue loued the habitation of thy houſe, and the place where thine honour dwelleth; yea the zeale of thine houſe hath euen eaten me.

Therefore will I waſh my hands in innocencie, O Lord; and ſo will I go to thine altar, that I may

ſhew

shew the voice of thankes-giuing, and tell of all thy wonderous workes in the great congregation.

Behold, I will go with the multitude, that by the motion of the spirit are brought forth into thy house, O God: euen vpon the multitude of thy mercies, & in thy feare will I (among such as keepe holiedaie) worship towards thy holy Temple, & make haste vnto thy Tabernacle, to vnderstand thy worthie wais & diuine wil.

For vnto thee, O God, which hearest the praiers; vnto thee shall all flesh come, to worship thee in Zion: praier shall be made euer vnto thee, and dailie shalt thou be praised in Ierusalem.

O therefore let the congregation of thy people come about thee, O God; that they may shew all thy praises within the portes of the daughter of Zion, and reioice in thy saluation.

Remember also, I beseech thee good Lord, according to the fauour that thou bearest vnto thy people; and visit me with thy saluation, that I may see the felicitie of thy chosen children, and reioice in the gladnesse of thy people, & giue thee thanks with thine inheritance.

O make me one of the houshold of faith, and congregation of them that seeke thee: euen of them that seeke thy face, O Iacob, saieng; Lo, I come to fulfill thy will O God.

O send out the light of thy truth, that they may leade me, and bring me vnto thy holie hill, and to thy dwelling; and that I may go vnto the altar of God, euen vnto thee, the God of my ioie and gladnesse.

With ioie and gladnesse, I saie, cause thou me to be brought to thy mansion house, and to enter into the kings palace.

That I may ascend vnto the hill of the Lord, and rise vp boldie in his holie place.

That I may receiue the blessing from the Lord, and righteousnesse from the God of health and saluation.

*Another*

*Another verie godlie praier, to be vsed going to Church,* either at morning, or euening praier.

I Am now entred into the botage of ſaluation; conduct me, O Lord, luckilie vnto the port; that deliuered by thee from the betie death, I may eſcape all dangers, and come to the betie life. Behold Lord, my hart hunteth thee out; and would God I might dailie more and more trace thee out! yea I haue a great while ſore longed, with ſo godlie affection as I could, to celebrate thee in the frequented aſſemblies of the godlie, which trulie I will now dow accordinglie, by the grace and aſſiſtance of thy holie ſpirit; and that with a moſt readie and ioifull mind, as it behoueth. And that this mine enterpriſe and beginning may proceede to a further good ſucceſſe, and amendment of my maners and imbettering of my life; dow thou finiſh the thing, O God, which thou haſt begun in me, and make me continuallie to increaſe from faith to faith. Yea, ſo renew and ſhape me againe in innocencie and righteouſneſſe, O gracious Lord, I beſeech thee, that as a perſon new borne of thee, I may inſearch thee againe and againe, both in the dawning of the daie, morning, none, euening, and night. Now lead me forward, O Lord, I beſeech thee, in thy righteouſneſſe: let thy louing ſpirit direct my fete, and make thy waies plaine before my face; bicauſe of my mortall and inuiſible enimies. And dow thou vouchſafe luckilie to conduct my bodie this daie, vnto thy materiall temple, and to bring my ſoule at the laſt vnto thy holie hill, and bleſſed mountaine, which thou haſt purchaſed with thy right hand, that I may reſt both bodie and ſoule in heauen, and remaine with thee for euer, Amen.

*Or praie thus;*

O GOD the woꝛd, who art the light, by whom light was made: who art the waie, truth, and life; in whom there is no darknes, ouerſight, vanitie, noꝛ death: ſhine foꝛth, O Loꝛd my light, mine inlightening, and my welfare, whom I will reuerence; my Loꝛd, whom I will honour; my Father, whom I will loue; my Iudge, whom I will feare; my Bꝛidegꝛoome, whom I will cleaue vnto, and kæpe my ſelfe an vndefiled ſpouſe. Shine foꝛth, O euerlaſting light; ſhine foꝛth, I ſaie, and lighten the Lampe of my virginitie, with the oile of thy diuine grace and mercie; that this blind ſoule of mine, which yet ſitteth in darkneſſe, and ſhadowe of death, may ſæ the light, and eſchew darkneſſe; ſæ the waie, and eſchew ſtraieng; ſæ the truth, and eſchew leaſing; ſæ the life, and eſchew death. And guide thou my fæte vnto the waie of peace, that by thy mercifull pꝛotection, I may ſæ the light, walke in the light, and neuer ſtumble vpon the ſnares of Sathan, but may now paſſe thereby, into the palace of thy woonderfull tabernacle, and be able to climbe vp euen vnto the holie houſe and temple, with the voice of gladneſſe and confeſſion, there to abide, and receiue at thy hands both mercie, righteouſneſſe, health, bleſſing, and euerlaſting ſaluation, with my fellowe-citizens, thy Saints and houſhold menie, Amen.

*Another*

*Another godlie praier to be ſaid either going towards, or being in the Church.*

LOoke what earneſt and feruent deſire ſoeuer the old fathers had, O moſt mightie GOD, to come vnto the place, wherein thou hadſt appointed a tabernacle to thy ſelfe for that time; euen the like am I kindled withall, in beholding the repairing of thy ſacred Church, and to ſee therin a very great companie of godlie men & women lawfullie aſſembled together, for the aduancement of thy glorie; hearing thy holie doctrine, & dulie receiuing of thy bleſſed Sacraments accordinglie. Wherefore, I humblie beſeech thee, which art my God & my King, that I may this daie reioice to be there. For what felicitie ſoeuer may be attained vnto in this fraile life, I doubt not but it will light vpon the ſacred companie of the godlie there aſſembled. Giue eare therefore, O excellent Father, vnto mine earneſt praiers; & grant that I make none other account of thy bleſſed houſe, than thy will and pleaſure is I ſhould do. For a more bleſſed thing it were for me, to haue one daies meeting and abode therein; than if I abide neuer ſo great a time of continuance in the congregation of the vngodlie; or in ſuch a one as is not lawfullie aſſembled, with the aduantage and ouer-plus of all the pleaſures of this tranſitorie world. Seeing that therefore thou art our moſt ſplendent light, and ſtrong defence; cauſe our aſſemblies on the earth, O God, ſo to redound to thine vnſpeakable glorie, that our aſſured hope, by comming in the end vnto thee in the euerlaſting tabernacles of the heauens, may be augmented, and verie much increaſed, through Jeſus Chriſt our Lord, Amen.

*When you enter into the Church, meditate*
thus with your selfe, and saie:

LORD, who shall ascend into thy high hill? Or who shall rise vp in thy holie place?

Euen he that hath cleane hands, and a pure hart; and hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

He shall receiue the blessing from the Lord, and righteousnesse from the God of his saluation.

This is the generation of them that seeke him; euen of them that seeke thy face, O Jacob.

Lift vp your heads, O ye gates; and be ye lift vp ye euerlasting dores: and the king of glorie shall come in, euen the Lord of hosts, most mightie and strong.

Open me the gates of righteousnesse, O Lord, that I (with the righteous nation that keepe thy truth) may go into them, and giue thanks vnto thee. This is the gate of the Lord, the righteous shall enter into it.

Yea, blessed are they that do thy commandements, O God. For their power shall be in the tree of life, and they shall enter in through the gates, into the holie citie new Jerusalem.

But without shall be dogs, and inchanters, and whoremongers, and murderers, and idolaters: yea, there shall enter into it none vncleane thing, neither whatsoeuer worketh abhomination, or maketh lies: but they onlie, which are written in the Lambes booke of life, A-

men.

Or

*Or thus.*

LOrd, who shall enter into thy sanctuarie, to consider thy mightie power; except thou open it vnto him: And who shall open it, if thou shut it: Trulie, O Lord my God, I sillie worme and claie, am not able to enter into thine euerlastingnesse; vnlesse thou, which hast made all things of nothing, do lead me in. Yea, I knowe, Lord, I knowe and confesse, that I am vnworthie to enter vnder thy roofe: but yet I beseech thee, let a blessed entrance to the house of eternall felicitie, whither I haue dailie a feruent desire to come, be set open, and made as a free passage vnto me, O God. And giue mee leaue now, I praie thee, though a dog and an vnworthie wretch, euen for thine owne honour sake, to enter into thy holie house, and to approch thy sacred presence, and confound not thy seruant that seeketh thee, and putteth all his trust and confidence in thy mercie.

Oh suffer me not, I saie, good Lord, to knit vp and finish my last daies with malefactors, and wicked persons: but grant that after my long and dailie trauell, in this translitorie world, I may in the end at length be permitted, through thy mercie, to enter the courts of thy diuine presence, and with thine elect and chosen seruants for euer inhabit the hauen of eternall felicitie, through Iesus Christ our Lord,

Amen.

*Or saie thus, as you enter into the* Church.

O How amiable are thy dwellings, thou LORD of hosts! My soule hath a desire and longing to enter into the courts of the Lord, my hart and my flesh reioice in the liuing God.

When shall I enter in, to behold thy face? When shall I come to appeare before thy presence, O God?

For one daie in thy courts, is better than a thousand else where: I had rather be a doore-keeper in the house of my God, than to dwell in the tents of the vngodlie.

Yea, like as the Hart desireth the water brookes: so longeth my soule after thee, O God. My soule is a thirst for God, yea euen for the liuing God.

Now therfore I come into thy house, O Lord; euen vpon the multitude of thy mercies: and in thy feare do I enter thy tabernacle, and will worship thee: God grant it according to thy will, Amen.

*As you passe by the people in the Church vnto your Pue,* salute the congregation, and saie:

PEace be within thy wals, O Ierusalem; and plentiousnesse within thy palaces. For my brethren and companions sakes I will praie for thy peace, and wish thee now prosperitie: yea because of the house of the Lord our God, I will seeke to do thee good, and saie:

Blessed is he that commeth in the name of the Lord. The Lord prosper you, I wish you good lucke in the name of the Lord: So be it.

*Being*

*Being placed in your Pue, call to mind theſe ſentences of holie Scripture following.*

IT is written, My houſe ſhall be called a houſe of praier vnto all nations: but ye haue made it a den of theeues, and an houſe of marchandiſe. Matth. 21, verſe 13.

Ye ſhall keepe my Saboths, and feare with reuerence my Sanctuarie. I am the Lord. Leuit. 19, verſe 30.

Holineſſe becommeth Gods houſe for euer. Pſ. 93, ver. 5.

The Lord will vtterlie deſtroie euerie enimie that doth euill in his Sanctuarie, that prophaneth his holie temple, & polluteth the dwelling place of his name. Pſal. 74, verſe 3.

When thou commeſt into the houſe of God therefore keepe thy foote, and drawe nigh, that God which is at hand may heare; that thou giue not the offerings of fooles. For they knowe not but to doo euill. Eccleſ. 4, verſe 17.

Be not haſtie with thy mouth, I ſaie, and let not thine hart ſpeake anie thing raſhlie before God. For God is in heauen, and thou vpon earth: therefore let thy words be few. Eccl. 5, verſe 1.

*A Meditation, wherein is shewed how we ought to be verie* intentiue to the Pſalmes and praiers in the Church.

WHen thou entreſt the temple to pray or ſing Pſalmes; leaue behind thee the heapes of wauering thoughts, and forget vtterlie the care of outward things, that thou maiſt giue all thine attendance to diuine matters. For it is vnpoſſible for him to ſpeake with God, that talketh with the whole world in ſilence. Intend thou him that intendeth thee; heare him when he ſpeaketh to thee; that he may hearken to thee when thou praieſt to him: ſo ſhalt thou ſhew a carefull and due reuerence in mag-

nifieng God, and a christian attendance in giuing heed to his holie word.

Understand not this, as though I performed that I speake of: yet I striue to doo it, repenting the omission of it in time past, and sorowing that I am not able to attaine it presentlie. But thou, to whom God hath beene more liberall of his graces, inclined his sacred eares towards thee; with hartie praiers, in sighs and teares beseech him most humblie, to pardon thee all thy riots, and excesse. Extoll and magnifie him in the excellencie of his works with spirituall songs. For this is most pleasing to the mightie Iehoua, as him selfe doth witnesse: The sacrifice of praise shall honour me.

O how happie wert thou, if it were granted thee to behold, with spirituall eies, the araie of the celestiall princes, that go before them that praise God in the midst of the damsels, plaieng with their Timbrels! Thou shouldest see doubtlesse with what endeuour and cheerefulnesse they accompanie them in singing, assist them in praier, in meditation comfort them, protect them in time of rest, direct them in all their affaires and businesse. Verelie the heauenlie powers doo loue their felowe-citizens, and doo exceedinglie ioie in the societie of those, that are free heires of saluation; they with longing looke for our comming, and earnestlie attend, that the ruines and dis-peopling of their heauenlie citie may be filled vp againe, in the multitude of our companies. They doo curiouslie inquire, and willinglie heare all good of vs. They be carefull messengers betweene God and vs, and beare a faithfull witnesse of our doing. They disdaine not now to be our seruants, that shall be our felowes: we haue made them reioice in our conuersion and repentance. Let vs haste then to fulfill their ioies ouer vs. Wo be vnto thee then that louest a returne to thy vomit

vomit and impuritie. Dweſt thou thinke to haue thoſe witneſſe for thæ in iudgement, whom thou haſt bereaued of ſo great and long hoped-for ioie? They reioiced ouer vs, when we gaue our names firſt to Chriſt; as if they had ſæne vs pulled out of hell gates. But what will they dw then, when they ſhall ſæ thoſe turned backe from the gate of Paradiſe, who had alreadie almoſt one foote in heauen?

Wherefore, though our bodies be on earth, let vs ſet our harts on the higheſt heauens: let vs run thither, not with bodilie members, but with ſpirituall affections, deſires, and longing; where not the angels onlie, but the Creator of angels doth long looke for vs. God the father looketh for vs, as his owne ſonnes and heires, to commit the rule of all his treaſure vnto vs. God the ſonne looketh for vs, as his dære german brothers, and coparteners, that he may preſent God his father with the fruite of his natiuitie, and price of his owne bloud. The holie Ghoſt alſo looketh for vs: for he verelie is that bountie and benignitie, wherein from euerlaſting we were predeſtinate to ſaluation; and no doubt, he wifheth our predeſtination accomplifhed.

Sæing then the whole court of heauen doth ſo earneſtlie looke and wifh for vs, let vs with all zealous affection ſæke after it. For with great ſhame, and a large cõfuſion, ſhall he come thither, that is lead with a cold and luke-warme deſire: but whoſoeuer, in the ſtrength of continuall praier, and dailie meditation, is alwaie conuerſant there; ſhall both from hence depart with ſecuritie, and there be receiued with triumphing ioie.

Therefore, whereſoeuer thou be, ſtill praie within thy ſelfe. If thou chance to be far from thy cloſet, ſæke no place. For thou to thy ſelfe art a place. If thou be in thy bed, praie; and praie often in the temple. And in proſtrating thy bodie, lift vp thy mind to God. For as there is no time, wherein we dw not vſe and eniole the

gwd-

gwdneſſe & mercie of God: ſo there ought to be no moment, wherein his almightineſſe ought not to poſſeſſe our memorie. But thou wilt ſaie, I praie continuallie, and yet I ſee no fruit of my praier: as I come vnto it, ſo I depart; none anſwereth, or ſpeaketh vnto me; nothing is giuen me, but my labour ſæmeth vaine. This is the ſpæch of humane follie, not obſeruing what truth it ſelfe promiſeth, ſaieng: Verelie I ſaie vnto you, whatſoeuer ye aſke in praier with faith, yee ſhall receiue it; and it ſhall be performed vnto you. Eſtæme not lightlie therfore of praier. For he to whome thou praieſt, hath it in price; and before it proceed from thy mouth, commandeth it to be regiſtred in his owne booke. One of theſe two we may vndoubtedlie hope for; that either he will giue vs our requeſts, or better. Thinke of God as highlie as thou art able, and yet beleeue more of him, than thou canſt thinke. All the time wherein thou thinkeſt not vpon God, eſtæme it loſt; all other things be forraigne vnto vs, time onlie is our owne. Attend therefore vpon God; and whereſoeuer thou art, be all with him. Impart, but giue not vp thy ſelfe to worldlie affaires. Whereſoeuer thou art, caſt thy thoughts vpon God. No place is vnfit for meditation. Therefore, with all chærefulneſſe, gather vp thy ſpirits, dwell at libertie with thy ſelfe, and out of the largeneſſe of thy heart meaſure out a lodging for thy Lord Chriſt.

A wiſe mans mind is alwaie with God. He ought to be alwaies in our ſight, by whome we haue our being, life, and knowledge. He is the author of our being, the teacher of our vnderſtanding, the treaſure of our ſpirituall and ioifull happineſſe. Herein we may acknowledge the diuine image of the heauenlie Trinitie. For as he hath his being in excellencie of wiſdome and gwdneſſe; ſo we, according to our creation, haue our ſubſiſtence; being endued alſo with reaſon, and

delight

delight in knowledge, as a signature and impression of the diuine Maiestie. Estæme therefore of thy selfe, as of the temple of God; seeing it pleased him to impart his likenesse to thee, as a high renowne, to adore and imitate God. Thou dwelt imitate him, if thou be holie, as he is holie. For a holie mind is the temple of God; and a sincere hart, the most acceptable aultar. Thou dwelt adore God, if thou be mercifull, euen as he is mercifull to all. For it is a pleasing sacrifice to God, to gratifie all for the cause of God.

Do all things as the sonne of God, that thou bee not vnworthie of him, that hath vouchsafed to be thy father. Knowe that of all thy actions, God is a witnesse. Beware therefore to fixe thine eie, or settle thy thought in anie vnlawfull delight: neither speake, nor do anie ill, though thou maist. Offend not God, neither in deede nor purpose. For his almightinesse discouereth thy deeds. Thou hast neede of a great watch, discharging all the actions in the face of the Judge; yet liue thou maist without securitie, if thou behaue thy selfe so, as he vouchsafe thee his presence. If he abide not with thee in fauour, he will come vnto thee in reuenge. And if he come in reuenge, wo be vnto thee; nay rather, wo if he come not. For God is most angrie with him, whose sinne he leaueth vnpunished. His damnation is prepared, whome God reformeth not in fatherlie chasticement.

*Another Meditation to the same effect.*

GOod Lord bee mercifull vnto mee, that offend worst; where I ought most to mind the reformation of my faults. Praieng in the temple, oftentimes I heed not what I speak. I praie, but by the absence of my wandering mind, it is made fruitlesse. With my bodie I enter into thy

thy temple; but my hart ſtandeth without: therefore my praier vaniſheth awaie. For the outward ſound of the voice, without the inward ſymphonie of the hart auaileth nothing. Then is it a great follie, naie madneſſe, when by praier preſuming to ſpeake in preſence of the mightie God, we doo brutiſhlie wander in vaine thoughts, and arreſt our minds vpon verie trifles. An heinous offence alſo, and worthie a greeuous puniſhment it is, that vile duſt ſhould not vouchſafe audience to the Creator of the whole world ſpeaking vnto him. But the worthineſſe of thy heauenlie bountie is vnſpeakable, which euerie daie regardeth vs ſtanding in wretchednеſſe and miſerie, turning aſide our eares, and hardening our harts. Yet he crieth out vnto vs, ſaieng: Returne into the waie yee tranſgreſſours; attend, and ſee: for I am God. God ſpeaketh to me in the Pſalme, and I vnto him; yet in repeating the ſame, I regard not whoſe it is. Herein I offer God great wrong, in deſiring him to harken vnto my praier; which my ſelfe in making it, doo not heare. I requeſt him to attend me, and I neither intend him, nor my ſelfe; but that which worſſe is, I doo violate his ſacred preſence with vnpure and vnprofitable thoughts. Haue mercie vpon me, pardon mine offences, and renew mee with thy holie Spirit; that in all my Praiers, Pſalmes, Songs, and Hymnes, I may both ſaie and ſing to the honor and glorie of thy name,

Amen.

¶ Heere, as time will conuenientlie ſerue, before Common praier begin, make your priuate petitions vnto Almightie God, and ſaie:

A

*A ſalutation to God the Father, or firſt forme of* praier, when yee kneele downe in the *Church.*

HAile our Father, GOD Almightie, full of grace, mercie, and comfort. Thy Sonne Ieſus Chriſt, verie God and man, is with thee in heauen. Bleſſed be thy name, O Father, both in heauen aboue, and in earth amongſt all nations, by thine onlie ſonne our Lord, Amen.

*Another firſt forme of praier in the Church at* Morning praier.

OMoſt high and bleſſed Trinitie, the verie Father, Sonne, & holie Ghoſt, three glorious and vnſeparable perſons in Trinitie, and but one God in Deitie, vncreate, incomprehenſible, eternall, inuiſible, and almightie, one being power, wiſdome, goodneſſe and Lord, of coequall, coeternall, and vndefiled Maieſtie: who before all worlds, in all worlds, and by all worlds into euerlaſting, dweſt liue, and dwelleſt alone in vnapprochable light: with all my verie hart and mouth do I, beeing the leaſt member of thy Church, fall downe lowe on my knees here before thy footeſtoole; and confeſſe, praiſe, bleſſe, and worſhip thee, O glorious Trinitie. And now and euer, with all Angels, creatures and Elders, both in heauen and earth, I crie and ſaie; Holie, Holie, Holie Lord God of hoſtes, dreadfull, ſtrong, righteous, mercifull, maruellous, praiſe-worthie, to be beloued. Heauen and earth are full of thy glorie. Glorie be to thee, O God, for euer, Amen.

*A praier, that God would vouchsafe to heare the praiers of the Congregation afflicted, and graunt their requests.*

O My Lord my God, most high; most holie holie holie Lord God of Sabaoth, most blessed and glorious Trinitie, Father, Sonne, and holie Ghost, three glorious persons of coequall and consubstantiall Maiestie, and one almightie and incomprehensible God in Deitie, alwais, by all meanes, of all creatures, aboue all things to be worshipped in Unitie, and glorified in Deitie: looke downe from thy kinglie court and princelie pallace, where thou art placed, in the highest coasts of the heauen of heauens; and sittest in the celestiall throne of eternall glorie, betweene the Cherubins and Seraphins. Looke downe, I saie, O most mightie Iehoua, and haue respect now, I beseech thee, vnto thy sacred Sanctuarie, and holie house of praier. Let thine eies I saie, O Lord, be euer open towards thy blessed Tabernacle night and daie; euen towards thy Church, thy Temple, and most sacred place on earth; where thine honor dwelleth, and whereof thou hast said: My house shall be an house of praier for all people and nations, and my name shall be called vpon therein, that thou maist harken this daie vnto the praiers, which we thy poore creatures, and most vnworthie seruants make before thee in this place.

Heare thou therefore, O our God, euen from heauen, the place of thy glorious habitation, the supplications of thy seruants; and also what praiers and supplications soeuer shall be made vnto thee, of anie particular man or woman, and of all the people. Giue good eare (I saie) O Lord, vnto all the cries, praiers, and petitions of thy people heere assembled, or that shall

shall be gathered together in thy name; who with rent harts, bowed knees, and stretched out hands returne vnto thee, and present themselues here this daie, to confesse thee, & call vpon thy holie name in this place. And when thou heerest, pardon the sinnes of thy seruants, and be mercifull vnto the offences and iniquities of thy people, wherewith they haue sinned and transgressed, or shall offend against thy Maiestie. Heare vs, I saie, O Lord, O holie Lord God heare vs; we praie thee be mercifull vnto thine inheritance, and dw and giue to euerie one of vs, according vnto all and euerie thing that we call and praie for vnto thee, this daie, in this thy holie house, according to thy will, thorough Iesus Christ our Lord: Amen, Amen.

*A psalme of preparation to praier in* the morning.

I will giue thanks vnto the Lord with my whole hart, secretlie among the faithfull, and in the congregation, and will saie:

O God, my hart is readie; my hart is readie here now now in thy holie house, to paie thee my vowes, which I promised with my lips, and spake with my mouth, when I was in trouble.

My voice shalt thou heare betimes, O Lord; earlie in the morning will I direct my praiers vnto thee, & will looke vp.

I my selfe will awake right earlie, to sing and giue praise vnto thee, with the best member that I haue.

Vnto thee, my God, will I lift vp my hands & hart, in this thy holie habitation, towards the mercie-seat of thy holie temple.

In the voice of praise and thankes-giuing, among such as keepe it holie daie. For this is the daie, which thou,

thou, O Lord, hast made, I will reioice, & be glad in it.

In this daie of thy power will I offer the free-will offerings, with an holie worship; and magnifie thee in the congregation of the people.

From the ground of my hart will I reioice, and giue thanks vnto thee my God, in the seate of the elders, for a remembrance of thy holinesse.

O let my mouth be filled with thy praise, that I may sing of thy glorie and praise, now and for euermore.

Glorie be to the, &c. As it was in the, &c.

*A Psalme to be vsed priuatelie before Euening* praier, in the Church.

IN the euening and morning, and at noone daie will I praie, and that instantlie; & he shall heare my voice.

My hart is fixed redie, O God, my hart is fixed redie; I will praise thee and thy faithfulnesse yet more & more with the best member that I haue: euen with all my hart will I thanke thee, and praise thy name for euermore.

My lips be faine to sing vnto thee, and so is my soule, whom thou hast deliuered: yea my soule shall be satisfied with marowe and fatnesse, when my mouth praiseth thee with ioifull lips.

For it is a good thing to giue thanks vnto the Lord; and to sing praises vnto thy name, O most high; to tell of thy louing kindnesse earlie in the morniug, and of thy truth in the euening and night season: yea, a ioifull and pleasant thing it is, to be thankfull vnto thee our God alwaie.

Therefore I will sing seuen times a daie, and will praise thy mercie late in the euening, bicause of thy righteous iudgements.

As for me, I will be talking of thy worship, thy glorie,

rie, thy praise, and wonderous works from time to time. For great art thou, O Lord, and maruelous worthie to be praised, and feared aboue all the gods: yea, thou canst not worthilie be praised; for there is none end of thy greatnesse nor goodnesse.

Behold now therfore, praise the Lord all ye seruants of the Lord: ye that by night stand in the house of the Lord, euen in the middest of the courts of the house of our God.

Lift vp your hands in the sanctuarie, and praise the Lord together with me. For he is good and gratious, and his mercie endureth for euer.

Yea let euerie good man and woman sing of thy praise, O God: and speake of thine honour in thy temple, with cheerfull minds, and that without ceasing for euer, and saie:

The Lords name be praised, from the rising vp of the sunne, vnto the going downe of the same: blessed be the Lord God of Israel from euerlasting, & worlds without end, Amen.

Glorie be to the Father, &c. As it was in the, &c.

*Another preparation of the hart before euening* praier in the Church.

LORD behold, mine hart is at this present readie to sing praises more and more vnto thee, and againe and againe to render vnto thee worthie thanks here now in the assemblie of Saints. Onelie I desire thee to hallowe vs from heauen thy dwelling place, & powre downe vpon vs thy holie sanctifieng spirit, which may so wholie possesse our soules, and preserue vs from all euill cogitations, and motions of sinne and iniquitie, that we may hallowe thy name this euening, and euermore in all

things, flowe in thy word, render the sacrifice of praise and thankes-giuing vnto thee, and worship thee onelie in spirit and truth, as our God most mightie in heauen and earth, our righteous maker, and the worker of all goodnesse, in all such as beleeue in thee.

A cleane hart, O God, make thou in me; restore in me a willing and a right spirit; denie me not the holie Ghost. For of my selfe I can performe nothing that is good. Blesse me therefore, O benigne Lord, and indue me plentifullie with thy grace; to the intent I may offer the acceptable euening sacrifice of thankes-giuing, (for nothing else verelie requirest thou) and with glad semblance imbrace and celebrate thy righteousnesse, espied in the releasing & forgiuing of my sinnes.

Giue mee of thy goodnesse to this end, that I may continuallie praise thy Maiestie daie and night, with mysticall Psalmes, & spirituall songs. Be thou euermore working through thy holie spirit in me, (which presentlie keepeth the godlie rest of the new Saboth) such things as be allowed and pleasant vnto thee; least at anie time cleauing to superstition and hypocrisie, I doo worship thee amisse: but fill my hart with grace, and stuffe it with sweetnesse of spirit, euen as my bodie is stuffed with abundance of meats. Lord rid me out of mine vngodlinesse, plucke from me mine ignorance of thee, banish my slothfulnesse of insearching thee. Compell my flesh through thy spirit to his bounden dutie and obedience, and bring to passe that I may now & alwaies applie my selfe wholie, without wearinesse and dizinesse of mind, vnto the right sincere worshipping and seruing of thee, here in thy presence. O Lord, open thou my lips, and then shall my mouth ertoll thy renowmed name, and publish thy praise, not with fained lips, but with a full glad hart, lustie stomach, and quicke spirit, and saie with the congregation: Our Father, &c. As at euening praier in the Church.

*Another*

*Another Meditation before Euening praier* in the Church.

SEing thou haſt beautified all thoſe with a notable promiſe, O moſt mightie God, which are knit together in the honouring of thy bleſſed name; ſo that thou wilt not onlie be preſent with them, but alſo beſtoweſt excellent gifts and benefits vpon theſe men, whoſoeuer they are that excell in ſincere faith, and pure godlineſſe, and haue an exceeding deſire to be often in the bleſſed congregation, in ſo much as there is nothing, which they more couet or deſire, than to appeare diuers times in the daie before thee, in the ſacred aſſemblies: yea it ought to be a moſt pleaſant thing vnto vs, to celebrate thy high praiſes perpetuallie, and ſhew forth thy maruellous works without ceaſing. For the performance whereof, godlineſſe would require, that wee ſhould not onlie doo the ſame in the daie time, but alſo in the night ſeaſon. We will therefore lift vp pure hands in all places, touching the publiſhing of thy glorious name, and render perpetuall thankes (according to our bounden dutie) for thine vnſpeakable goodneſſe, and louing kindneſſe extended towards vs. But ſeeing that this ought to be done in the moſt ſacred and holie aſſemblies, our earneſt requeſt is, to haue thee preſent heere with vs, and to beſtowe thy plentifull bleſſings vpon thy beloued Iſrael. Firſt deliuer vs, wee humblie beſeech thee, from our heinous faults, enorme ſinnes, and lewd corruptions, wherewith we haue greatlie defiled our ſelues. And then let our weake and feeble harts be ſtrengthned in thy bleſſed waie, and the withered powers of our mind (which are dried vp) watered with the holie Ghoſt; that we

being altogither repaired, and wholie renewed, may continuallie celebrate and praise thee, and haue a great desire to direct our praiers vnto thy mercieseate, with a most holie intent, as Christians ought to dw.

Cause vs now, not constrained and brought thereto by compulsion, but of a willing hart, to come before thy presence; and become true worshippers of thee: yea and such as dw thinke it a godlie matter to spend, not onlie houres, but daies and nights; yea and all our yeares and life in the sincere seruice, and right worshipping and honouring of thee, in the sacred Church. Let nothing be so deere and pretious vnto vs, as to continue in the praises, and commendations of thy glorious name, from morning to night; praieng both publikelie and priuatelie for all other, as well as for our selues. Graunt O excellent father, that we in giuing due thanks for thy benefits, may ioifullie sing double praises to thy glorious name for euermore; that our minds, I saie, may dailie more and more bee strengthened, hartilie to confesse, couragiouslie to extoll, and aboue all things to exalt thy wonderfull praises vncessantlie, through Iesus Christ our Lord and Sauiour, Amen.

*A Psalme of exhortation to praier in the* morning or euening.

COme, let vs worship & fall downe, and knæle before the Lord our maker; and let vs hartilie reioice in the strength of our saluation.

Let our soules reioice, I saie, in the mercie of the Lord, and not be ashamed to publish his praise. Let vs dw our duties betimes, both earlie and late, and he will giue vs a reward in his due time.

For

For a good thing it is to giue thanks vnto the Lord, and to tell of his louing kindnesse earlie in the morning.

O come therefore, praise the Lord with me, and let vs magnifie his name together.

Bring hither the booke, take the Psalter, and sing vnto the Lord a new song. Let vs sing praises, I saie, lustilie vnto him, with a good courage, and shew our selues glad in him with Psalmes; euen now in the time appointed, and vpon our solemne feast-daie.

For great is the Lord, and highlie to be praised in the Citie of our God, euen vpon his holie hill of Zion.

Glorie be to the, &c. As it was in the, &c.

*Another Psalme, exhorting all creatures to praise God.*

O Praise the Lord of heauen ye Angels of his, ye Saincts that excell in strength, and fulfill his commandements, ye seruants of his that harken to the voice of his words, and doo his pleasure. Praise him in the height ye children of Zion, and be ioifull in your king with glorie.

For God is verie greatlie to be feared in the counsell of his Saincts; and to be had in reuerence of all them that are about him.

Praise him all ye heauens, and ye waters that bee aboue the heauens. O God, the verie heauens shall praise thy wonderous works; and thy truth in the congregation of the Saincts.

Yea, let heauen and earth praise thee; the Sea, and all that moueth therein.

O sing vnto the Lord all the whole earth, worship him, and stand in awe of his iudgements ye multitude

of Iſles.

Praiſe the Lord, O Ieruſalem; praiſe thy God, O Zion.

Praiſe the name of the Lord, O yee ſeruants of the Lord; yee that by daie or by night ſtand in the houſe of the Lord, euen in the courts of the houſe of our God.

O all yee righteous that loue and ſeeke the Lord, and be true-harted towards him; praiſe his holie name, and magnifie him all yee ſeed of Iſrael that feare and dread his Maieſtie.

Praiſe the Lord alſo all ye heathen, and nations of the world; worſhip you him, and glorifie his name. For he is great, paſſing all praiſe.

Praiſe the Lord, O ye kings of the earth; Princes, and all Iudges of the world: yea, worſhip him all yee gods. For he is higher than the heauens, and far exalted aboue all gods.

O yee kindreds of the people, aſcribe vnto the Lord the worſhip, power, and honour due vnto his name; bring preſents, and come into his courts with praiſe.

Let the people praiſe thee, O God; yea let all the people praiſe thee: both yong men and maids, old men and children; let them all remember thy holie name, and declare thy power from one generation to another, world without end.

O ſpeake good of the Lord all yee works of the Lord in all places of his dominion.

Let euerie thing that hath breath, praiſe the Lord. For his name onlie is moſt excellent, and his praiſe aboue heauen and earth.

Praiſe the Lord, O my ſoule; and all that is within me, praiſe his holie name.

My mouth ſhall ſpeake the praiſes of the Lord; and let all fleſh giue thanks vnto his holie name for euer and euer.

Glorie be to the father, &c. As it was in the, &c.

A

*A Pſalme of Gods preſence in the Church.*

THE Lord hath choſen Zion to be an habitation for himſelfe, he hath longed for hir; ſaieng:

This ſhall be my reſt for euer, here will I dwell. For I haue a delight therein.

Behold, the Tabernacle of God is with men, and he will dwell with them; and they ſhall be his people, and God himſelfe ſhall be their God with them.

The Lord is in his holie Temple, euen among thouſands of thine Angels, as in the holie place of Sinai.

Gods ſeate is in heauen, the Lord is in the midſt of the holie place; euen of the Tabernacle of the moſt high.

This is Gods hill, euen an high hill, in the which it pleaſeth him to dwell; yea the Lord will abide in it for euer.

As the hilles ſtand about Jeruſalem; euen ſo ſtandeth the Lord round about his people, from this time forth for euermore.

Glorie be to the Father, &c. As it was in the, &c.

*Another Pſalme of the beautie of Gods houſe, and* the ſoules delight to be therein.

O GOD, wonderfull art thou in thy holie places, euen thou God of Iſrael.

It is well ſeene, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuarie.

The ſingers go before, the muſicians follow after: in the midſt are the virgins plaieng with the timbrels.

Thou Lord hast giuen thy word plentiouslie, and great is the companie of the preachers.

The Lord is king, he sitteth betweene the Cherubins, the Lord is great in Zion, and high aboue all people.

Thou, O God, art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea euen for thine enimies, that thou, Lord, mightest dwell among them.

Righteousnesse and equitie are the habitation of thy seate, mercie and truth shall go before thy face.

Glorie and worship are before thee, power and honour are in thy sanctuarie.

This therefore shall be my resting place; here will I dwell, O Lord: euen in the temple and tabernacle of the mightie God of Israel. For I haue a delight therein.

Lord, here is verie good being for vs. For such as bee planted in the house of the Lord, shall flourish in the courts of the house of our God.

They shall bring forth more fruit in their age, and shall be fat, and well liking; that they may shew how true thou my Lord and strength art, and that there is no vnrighteousnesse in thee.

Yea, blessed is the man, whom thou chosest and receiuest vnto thee: he shall dwell in thy courts, and shall be satisfied with the pleasures of thy house, euen of thy holie temple.

Blessed, I saie, are they that dwell in thy house; they will be alwaie praising thee. For in thy temple doth euerie man speake of thine honour; and that bicause holinesse becommeth thine house, O God, for euer.

This therefore shall be my resting place, euen here in thy temple will I dwell. For it is a good thing for me to be here continuallie in thy tabernacle, before thee my God for euer.

Yea,

yea, here dw I wait foꝛ thy mercie and louing kindneſſe, O God; euen in the mids of thy temple. O when wilt thou come vnto mee! that I may walke in thy houſe with a perfect hart, and pꝛaiſe thy name foꝛ euer, Amen.

Glorie be to the Father, &c. As it was in the, &c.

*A pſalme for the proſperitie of the Church, and that all people* may praiſe and bleſſe the Lord.

REturne, O Lord, to thy many thouſands of Iſrael. Ariſe now, I ſaie, to come into thy reſting place, thou and the arke of thy ſtrength, when the people are gathered together, and the kingdoms alſo to ſerue the Lord.

O thou chepheard of Iſrael, thou that ſitteſt vpon the Cherubins, be fauourable and gratious vnto Zion: build it vp, and let thy glorie and worſhip appeere therein, throughout all generations.

Decke hir pꝛieſts with health, and hir Saints ſhall reioice and ſing.

Let the pꝛieſts be clothed with the white reines of righteouſneſſe, and let thy Saints ſing Pſalmes with ioifulneſſe.

Giue vs thy word ſtill plentiouſlie, and let the companie of the godlie pꝛeachers be great.

Let none touch thine annointed ones, noꝛ dw thy pꝛophets anie harme.

O Lord ſaue thy people, and giue thy bleſſing vnto thine inheritance: feed them, and let them vp foꝛ euer.

Let the congregation of the people come about thee, O God; that they may offer the ſacrifice of righteouſneſſe, and ſhew foꝛth thy pꝛaiſes within the poꝛts of the daughter of Zion.

In this daie of thy power let the people make their humble

humble ſupplication beforꝫ thæ, and offer the frꝫ-will offrings with an holie worſhip.

In the Temple let euerie man ſpeake of thine honor, & euerie good man ſing of thy praiſe without ceaſing.

O let the nations reioice and be glad: let the people praiſe thæ, O God; yea let all the people praiſe thæ, and all creatures both in heauen and earth bleſſe thæ, and ſaie:

Bleſſed be thou, O Lord God of our fathers. For thou art praiſe and honor-worthie; yea and to be magnified for euermore.

Bleſſed be the holie name of thy glorie. For it is worthie to be praiſed and magnified in all worlds.

Bleſſed be thou, O God, in the holie Temple of thy glorie. For aboue all things thou art to be praiſed, yea and more than worthie to be magnified for euer.

Bleſſed be thou in the throne of thy kingdome. For aboue all thou art worthie to be praiſed, and well ſpoken of, and to be more than magnified for euer.

Bleſſed be thou that ſitteſt vpon the Cherubims, & lookeſt through the deepe. For thou art worthie to bæ praiſed, and aboue all to be magnified for euer.

Bleſſed be thou in the firmament of heauen. For thou art praiſe and honor-worthie for euer.

Bleſſed be the Lord God, euen the God of Iſrael, which onlie doth wonderous things: and bleſſed bæ the name of his Maieſtie for euer, and the earth ſhall be filled with thy Maieſtie: Amen, Amen.

Bleſſed be the name of the Lord, from this time forth for euermore.

Bleſſed, I ſaie, be the Lord God of Iſrael, from euerlaſting, and worlds without end: and let all the people ſaie Amen, Amen.

Bleſſing, and glorie, and wiſdome, and thanks, and honour, and power, and might be vnto our God for euermore: Amen, Amen, Amen.

*A praier to be vsed at your first comming into the Church,* for a pure and cleane soule.

SEeing that by the good motion and happie conduction of thy holy spirit, O gratious God, I am now entred into this thy holy house the Church, and most sacred place on earth, to worship thee; and forasmuch as holines apperteineth to thee, O Lord; for thou art holie, and nothing vnholie may appeare before thee: graunt that both now at this present, and so oft hereafter as I shall enter into this holie place and Tabernacle of the congregation, and appeare before thee; I may be throughlie sanctified, both bodilie and ghostlie, by the diuine graces of thy spirit, the better therein to serue and worship thee. The which thing that I may euen now this daie, the better accomplish and do, according to thy will (as I hartilie desire) and to the glorie of thy name, and the full discharge of my christian dutie: I most entirelie beseech thy Maiestie, first to sanctifie, purifie, cleanse, make happie, and keepe holie my wretched soule and sinfull bodie; the posts whereof, deere father, are sprinkled with the pretious bloud of thy deere Sonne, who most deerelie bought them. O comfortable ghest of the soule, leaue not our houses desolate; cease not to fill vs by thy continuall presence, with thy life and righteousnesse. Dresse, cleanse, and sweepe the foreletten cottage once againe I saie, good Lord, with the besome of thy celestiall grace, and heauenlie felicitie, from all the pollution and filth of sinne and wickednesse. Once againe, O Christ, vouchsafe to cast out of the house of my soule, that vncleane spirit, and foule feend Sathan, mine old ghest and enimie, with the finger of God; and when he is cast out of me,

gine

giue me grace to watch still continuallie, by hartie and earnest praier, that he enter not againe into me. For being once mine old ghest, he knoweth euerie hole and corner of my house. Therefore grant me grace to watch continuallie, I saie, O Lord, by feruent praier, and vertuous works proceeding from a firme faith; least he returne into the house, from whence hee was cast out, and finding it emptie, swept, and garnished, he go and take vnto himselfe seuen other foule spirits, worsse than himselfe, and they enter in also, and dwell there with him, and so mine end be worsse than my beginning; which God forbid. Oh suffer not the holie house, Lord, of thy Diuinitie, and Temple of the holie Ghost, my bodie and soule I meane, cleansed with thy bloud, and decked with thy righteousnesse, to bee by my mortall enimies defiled, spoiled, or made a cage of vncleane birds, a dungeon of diuels, a den of theeues, a hell of wicked spirits, and a sinke of sinne, through delectation in sinne, and infidelitie. Withdrawe not thy hand from me: let me not returne vnto my vomit like the dog: let not mine end be worse than my beginning, as hapned to Caine, Saule, Iudas, Arius, and manie mo. But as by thy great mercie, my body and soule are made the temple & tabernacle of ꝑ holie spirit: so by the same thy rich mercie, & infinite goodnes, grant that the same may now become thy holie habitation, & sacred seate of euerlasting glorie; and so be purified, cleansed, throughlie sanctified, and made cleane by thy diuine inspiration, and gratious presence: that no heapes of soile, dregs of dust, or remnants of filth be to be found in any priuie or secret corner of this thy spiritual temple, to offend ꝑ celestiall eies of thy diuine maiestie, so shall thy holie Hall, which is my clensed soule, in all reuerence, deuotion, & godlie worship, this daie and euer resound in the Church, & all places of thy dominion, with thy perpetuall praises, to thine eternall glorie, Amen.

*Another*

*Another praier to serue God sincerelie in the Church.*

O LORD God our celestiall Father, whose fidelitie and truth is stablished in the high heauens, among thy chosen belæuers, who also art wonderfull in the congregation of the faithfull, and most mightie, of all power, and præsent euerie-where, beholding all things done in all places on earth. Forasmuch as thou, O gratious God, hast chosen this house, that thy name might be called vpon therein, and that it should be an house of præier and petition for thy people; mercifullie promising therewithall, that wheresoeuer two or thræ be gathered together in thy name, there thou wouldest be in the middest of them, and whatsoeuer they (belæuing) asked of thæ, it should be done vnto them. Behold, we therefore, whome by thy grace thou hast elected to be thy people and heritage, and with whome thou hast made an eternall couenant and promise to helpe, heare, assist and confirme in all goodnesse, righteousnesse, and holinesse; do hære now at this præsent, through the motion of thy good spirit, assemble and gather our selues together in thy name, with one accord, to make our common supplications vnto thæ: and according to our bounden dutie, with one mind and mouth, in spirit and truth, to laud and magnifie thy holie name and maiestie. Humblie beseeching thæ, O Lord, to haue mercie vpon vs, miserable sinners, to purge vs and iustifie vs through faith, from all our offences old and new: to inflame and lighten the lamps of our harts with the oile of sanctification, which is thy holie spirit: and so there-through to sanctifie our soules, to prepare our harts, and dispose all our members

bers wholie to true pietie, godlineſſe and deuotion; that we may be worthie continuallie to lift vp in this holie place of thy glorious preſence, and diuine habitation, pure harts, innocent hands, and moſt feruent praiers vnto thee in heauen.

Grant alſo, O gratious God, that we with one hart and voice, in all holineſſe and godlineſſe, trembling, dread, Chriſtian reuerence, humble obedience, ſpirituall worſhip, and diuine ſeruice, may inceſſantlie giue all honour and glorie vnto thee, and for euer to celebrate thy moſt holie name and Maieſtie, in this thy holie temple, as it apperteineth: euen by offering vp dutifullie vnto thy diuine Maieſtie, the moſt ſweet and acceptable ſacrifice of broken and contrite harts, of zealous and true repentance, of humble and vnfeined confeſſion, of pure and inceſſant praier, and of moſt worthie and condigne lauds and praiſes: that ſo we may continue bleſſed in thy holie mountaine for euer, and in the end, according to thy faithfull promiſe, obtaine euerlaſting life, through Jeſus Chriſt our Lord, Amen.

*How the ſoule ſhould rightlie worſhip and praiſe the* Lord in all places.

O GOD, the true and the ſoueraigne life; of whom, & in whom all things do liue, whatſoeuer things do liue trulie, and in happie ſtate. O God, euen goodneſſe and godlineſſe, from whom, through whom, & in whom are all good & godlie things, which art good and godlie. God, whoſe faith quickeneth, hope erecteth, and loue linketh vs. God, who haſt commanded vs to praie vnto thee, and makeſt thy ſelfe to be found, and openeſt to him which knocketh. God, whom none ſeeketh, but the admoniſhed;

shed; and no man findeth, but the purged. God, whom to knowe is life; whom to serue, is to reigne; & whom to loue, is the saluation and ioie of the soule. Thee, both with my lips, and with mine hart, and with all my strength I dow praise, blesse and worship. To thy clemencie and goodnesse I dow yeeld humble thanks, for all thy benefits; and to thy Maiestie dow I sing, holie, holie, holie.

O blessed Trinitie, I beseech thee, vouchsafe to come vnto me, and to make me a meet temple for thine holinesse. I dow praie the Father, through the Sonne; I praie the Sonne, through the Father; I praie the holie Spirit, by the Father and the Sonne; that all wickednesse may be set far awaie from me, and that all the holie vertues may be implanted within me.

O infinite God, of whom, through whom, and in whom are all things made, both visible, and inuisible; which inclosest thine outward works, and fillest thine inward; gouernest them aboue, and beарest them belowe; keepe me the worke of thine hands, which trust in thee, and hope onlie in thy mercie. Keepe me, I beseech thee, both here and euerie-where; now and alwaie; within and without; before and behind; aboue and beneath; round about: so that there be no place for the snares of the enimie against me.

Thou art God almightie, keeper and protector of all that trust in thee; without whom none is in safetie, no man is free from danger. Thou art God, and beside thee there is none other, either in heauen aboue, or in earth belowe; which dost great things, and vnsearchable, and maruellous things without number. Wherefore it is therefore that thou be praised, that thou be honored, that thou be magnified with commendations.

To thee, the whole troupe of Angels; to thee the heauens and the powers dow sing, and continuallie yeeld praises, as creatures to their Creator; seruants

to

to their Lord, souldiers to their king. Euerie creature doth extoll, and euerie soule doth glorifie thee the holie and vndefiled Trinitie. To thee the holie and humble men of hart, to thee the spirits and soules of the righteous, to thee do all the supernall citizens, together with all the orders of blessed spirits yeeld humble praise and glorie, and exalt thee aboue all things for euer. O Lord, gloriouslie and honourablie do those heauenlie citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee: yea, and I too, a miserable sinner, do exceedinglie desire to praise thee; and greatlie do I loue to loue thee aboue all things.

O my God, my life, my strength, and my praise; giue me grace to praise thee. Put thy light in my hart, and thy word into my mouth; that both my hart may thinke vpon thy glorie, and my tongue sing and speake out thy praises euerie daie. But for as much as praise is not seemelie in the mouth of a sinner, and I am a woman of polluted lips; purge mine hart, I beseech thee, from all iniquitie; sanctifie me both within and without, O almightie sanctifier, and make me worthie to sound forth thy praise. Receiue in good part, from the hand of the hart, and from the loue of the mind; receiue, I praie thee, the sacrifice of my lips; and let it be acceptable in thy sight, and ascend vp vnto thee, like a sweete smelling sauour, Amen.

*Another.*

MY soule praise thou the Lord; and all that is within me praise his holie name. My soule praise thou the Lord, and forget not all his benefits. Praise the Lord all yee his works, in all places of his dominion. My soule praise thou the Lord. Praise we the Lord, whom Angels praise,

praise, dominions adore, powers do reuerence, to whom the Cherubins and Seraphins continuallie do crie, Holie, holie, holie. Ioine we therefore our voices to the voices of the holie Angels; and according to our abilitie, let vs praise the God which we both haue. For they, whose eies euermore be fixed vpon the Lord, whom they behold not through a glasse darklie, but face vnto face, they do most purelie, and without ceasing praise the Lord.

O Lord, that immortall people of thine Angels do praise thee; and the celestiall powers do magnifie thy name, who haue no need either to read this our scripture, or to seeke after the knowledge of thee the holie and glorious Trinitie. For they alwaies behold thy face, where they read without syllables of time, what thine eternall pleasure is, they read, they chuse, and they loue, yea alwaies they read, and what they read they forget not. By chusing, and louing, they read this constancie of thy counsell; and their booke shall at no time be shut and folded, because thy selfe art, and wilt euerlastinglie be this to them.

O much blessed are those heauenlie powers, that can religiouslie and purelie, with an exceeding delight, and vnspeakable ioie, magnifie thee with praises. Thence they praise, whence they reioice; forsomuch as alwaies they behold that, which offereth them continuall occasion, both to praise and reioice. But we, pressed downe with the weight of flesh, and placed far awaie from thy countenance, in this exile, and distracted through varieties of the world, we (alas) are not able worthilie to praise thee, through faith. We praise thee not of perfect knowledge, but these angelicall spirits praise thee of knowledge, not through faith. For our flesh is the cause why we praise thee, otherwise than they do. Notwithstanding, albeit we sing praises to thee after diuers sorts, yet thou art but one God, Creator of all

things, to whom is offered the sacrifice of praise, both in heauen and in earth. But one daie we shall come vnto their companie, with whom alwaies we shall see thee, and praise thee without ceasing.

Now then, O Lord, grant that whiles I do liue in this fraile bodie, both mine hart and my tongue, and all my bones may glorifie thee, and saie: Lord, who is like vnto thee? Let thine holie memorie, and thy blessed sweetnesse possesse my whole soule, and rauish me with desire of inuisible things. Let my soule, I beseech thee, passe from visible vnto inuisible, from terrestriall vnto heauenlie, from transitorie things vnto eternall; let it passe, I saie, and see thy wonderfull vision. Thou art God almightie, three in persons, yet but one in the substance of the Godhead, whom we serue and worship: namelie, the Father vnbegotten, the Sonne onlie begotten of the Father, the holie Spirit both proceeding from and remaining in them both, an holie & glorious Trinitie, one God almightie; which when we were not, didst mightilie make vs: and when thorough our owne default we were lost, mercifullie and maruellouslie hadst deliuered vs.

Oh suffer vs not to proue either vngratefull for so great benefits, or vnworthie so manifold mercies. Vnto thee do I praie, sue, and beseech; increase my faith, increase my hope, yea and increase my loue also. Through the same thy goodnesse make vs to be euermore stable in faith, and fruitfull in all good works, that by a right faith, and works agreeable vnto faith, we may come through thy mercie vnto euerlasting life, where seeing thy perfect and full glorie, euen as it is, we may worship thy Maiestie; and being made worthie to behold thy glorie, may sing:

Glorie to the Father, who hath made vs.
Glorie to the Sonne, who hath redeemed vs.
Glorie to the holie Ghost, that hath sanctified vs.

Glorie

Glorie to the soueraigne and blessed Trinitie, whose workes are vnseparable, and whose kingdome hath none end. Vnto thee belongeth all praise, all commendation, all honour, blessing and loue. Glorie, power, and might be vnto thee, our God, for euermore, Amen.

*Another praier verie forceable to moone the mind* vnto the praises of God.

O Iesus, who art our redemption, our loue, and desire; GOD of God, helpe me thy seruant. Vpon thee doo I call, vnto thee doo I crie from the verie bottome of mine hart: for thee doo I call into my soule, O enter thereinto, and ioine it to thee, that thou maist possesse the same without spot or wrinkle. For a most cleane Lord must haue a cleane habitation. O then sanctifie me thy vessell, which thou hast made; purge me from all wickednesse, fill me with thy grace, and being replenished, keepe me so, that I may be a meete temple for thy dwelling, both here and forever.

O most good, most gratious, louing, deere, mightie, desired, pretious, amiable, and glorious God, thou art to me sweeter than honie, whiter than milke or snowe, more pleasant than Nectar, more pretious than gold and iewels, and deerer than all the wealth and promotions of the world. What doo I saie, O my God, mine onlie hope, and so infinite mercie? What doo I saie, O happie and quiet sweetnesse? What doo I saie, when I saie these things? I saie what I am able, but I saie not all that I should. Would to God I could saie as the melodious quiers of Angels doo saie!

O how willinglie would I powre out my selfe wholie in thy praises! How deuoutlie without ceasing would I sing forth those Psalmes of heauenlie mu-

sicke, vnto the laud and praise of thy name, in the middest of the congregation! Notwithstanding, because I cannot do so, shall I be still? Wo to them which talke not of thee, who openest the mouth of the dumbe, and makest the tongues of babes eloquent. Wo to them which talke not of thee; for they which babble much, are dumbe when they sing not thy praises. Who can praise thee worthilie ynough, O vnutterable power, and wisedome of the father! And albeit I cannot find words, wherewithall I maie sufficientlie expresse the almightie and all-skilfull word, yet vntill thou call me vnto thee, where I may praise thee as I should, and ought; I will saie what I am able. Wherefore, mine humble request is, that thou wouldest respect, not that which I now do saie, but that which I desire to saie. For indeed I do mightilie desire to speake of thee, as I ought, and as becommeth me, bicause to thee praise, to thee Psalmes, to thee honor and glorie is due.

*A complaint that we be not moued nor pricked in our* contemplations and praiers, like as the An*gels be, which tremble at the sight* of GOD.

PArdon mee, O LORD, pardon mee, mercifullie forgiue mee, and haue mercie vpon mee: spare mine ignorance, and my great vnperfectnesse: do not reprooue me as a rash woman, bicause I dare be so bold, which am but thy seruant. But would to God I were either a good seruant, or none vnprofitable or euill seruant! And therefore am I an euill woman, because I praise, blesse and worship thee, not as I ought to do, which art our God almightie, terrible and verie much to be feared: I worship thee, I saie, without contrition of hart,

hart, and without a well of teares. For if so be that the Angels, when they worship and praise thee, do tremble, being fulfilled with maruellous gladnesse: I which am a sinner, whiles I stand before thee, saieng praises, and offering sacrifice, why am I not affraid in my hart? why am I not pale in my countenance? why do not my lips quake, and tremble? why is not all my bodie afraid? and why do I not mourne and bewaile before thee, after such a sort, that teares might spring out of mine eies? I would faine, but I am not able, because I cannot do that which I desire to do. This maketh mee trulie wonderfullie to maruell, that I am no more moued, when I see with the eies of my faith, thee which art so fearefull.

But who can do anie thing without the helpe of thy grace? Except thou make our stonie harts to relent, we of our selues are not able to mollifie them. For all our helth dependeth vpon thy great mercie. O wretch that I am! How is my soule made without anie feeling or perceiuerance; that it is not afraid with ouermuch feare, whiles it standeth before God, and singeth to him his owne praises? Alas, how is my hart so hardned, that mine eies do not gush out great flouds of teares without ceasling; when I, which am but a seruant or bondwoman, do commune, & talke in my Lord & maisters presence? Yea a woman with God, a creature with a Creator. I that am made of the slime of the earth, do speake with him that made all things of nothing.

But me before thee, O Lord; and whatsoeuer I perceiue of my selfe, in the secrets of my hart, I do not keepe it close from thy gratious eares. Thou art rich in mercie, and liberall in rewards. Giue me of thy goods, that with them I may serue thee. For with nothing else can we serue or please thee, but with thine owne gifts, which thou hast vouchsafed to bestowe

vpon vs. Fasten, I beseech thee, thy feare in my flesh. Let my hart reioice and be glad to feare thy name. Would God my sinfull soule feared thee so much, as that holie man, the which said: I alwaies feared God, as though it were great swelling flouds should come and tumble vpon me.

O God the giuer of all good things, giue me among thy praises, a well of teares, with the pureness of hart and reioicing of mind; that I louing thee perfectlie, and worthilie praising thee, may feele, taste, and sauour, in the palate of my hart, how sweete and pleasant thou art, O Lord, as it is written: Do ye taste and see how sweet and delectable the Lord is. Blessed is the man that putteth his trust in him. Blessed is that people which knoweth glad and ioifull praising. Blessed is the man whose strength is in thee, in whose hart are thy waies, which going through the vale of miserie, vseth it for a well. Blessed are the cleane in hart, because they shall see God. Blessed are they that dwell in the house of the Lord, they shall praise thee world without end, Amen.

*A verie deuont praier for grace to praise God, and to be* thankfull for his benefits.

O LORD Iesus Christ, which art the word of the father, which camest into this world to saue sinners: I beseech thee, by the most louing bowels of thy mercy, to amend and repaire my life. Make better my deeds, take thou the ordering of my manners. Take from me that that noieth & hurteth me, and displeaseth thee: and giue me that which thou knowest will please thee, and profit me. Who can make cleane that which is conceiued of an vncleane seed, but thou alone? Thou art the

the God almightie, of infinite pietie; which doest iustifie and make righteous, euen those that are wicked men; and raisest againe to life them that were dead in sinne; thou changest sinners, and they are, while they liue here, no deadlie or damnable sinners.

Take awaie therefore from me whatsoeuer is in me that pleaseth not thee. For thine eies dow see much vnperfectnesse in me. Laie the hand, I beseech thee, of thy pitie, on me, & whatsoeuer offendeth the eies of thy pietie, remoue it from me. In thy sight is both my health & my disease: the one I beseech thee to preserue, the other to cure. Dow thou heale me, O Lord, and I shall be healed: do thou make me safe, & I shall be saued. Thou, I meane, which dowest make whole them that be diseased, and dowest preserue them that be cured; which onlie with a becke dowest restore and repaire things that be decaied, and fallen into ruine. For if thou wilt vouchsafe to sowe anie good seed in the field of my hart, of necessitie thou must plucke vp first, with the hand of thy pittie, the thornes of vices which be in it.

O most gratious, most gentle, most louing, desired, amiable, and louelie of all others; powre in my hart, I beseech thee, so great plentie of delectation in thee, that I may desire no earthlie or carnall thing, nor yet thinke vpon them; but that I may loue thee alone, that I may haue thee onlie in my hart, & in my mouth. Write with thy finger in my brest, the delectable remembrance of thy sweet name, and so, that it may not be blotted out with anie forgetfulnesse. Write thy will in the tables of mine hart, and also thy iustifications; that I may alwaies, and in euerie place haue thee, O Lord, before mine eies, and in my sight.

Inflame my mind with that fire, which thou diddest send into the earth, and willedst it to be kindled, that I might offer vnto thee dailie, with teares, a sacrifice of a troubled spirit, and a repentant hart. O sweet

Christ, O good Jesu, euen according vnto my desire, and euen as I hartilie require thee with my whole mind, giue me thy holie and chast loue, which may replenish and keepe me, and also fullie possesse me. Giue me an euident signe and token of thy loue, euen a flowing well of teares, which will continuallie runne, that those teares may somewhat testifie thy loue in me; that they may shew forth, and declare how much my soule loueth thee, whiles for the great delectation it hath in the swetnes of thy loue, it may not refraine from shedding teares.

O good Lord, I call to my remembrance sometimes that vertuous woman Hanna, which came to the Tabernacle to praie, that God would send hir a sonne; of whom the scripture maketh mention, that hir countenance, after hir teares and praiers, was not againe changed, or altered. But when I thinke vpon so great vertue, constancie, and stedfastnesse of that woman, I dow blush, and am vered, with sorrowe, and confounded with shame; bicause I a wretch, dow perceiue my selfe to be fallen ouermuch from thee. For if that good woman did weepe, after such a sort, and continued so in weeping, which did search for nothing else but a sonne, how ought my sinfull soule to mourne, and to persist and abide in weeping, that seeketh and loueth God, and hath a desire to come vnto him? How ought such a soule to mourne and weepe, which seeketh God daie and night, which will loue nothing but Christ? My teares now trulie should be made meate vnto me daie and night.

Looke vpon me therefore, O Lord, and take pittie on me; bicause the dolours and sorrowes of my hart are manie in number. Giue me thy heauenlie consolation, and dow not despise nor cast awaie a sinfull soule, for the which thou didst die. Giue me inward teares, I beseech thee, from the bottome of my hart, which may wash awaie

waie the ſpots of my ſinnes. Repleniſh my ſoule alwaies with heauenlie delectation and myrth, that I may obteine ſome little portion or part in thy kingdome; although not amongſt the perfect men, whoſe ſteps I cannot followe, yet at the leaſt among the religious women and inferiour ſort.

And heere now the maruellous deuotion of another woman, called Marie Magdalen, commeth into my mind, which with vertuous loue, and godlie affection, did ſeeke thee lieng in the ſepulchre; which, when thy Diſciples went awaie, and departed from thee, did remaine with thee hir ſelfe; which ſate there ſad and ſorowfull, weeping long and verie much; and when ſhe did ariſe, ſhe ſearched with a diligent eie, and with manie teares the corners of the ſepulchre, which was left emptie, if ſhe might eſpie thee out in anie place, whom ſhe with a feruent deſire ſought. Yea and moreouer, ſhe went againe and againe to the ſepulchre, but that was not inough vnto hir, neither did it ſatiſfie hir deſire. For the grace of a good worke, is to perſeuere and continue in the ſame. And bicauſe ſhe did loue more than other, and that in louing ſhe wept, and in weeping ſhe ſearched, and in ſearching ſhe continued: therfore was it thy pleaſure, that ſhe ſhould firſt find thee, ſee thee, and talke with thee before all other. And not onelie this, but alſo ſhee was a tidings-bearer of thy glorious reſurrection, vnto thy Diſciples, when thou didſt command and bid hir, ſaieng: Go, and tell my brethren, that they go vnto Galilie; there they ſhall ſee me, &c.

Seeing therfore that that deuout woman did weepe after ſuch a ſort, and continued in weeping, which did ſeeke thee that waſt aliue among the dead, and touched thee with the hand of hir faith; how ought a ſoule to mourne and to continue in mourning, which beleeueth in thee, & with hir mouth doth acknowledge thee.

to

to be hir redæmer, that sittest now in heauen, and reignest euerie where? How much therefore ought such a soule to mourne and wæpe, which loueth thæ with all hir hart, and with hir whole desire doth couet to sæ thæ?

Oh onlie refuge, the onlie hope of wretches; vnto whom no man or woman nædeth at anie time to praie, without hope of mercie: grant vnto me this grace, for thy sake, and for thy holie name sake, that as oft as I thinke vpon thæ, as oft as I speake of thæ, write of thæ, read of thæ, confer of thæ; as oft as euer I remember thæ, stand before thæ, offer vp praises, praiers, and sacrifice vnto thæ; so oft I may wæpe abundantlie with teares in thy sight, so that my teares may be to me in stead of bread daie and night.

Thou trulie, O king of glorie, and maister of all vertues, hast taught vs with thy word, and with thine example, to mourne and wæpe, whereas thou saiest: Blessed be they that mourne, for they shall be comforted. Thou didst wæpe for thy frend Lazarus that was dead: and didst let teares fall downe plentiouslie for the Citie, which should perish. I beseech thæ, O good Jesu, by those most pretious teares, and by all thy mercies and pities, wherewith thou didst vouchsafe maruellouslie to helpe and succour vs that were lost, giue me the grace to wæpe, and to be earnestlie repentant for my sinnes; which grace my soule desireth and coueteth verie much: and except it come of thy gift, I cannot haue it, but by the holie Ghost, which doth mollifie the hard harts of sinners, and prouoketh them to wæping.

Giue me the grace of teares, like as thou gauest to our forefathers and mothers, whose examples wæ ought to followe; that I may bewaile my selfe in all my life, like as they did bewaile themselues daie and night. Giue me the dæw of thy grace from aboue, and

also

also a deaw of teares bæneth: that my teares may be vnto me in stead of bread daie and night: and that I may be made in thy sight, O Lord my God, by the fire of thy prouocation, a fat & acceptable sacrifice. Make me to be mortified and killed vpon the altar of mine hart, and that I may be receiued of thee, as a fat and a swæt smelling sacrifice. Giue vnto me, O good Lord, a plentifull, flowing, and clære well of teares, in the which I may wash continuallie this fowle and spotted sacrifice. For although I haue offered vp my selfe wholie vnto thee, by the helpe of thy grace: yet neuertheless, in manie things I offend thee dailie, bicause of my great fragilitie and weakenesse.

Giue me therefore the grace of teares, and continuall repentance, O blessed God: and most especiallie through the great swætnesse of thy loue, and the remembrance of thy mercies, prepare this table for thy seruant, in thy sight; and giue me power, that as oft as I list I may be satisfied of it. Grant vnto me for thy goodnesse and pittie, that this thy cup, replenished and filled full, may satisfie my thirst, that my spirit may couet thee, and that my mind may burne in thy loue, forgetting all vanitie and miserie.

Heare, O my God; heare, O light of mine eies, thou that art the stirrer vp and quickener of my dull eares, heare what I desire and aske: and giue me grace to aske that which thou heerest. O pittifull Lord, which art wont to be easilie intreated, be not hard to be intreated of me, bicause of my sinnes, but for thy goodnesse receiue the praiers of thy seruant, and grant me the effect of my petition and desire, Amen.

*A godlie and diuine Meditation of the ioies of the celeſtiall para-*
diſe, to be vſed at conuenient times in the church, that
*is, either before, or after publike ſeruice: for to that all*
men preſent ought to be attentiue.

O My ſoule, let vs returne to the heauenlie citie, wherin we be regiſtred, & made frée citizens. For like as we be fellowe-citizens of the Saints, and houſhold-meanie of God; and like as we be the heires of God, and coheires with Chriſt: ſo let vs a little conſider the happie roialtie of our citie, ſo far forth as it is poſſible for vs to conſider it. Let vs ſaie with the Prophet, O how glorious things are ſpoken of thée thou citie of God! For thou art the dwelling place of all them that reioice, the ioie of the whole earth is founded vpon thée. There is not in thée anie age, nor miſerie of age: there is not in thée anie maimed perſon, anie lame man, anie crooke backe, nor anie miſhapen bodie. For all be growne vp to perfect men, after the full meaſure of the age of Chriſt.

What bleſſeder thing can there be, than ſuch a life; where there is no feare of pouertie, nor weakeneſſe of diſeaſes? No man is harmed there, no man is diſpleaſed there, no man enuieth there. There is no burning of couetouſneſſe, no deſire of meate, no ambitious ſuing for honour and authoritie. There is no dread of diuell, no ſnares of fends, no feare of hell fire. There is no death, neither of bodie nor of ſoule: but pleaſant life aſſured of immortalitie. Then ſhall there be no miſeries, then ſhall there be no debates: but all things ſhall be at agrœmeut, bicauſe all the Saints ſhall agrée in one. Peace and mirth hold all things togither, all things are there calme and quiet.

There the ſeuen lamps of Gods ſpirits are ſtill burning, before the throne of God: and there is continu-

all

all light, not such as is now heere, but so much the brighter, as it is much happier. For as we read, that citie shall need no sunne, nor moone, nor light artificiall, because the Lord almightie shall shine in it; and the Lambe, as a lampe, shall be the light of it; where the Saints and wise Virgins shall shine as the stars, for euer without end: and such as haue taught manie in the waie of righteousnesse, shall be as the brightnesse of the skie. Where there shall be no night, no darkenesse, no meeting of clouds, no painfulnesse of heate or cold: but there shall be such a temperatnesse as neuer eie hath seene, eare heard, nor hart of anie man conceiued. There shall be no companie, sauing onlie of them that are accounted worthie to enioie the same, whose names are written in the booke of life.

But yet it is far aboue all these things, to be in fellowship with the companies of Angels, Archangels, and all the heauenlie Powers, to behold the Patriarchs and Prophets, to see the Euangelists and Apostles, to wonder at the hosts of Martyrs and Confessors, to view the companies of Virgins, and to see all the Saints; yea and also to see our owne parents and kindred. Glorious are these things, O my soule; but much more glorious is it to behold the present countenance of God.

O happie pleasantnesse; O pleasant happinesse, to see the Saints, to be with the Saints, and to be a Saint! Yea, a passing excellent glorie shall it be, when we shall see God in himselfe; and when we shall both see, and haue him in our selues for euer and euer, of whom we shall neuer haue seene ynough.

O my soule, let vs thinke vpon this, I saie, with a diligent mind; let vs long after this with our whole hart, let vs sigh hartilie, desire earnestlie, and wish continuallie, that we may soone come vnto them, vnto that citie aboue, whereof so glorious things are spo-

ken,

ken, and wherein is the habitation of all that reioice, Amen.

*Another diuine Meditation, of the happineſſe of the ſoules that are with God, eſpeciallie to be vſed, when you haue ſung a Pſalme, after a funerall Sermon.*

HAppie is the ſoule, which being let loſe from the earthlie priſon, flieth vp frælie into heauen, and there beholdeth thæ hir moſt ſweete Lord face to face, and is no moze diſquieted with anie feare of death, but reioiceth in the euerlaſtingneſſe of incozruptible glozie. Foz it is ſafe and out of perill, and hencefoozth feareth neither enimie noz death. It poſſeſſeth thæ hir mercifull Lord, whom ſhe hath long ſought, and euer loued. And accompanieng hir ſelfe with the quiers of Pſalme-ſingers, ſhe ſingeth continuallie the ſugred ſongs of euerlaſting mirth, to the glozie of thæ, O King Chriſt, O gratious Jeſu. Foz ſhe is, as it were, made dzunken with the bountifulneſſe of thy houſe, and thou makeſt hir to dzinke of the ſtreame of thy pleaſures.

Happie is the fellowſhip of the heauenlie citizens, and glozious is the ſolemnitie of all them that returne from the ſozrowfull trauell of this our pilgrimage, to the pleaſantnes of beautie, to the beautie of all bzightneſſe, and to the flower of all excellencie; where thy citizens behold thæ continuallie, O Lozd. Nothing that may trouble the mind is offered there to the eare. What ſongs, what inſtruments, what Carols, what melodie, what muſicke ſoundeth there without end? There ſound alwaies moſt pleaſant tunes of Hymnes and Pſalmes, moſt ſweet melodie of Angels, and moſt wonderfull ditties of ſongs; which are ſung to thy glozie, by the celeſtiall inhabitants, with heauenlie har-

harmonie.

No harshnesse, no gallie bitternesse, nor iangling discords haue anie rowme within thy realme. For there is neither naughtie person, nor naughtinesse. There is none aduersarie, nor impugner, neither is there any inticement of sinne. There is no nœdinesse, no shame, no bralling, no mis-vsage, no excusing, no feare, no vnquietnesse, no penaltie, no doubtfulnesse, no violence, no discord or contention. But there is perfect peace full of loue, continuall reioicing and praising of God, careleſse rest without end, and euerlasting gladnesse in the holie Ghost.

O how luckie should I sillie wretch be, if I might heare the most pleasant Psalmes, Hymnes, and Carols of thy citizens, and their sugred songs, aduancing the praises of the souereigne Trinitie with due honour: but ouer happie should I be, might I once attaine to sing a song my selfe, I saie, to sing one of the swæt songs of Zion, to our Lord Iesus Christ.

*Another longing after the ioies of* heauenlie Zion.

O Lightsome and glorions house of God, I haue loued thy godlinesse, and the place where the glorie of the Lord God, who both enioieth and hath created thæ, doth dwell. In mine exile I sigh after thæ both night and daie, mine hart longeth, my mind coueteth, and my soule desireth to come vnto the societie of your happinesse.

My praier vnto him which made me, is, that he would possesse me in thæ; bicause he hath made both me and you. For I desire your holie fellowship, and wonderfull glorie; not for anie merit of mine owne; but I trust to attaine therevnto, through the price of his

his bloud; namelie of Jesus Christ, whereby we be redæmed.

I confesse, I haue gone astraie like a lost shæpe, and haue tw long dwelled out of my natiue soile, and am far awaie cast from the face of the Lord my God, into this blindnesse of banishment, who driuen out of the ioies of paradise, I bewaile with my selfe dailie the miserie of my captiuitie; and sing a wofull song with great lamentation, when I remember thæ, O mother Jerusalem, while my fæte dw but stand in thy courts, O sacred and comlie Zion; and I am not able plainlie to lwke into thine inner places.

Notwithstanding, I haue gwd hope, vpon the shoulders of my gwd shepheard, thy Creatwr, to be brought back vnto thæ, that I may triumph againe with that vnspeakable ioie, wherewithall they be chæred, which dwell with thæ before God his Maiestie, and our Sauiour Christ, which hath abrogated, through his flesh, the hatred; and pacified all things, both which are in heauen, and which are in earth, by his bloud. For he is our peace, which made of both one, and ioining the two contrarie wals together, hath promised that he will giue the euerlasting felicitie of your happinesse in himselfe, after the like maner and measure, when he said: They shall be like the Angels of God in heauen.

*Another longing or desire of the soule after* the supernall Ierusalem.

O Mother Jerusalem, the holie citie of God, and the dærly beloued spouse of Christ; after thæ dwth mine hart couet, and my soule excædingly is in loue with thy beautie. Oh how comlie, how glorious, how honourable art thou! Thou art all faire, & there is no spot in thæ. Triumph and reioice,

toice, O beautifull daughters of the Princes. For the king hath a pleasure in thy faireneſſe, and loueth thy goodlie perſonage. O thou fairer than the children of men! But what is my beloued, O thou faireſt among women, of the welbeloued? My welbeloued is white and ruddie, the chiefe of ten thouſand. Like as the apple trees of the foreſt; ſo is my welbeloued among the ſonnes of men. Vnder his ſhadowe had I delight. Lo now I ſit, and his fruit is ſweet vnto my mouth. My welbeloued put in his hand by the hole of the doore, and mine hart was affectioned towards him. In my bed by night I ſought him that my ſoule loued; I ſought, and I found him. I hold, and will not let him go, vntill he bring me into my mothers houſe, into the chamber of hir that conceiued me. For there thou wilt giue mee thy teates moſt abundantlie, and perfectlie; and wilt ſatiſfie mine hart with a maruelous ſatietie, ſo that I ſhall neither hunger nor thirſt anie more.

Oh happie ſhall my ſoule be, yea happie and alwaies happie ſhall I be; could I once get to behold thy glorie, thine happineſſe, thy beautie, thy gates, thy wals, thy ſtreets, thy manifold manſions, thy noble citizens, and thy mightie king in his Maieſtie. For thy wals are of pretious ſtones, thy gates of the richeſt pearls, and thy ſtreets of the pure gold; wherein is ſong the ioifull Halleluiah without intermiſſion. Thy manifold buildings are founded vpon ſquared ſtones, builded vpon Saphyres, incloſed with golden wals; wherein to none ſhall enter, but the cleane; neither ſhall anie vncleane perſon inhabit it. Beautifull art thou become, O mother Jeruſalem, and ſweete in thy comforts. No ſuch thing is in thee, as we ſuffer in this world, and as we behold in this wretched life. There is neither darknes nor night, nor anie change of times in thee. There ſhineth not in thee either the light of the lampe, or the brightneſſe of the moone, or the glittering

of the ſtarres: but the God of God, light of light, euen the ſunne of righteouſneſſe euermore doth enlighten thee. The white and vnſpotted lambe is thy pure and cleare light, thy ſunne, the clærenеſſe, and euerlaſting contemplation of this moſt glorious king is all thine happineſſe.

He is the king of kings in the middeſt of thee, and you are his miniſters about him. There be the ſinging quires of Angels, there be the companies of ſupernall citizens, there the ſolemnitie of all, which haue returned from this wofull peregrination vnto thy ioies. There be the prudent Prophets, the twelue Apoſtles, the victorious hoſt of infinite Martyrs, and the ſacred conuent of holie Confeſſors is there. There be both vpright men, and holie virgins, which haue ouercome the pleaſures of this world, and the weakeneſſe of ſexe. There be thoſe yong men and maidens, old men & matrons, which haue ſpent their time in godlie conuerſation. There be the ſheepe & lambs that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions. The glorie of each particular man differeth; but common is the ioie of them all. There full and perfect charitie doth reigne. For God there is all in all, whome they do alwaies behold, and by beholding him, continuallie they burne the more in loue towards him. They loue, and they praiſe him; they praiſe, and they loue him: all their worke is to praiſe God without ending, without fainting, without toiling. O happie, yea and euermore happie ſhall I be, if after the reſolution of this mortall bodie, I may heare thoſe celeſtiall ſongs of melodie, which are ſung vnto the praiſe of the eternall king by thoſe citizens of the ſupernall countrie, and by the companies of the bleſſed ſpirits! Happie then, yea much happie ſhould I be, might I be counted worthie to ſing thoſe ſugred ſongs, and to wait on my

king,

king, my God, and my Captaine, to behold him in his glorie, according as he hath promised, saieng: Father, I will that they, whome thou hast giuen me, be with me, euen where I am; that they may behold my glorie, which I had with thee before the foundation of the world. And in another place, If anie man serue me, let him followe me. For where I am, there shall also my seruant be. And againe, He that loueth me, shall be loued of my father, and I will loue him, and will shew mine owne selfe vnto him.

*Another godlie and Christian praier for the Church* and congregation presentlie assembled.

ALthough the holie Scriptures do teach vs euerie where, that the heauen, O most good and mercifull God, is thy dwelling place; yet the same doth in such wise set out thine infinite goodnesse, as the Church is both called, and also is in deede, thy sanctified house, wherein thou most frequentest; wherein also thy blessed name is lifted vp with high praises, the faithfull instructed in thy sacred words, and the holie Sacraments dulie receiued. And therefore the godlie, hauing an especiall regard to the honour of thy glorious name, most earnestlie, with a feruent mind, and behement affection, do continuallie stir vp one another, to make holie assemblies, with wonderfull exhortations; to the intent the pure worshipping, and holie inuocating of thy blessed name, might onlie be therein practised. Now therefore, and at what time so euer we shall come together in the holie congregation, our earnest request is, that we may be there with cheerefull and verie desirous minds. For thou trulie hast, of an exceeding liberalitie, adorned thy holie Church with most flourishing & right excellent gifts; neither is there anie thing pretermitted, that

apperteineth to hir garnishing, which may either belong to the spirituall decking and beautifieng thereof, or to the plentious enrichyng of it, in abundance of all heauenlie good things. Which seeing they haue proceeded most fullie from thee; this onlie remaineth, that thou wouldest be present with vs and them, which are assembled together in the name of Jesus Christ; and so condescend vnto our feruent praiers, who thereby do call vpon thee, as the members thereof may be annexed together with a perpetuall concord. Cause all our meetings (I saie) good father, to be in such sort, as we may render due honour vnto thee. Let the sacred Scriptures be here purelie and sincerelie interpreted, and let thy glorious kingdome from daie to daie be more and more inlarged, making all these things to be established with thy ioious peace, and the tranquillitie of thy holie spirit, yea so long as we praie for the quietnesse and felicitie hereof. Let vs procure substantiall and perfect good things, both to our neighbours, and also vnto thy blessed house, and holie sanctified Church. And cause that those Citizens, which do credit the sacred doctrine of thy holie Church, may by thy excellent benefit become frends and faithfull brethren one to another; and in the end being quite deliuered from thrall, bring thou to passe that one daie we may altogether repose our selues in the true and most holie Jerusalem; through Jesus Christ our Lord, Amen.

*Another praier for the increase of the Church.*

THE Church is vnto thee, O most good and mercifull GOD, as a most roiall Queene espoused; to the intent she may bring forth vnto thee a most plentifull and holie seede. Wherefore, forasmuch as thou hast coupled hir vnto thee, to be thy wife by faith; and that she is reputed of the vngodlie as a barren woman, because shee seemeth to haue

haue left off child-bearing: grant hir to be made vnto thee, through thy sacred word, and holie spirit, a fruitfull and ioifull mother of manie holie and vertuous children, by whome thy glorious name may be exalted with perpetuall praises, in thine holie house, euen as it becommeth them. Let hir be glad with a perfect and substantiall ioy, for the great number of hir most faithfull & religious sonnes and daughters. Multiplie & increase the issue of thy sacred Church (I saie) O God, with a plentifull and an innumerable issue; and let hir ingender godlie children vnto thee dailie more and more, euen such as are worthie of such a father & mother, and to be partakers of thy blessed spirit. Grant that we may altogether aspire vnto the loue of thee, our most delectable bridegroome, and that throughout labour laid together, in stead of our forefathers, who are now alreadie gathered vnto thee, manie mo faithfull, religious, and holie children may be begotten vnto thee anew, with whom we may alwaies, in our posterities, set out & celebrate thy famous honour, & most noble praises. Shine thou downe out of Zion, O God, euen from thine exceeding high & vnapprochable light, vpon the virgin thy blessed Church; & preserue hir from the number of perils, which she is in cõtinuall danger of. Let hir not fall to ruine, nor be as a lampe despised in the opinion of the rich & welthie men of this world; but let thy mountaines glister, and giue their light as lamps of fire. Yea let righteousnes & saluation breake forth out of Zion, as a shining light and burning lamp; that all men may see it, and glorifie thee. Let the lamps of hir loue, I saie, O God, be as coales of fire, and a verie vehement flame of the Lord, to dazell, ouercome, and consume hir enimies after a wonderfull and miraculous manner; and cause the seuen lampes of the Virgins, euen all thy spirituall gifts and graces O G O D, in the Saincts to burne bright and cleare,

without anie quenching before thy throne for euer.

Let thy Church be as a flourishing Vine, spreading it selfe far abroade; so that Antichrist, with all his craft and industrie, may not be of force to cut and hew it downe. And euen as thou, O Lord, hast euerie where maruellouslie replenished the earth with thine inestimable goodnesse, so in like manner, be so good, as to let the number of thy true and faithfull suppliants, bee dailie more and more greatlie enlarged. Let there bee continuall labouring in thy beloued Church, by doctrine and example, to nurture the blessed children, so that their workes may be a singular ornament thereof, to thy glorie, and the increase of all manner of vertue. Let hir (I saie) be made dailie like vnto a most fruitefull woman, that may be compared to the ranke Oliues, and exceeding fertile Vines: and grant, that a continuall offspring of thy deere children, may be multiplied in thy blessed Church, and become notable in peace, in praises, and in puritie of life and doctrine, to the renowmed honour of thy glorious name, through Iesus Christ our Lord, Amen.

*Another praier for the preseruation of the* Church.

O Celestiall God, and Father of infinite mercie and compassion, which not onelie gatherest to thy selfe an holie Church in this world, out of mankind, through the operation of the holie Ghost, and preaching of thy word; but also preseruest the same being gathered, and adornest it with all kind of temporall things, and which more is, with eternall blisse: we humblie beseech thee, gratious Lord, that of thy goodnesse, thou wouldest vouchsafe euermore to maintein this thy little flocke, embracing,

bzacing, preaching, and profeſſing thy woꝛd, thꝛough thine eſpeciall grace. Continue thy fauour toward the ſame, kæpe it in ſound doctrine, conſtant in confeſſing, in the lawfull vſe of thy holie Sacraments, and in pureneſſe of life; that neither the gates of hell, the rage of Sathan, noꝛ yet the rigoꝛouſneſſe and tyꝛannie of this woꝛld oppꝛeſſe the ſame. Pꝛotect and kæpe this thy boate and little barke, toſſed among manie perillous tempeſts, and miſerable ſurges, in the raging ſea of this troubleſome woꝛld, that it periſh not being ouerwhelmed. Uphold thy Church, which is builded vpon a ſure rocke, and dependeth vpon Chꝛiſt a ſound and vnmoueable foundation.

O Loꝛd of hoſtes, returne; loke downe from heauen, and behold; viſit thy Vine, and make it perfect, which thy right hand hath planted, and thou haſt choſen to thy ſelfe. Hedge the ſame about with thy ſtrong defence, that the bꝛanches thereof being ſpꝛead out and pꝛuned, may bꝛing foꝛth aboundance of fruite. Raiſe vp thy power, come, O God, and ſaue vs. Conuert vs, ſhewe foꝛth thy countenance, and we ſhall be ſaued. Encreaſe thy ſhæpe within thy hardels, ſo ſhall we be quiet from all inuaſion and ſcatterings; neither can anie dꝛawe vs by foꝛce out of thy hands. Defend vs from ſuch as ſæke the vtter ouerthꝛowe of pure religion, and in place thereof labour to bꝛing in the ſhamefull inſtauration of blaſphemous idolatrie. Suffer not thy woꝛd, that moſt clære and vnchangeable light to be coꝛꝛupted, oꝛ put out by our meanes: but gather to thy ſelfe, thꝛough the ſound of the Goſpell, ſuch a Church, as may harken vnto thæ, honour and ſanctifie thy name, as well in woꝛd, as in honeſt conuerſation, that ſo thou maiſt haue a righteous and holie generation, celebꝛating thy goodneſſe foꝛ euermoꝛe. O ioine vs vnto that companie, which doth woꝛſhip thæ continuallie, that we may be citizens of

thy kingdome among thy Saincts.

Grant that we erre not frō the foundation of wholsome doctrine, answering to the rules of the sacred Scripture; and that we offend not against our conscience: but separate vs from the companie of the vngodlie ones, and from the damned crue of the reprobate. Let vs not so much as take their names into our mouths, which powre out heapes of blasphemies to thy great dishonour, and defacing of thy truth; vnto whom thy sonne is a destruction and stone of offence. For they despise his base estate, and the foolish preaching of thy Gospell; and the deformed shew of the Church, placed in the midst of all kind of miseries, they loath and abhor; preferring vncertaine riches, lordlie authoritie, and the vaine pleasures of this transitorie world, before the profession of the truth; & so making warre with thy sonne, they dw purchase euerlasting destruction vnto themselues.

Kæpe vs euermore, that wæ may abide in that Church, which is trulie Catholike, consisting of members of manie nations; but linked vnto thæ in one and the same confession. Sanctifie vs with thine holie spirit, that our sinnes being forgiuen vs, wæ may take another trade of life, in acknowledging thæ to be the onlie true God, and Jesus Christ whom thou hast sent. Giue vnto thy Church resting places, and nests, where they may sound thy sacred Gospell purelie, without corruption. Suppresse the diuell, which spredeth blasphemies against thy doctrine; that so neither feined gods may be erected, nor superstitious inuocations confirmed, nor thy glorie defaced. Weaken the power of thine enimies, which boile in hatred against thy truth, and conspire the death of thine elect: so neither shall stables of woolues be made, nor dennes of thæues established.

O Lord returne and quicken vs; so shall thy people reioice

reioice in thee. Let all such as trust in thee reioice and triumph for euer. Dwell thou in them, and let those which loue thy name, reioice in thee. O Lord remember not our offences. Thou which wast somtime mercifull, and forgauest the wickednesse of thy people, and hidst all their sinnes; which withdrawedst all thine anger, and turnedst from the fiercenesse of thine indignation; be mindfull of thy wonted mercie, and receiue vs into thy fauour. For we depend vpon thee alone, being destitute of all worldlie aid; our trust wholie is in thee, and all our confidence resteth in thy stretched-out arme. O Lord, couer vs with thy grace, as it were with a shield, that so we may be blessed; and abiding in the house of thy congregation, may acknowledge and call vpon thee, according to thy word reuealed, and praise thee euermore, through our Lord Iesus Christ, Amen.

*A praier for vnitie in faith and* religion.

O Eternall God, and most mercifull Father, which hast called vs to the vnitie of the true Catholike faith, and gathered vs by thy word into the lap of the Christian congregation, that wee may be all of vs one bodie, and one spirit; euen as wee are called in one hope of our calling; one Lord, one faith, one baptisme, one God, and father of all, which is aboue all, and through all, and in vs all. For euen as thou, O Father, art in thy sonne, and he in thee; so should we also be one in thee our God. And therefore we crie vnto thee, O almightie Father, and eternall God; teach vs thy waies, that we may walke in thy truth. O knit our harts vnto thee, that we may feare thy name. Grant that all the faithfull

may

may be like affected, and of one mind as thou art, thinking the same thing after the ensample of Christ our Sauiour; and that as well in minds, as with mouth, we may agree among our selues, both in true doctrine, and in outward behauiour of conuersation. For the scope of the Churches felicitie consisteth in the vnitie of true faith and religion.

Keepe vs in the true vnderstanding, and right knowledge of thy sacred Scriptures; that without strife and contention, we may speake one thing. Let there be no dissentions nor schismes among vs. Let nothing be done through contention, or of vaine glorie: but let vs be one bodie, indued with one mind and iudgment, according to thy word reuealed; vntill we attaine to the vnitie of faith, and knowledge of thy sonne, into a perfect man, according to the measure of the age of the fulnesse of Christ, which is the head; by whom the whole bodie being coupled and knit together, by euerie ioint, for the furniture thereof, according to the effectuall power, which is in the measure of euerie part, receiueth increase of the bodie, vnto the edifieng of it selfe in loue.

O most holie Father, keepe vs by thy name, that we may be one in thee; and that among vs, which are beleeuers, there may be one hart and one mind. O Christ our onlie Sauiour and Mediatour, which before thy passion didst praie, that we might be one in thee, euen as thou art in thy Father: grant that thy Church may be at concord, and agree in one true faith and confession. Let there continue among vs a godlie counsell, let there be one agreement in faith, one mind in praier; that we may growe vp in thee, and that all our harts may be coupled togither by the bond of the spirit, vsing thy gifts as they should be, to the aduancement of thy glorie, and to the common profit both of thy Church and Common-weale; and walking worthie our calling,

ling, wherevnto we are called, with all humilitie and gentlenesse, with all lenitie, forbearing one another, through charitie, being carefull to keepe the vnitie of the spirit in the bond of peace.

Represse the furiousnesse of Satan, which soweth dissention among thy flocke, to weaken our faith, and to hinder our praiers, whereby thy glorie is defaced. Grant therefore, that we prove not desirous of vaine glorie, prouoking one another, and enuieng one another, that we bite not one another to our destruction. For of emulation springeth contention, which being once inflamed, boile out into mortall diuisions. And as manie as maintaine emulations, contentions, and factions, are carnall, and walke as men. Wherefore, take from vs the zeale of the flesh, which is foolish: and let all enuie, wrath, pride, and arrogancie be far from vs. Likewise let vs auoid foolish and vnlearned questions, knowing that they engender strife and contention, and serue for nothing, but to the subuerting of the hearers, & ingrafting of errors. Where a desire of strife is, there certainlie God dwelleth not: and they which raise tumults of nothing, and disquiet thy flocke: those wilt thou, O sonne of God, destroie.

Come holie spirit, replenish the harts of the faithfull here assembled, and else where: and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faith, through the diuersitie of tongues. Ioine our harts togither, that wee may nourish christian concord among vs, and that wee all glued as it were together in louing harts, may be of one mind in thee: so shall thy pure doctrine zealouslie be mainteined, and no false interpretation of the scripture obstinatelie be defended. Bring home to thy fold all such as are turned from the vnitie of true religion, that there may be one pastor, and one fold. To such as are gone out from vs, grant constancie, that they may con-

continue with vs, teaching the Gospell to the saluation of the hearers. And if it happen that anie, contrarie to the doctrine which they haue learned, raise dissention and offences; grant that we may auoid them, least the harts of the simple, through their sweet persuasions and flatterie, be deceiued. O God, author of peace and concord, giue grace, that euerie of vs may thinke the same thing, according to our Sauior Christ, Amen.

## The Letanie.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holie Ghost, proceeding from the Father & the Sonne: haue mercie vpon vs miserable sinners.

O God the holie Ghost, proceeding from, &c.

O holie, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holie, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most pretious bloud, and be not angrie with vs for euer.

Spare vs good Lord.

From

From all euill and mischiefe, from sinne, from the crafts and assaults of the diuell, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From blindnesse of hart, from pride, vaine glorie, and hypocrisie; from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadlie sinnes; and from all the deceits of the world, the flesh, & the diuell.

Good Lord deliuer vs.

From lightening and tempest; from plague, pestilence, and famine; from battell, and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition, and priuie conspiracie; from all false doctrine and heresie; from hardnesse of hart, and contempt of thy word, and commandement.

Good Lord deliuer vs.

By the mysterie of thy holie incarnation, by thy holie natiuitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloudie sweat, by thy crosse and passion, by thy pretious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holie Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the daie of iudgement.

Good Lord deliuer vs.

We sinners do beseech thee to heare vs, O Lord God; and that it may please thee, to rule and gouerne thy holie Church vniuersallie in the right waie.

We beseech thee to heare vs, good Lord.

That

That it may pleaſe thee to kæpe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Elizabeth, our moſt gratious Quæne and Gouernour.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to rule hir hart in thy faith, feare, and loue, and that ſhe may euermore haue affiance in thee, and euer ſæke thy honour and glorie.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to be hir defender and kæper, giuing hir the victorie ouer all hir enimies.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of thy Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordinglie.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to indue the Lords of the counſell, and all the Nobilitie, with grace, wiſdome, and vnderſtanding.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bleſſe and kæpe the Magiſtrates, giuing them grace to execute iuſtice, and to mainteine truth.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bleſſe and kæpe all thy people.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue vs an hart to loue and dread thee, and diligentlie to liue after thy commandements.

We beſeech thee to heare vs, good Lord.

That

That it may pleaſe thee to giue all thy people increaſe of grace, to heare meekelie thy word, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bring into the waie of truth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and helpe the weake-harted, and to raiſe vp them that fall, and finallie to beate downe Sathan vnder our feete.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort, all that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of child, all ſicke perſons, and yong children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to forgiue our enimies, perſecutors, and ſlanderers, and to turne their harts.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue and preſerue to our vſe, the kindlie fruits of the earth, ſo as in due time we may enioie them.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue vs true repentance,

to

to forgiue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace of thy holie spirit, to amend our liues according to thy holie word.

We beseech thee to heare vs, good Lord.

Sonne of God, we beseech thee to heare vs.

Sonne of God, we beseech thee to heare vs.

O Lambe of God that takest awaie the sinnes of the world.

Grant vs thy peace.

O Lambe of God that takest awaie the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

Ô Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

*The Versicle.*

O Lord deale not with vs after our sinnes.

*The Answere.*

Neither reward vs after our iniquities.

*Let vs praie.*

O God mercifull father, that despisest not the sighing of a contrite hart, nor the desires of such as be sorowfull, mercifullie assist our praiers, that we make before thee, in all our troubles and aduersities, whensoeuer they oppresse vs; and gratiouslie heare vs, that those euils, which the craft and subtiltie of the diuell or man worketh against vs, be brought to naught; and by the prouidence of thy goodnesse, they may be dispersed; that we thy seruants being hurt by no persecutions,

ons, may euermore giue thanks vnto thee in thy holie Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy name sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in their daies, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, and euer, &c.

From our enimies defend vs, O Christ.

Gratiouslie looke vpon our afflictions.

Pitifullie behold the sorrowes of our harts.

Mercifullie forgiue the sinnes of thy people.

Fauourablie with mercie heare our praiers.

O sonne of Dauid haue mercie vpon vs.

Both now & euer vouchsafe to heare vs, O Christ.

Gratiouslie heare vs, ô Christ,

Gratiouslie heare vs, ô Lord Christ.

*The Versicle.*

O Lord let thy mercie be shewed vpon vs.

*The Answere.*

As we doo put our trust in thee.

*Let vs praie.*

WE humblie beseech thee, O Father, mercifullie to looke vpon our infirmities, and for the glorie of thy name sake turne from vs all those euils, that we most worthilie haue deserued; and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of life, to thy honour and glorie; through our onlie mediator and aduocate Iesus Christ our Lord, Amen.

*A praier for the Queenes Maiestie.*

O Lord our heauenlie father, high and mightie, king of kings, Lord of lords, the onlie ruler of princes, which dwelst from thy throne behold all the dwellers vpon earth, most hartilie we beseech thee with thy fauour to behold our most gratious souereigne ladie Quæne Elizabeth, and so replenish hir with the grace of thy holie spirit, that she may alwaie incline to thy will and walke in thy waie. Indue hir plentifullie with heauenlie gifts, graunt hir in health and wealth long to liue, strengthen hir, that she may vanquish and ouercome all hir enimies: and finallie after this life, she may attaine euerlasting ioie and felicitie: through Iesus Christ our Lord, Amen.

*A praier for Bishops and Curates.*

Almightie and euerlasting God, which onlie workest great maruels, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace; and that they may trulie please thee, powre vpon them the continuall dewe of thy blessing. Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesu Christ, Amen.

*A praier of Chrysostome.*

Almightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and dwelst promise, that when two or three be gathered together in thy name, thou wilt grant their requests, fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting, Amen.

2. Corin.

2. Corinth. 13, verse 13.

THE grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holie Ghost, bee with vs all euermore, Amen.

¶ Other godlie Collects and praiers to be vsed *after the Letanie, as occasion serueth,* and first:

In time of drought for raine.

O GOD heauenlie father, which by thy sonne Iesus Christ hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodilie sustenance; send vs, wee beseech thee, in this our necessitie, such moderate raine and showers, that we may receiue the fruites of the earth to our comfort, and to thy honor, through Iesus Christ our Lord, Amen.

Another.

ALmightie God mercifull Father, who in thy holie word hast promised to heare the praiers of thy people, which they shall make in this place of thy holie temple: behold now that thou hast shut vp heauen, and there is no raine giuen vnto the earth, but a drought doth vtterlie destroie the fruites of the earth, for our sinnes and iniquities; we come vnto thee, and confesse our sinnes, wherewith we haue prouoked thee thus to anger against vs, and thy creatures, for our sakes. Wee, I saie, whome thou dwelt iustlie thus afflict with drought and barrennesse

rennesse of the earth, returne vnto thee with all our harts, in fasting, weeping, and mourning, beseeching thee, by hartie and earnest praier, to haue mercie vpon vs, and deale not with vs as we haue righteouslie deserued. Heare thou now in heauen, and pardon the sinnes of thy seruants, and giue raine vnto the land, that thou hast giuen the people to inhabit. Heare, O Lord, I saie, the crie of man and beast, and open the treasures of the heauens, and giue vnto vs moderate showres to water the earth, that our cattell may bee satisfied, and our drought ceasse. Oh Lord hast thou vtterlie reiected vs, or doth thy soule abhorre thy people for euer, that thou hast so long plagued vs with drought and want of water? Our iniquities in deede testifie against vs, and our rebellions are more than can be numbred. For we haue sinned against heauen, and against thee, and haue beene verie noisome to the earth, and all thy creatures therin. But, O Lord, thou hope of Israel, thou comfort, helpe and sauiour of all that are in trouble; haue mercie vpon vs, haue mercie vpon vs; and do not abhorre vs, nor cast vs off for euer. O Lord, are there anie among the gods of the Gentiles, that can send raine? Or can the heauens of themselues giue showres to the earth? Is it not onlie thou, O Lord our God, which hast made heauen and earth, and dooest all things by thy mightie power that must do it? O saue the people therefore that call vpon thee. O let the daie come, wherein thou wilt vouchsafe to heare vs, O Lord; when I saie thou wilt heare the heauens, and the heauens may heare the earth, & the earth heare the corne, and the wine, and the oile, and they all heare one another, and thou heare Israel, that thou maist haue mercie vpon vs, and cause to come downe for vs the raine, euen the first raine, and the latter raine, in the first and second moneths, in due seasons vpon the earth, that our barns may be full of wheate,

wheate, and our presses abound with wine and oile, & our cattell serue to labour by thy blessing, & that both man & beast may cease their mourning, and haue cause to reioice in thy mercie. Graunt vs this, O father, for Jesus Christs sake, our onlie mediator and aduocate, to whome with thee, and the holie Ghost, be all honor and glorie, now and for euer, Amen.

## Another praier for the fruits of *the earth.*

O Lord God almightie, King of heauen and earth, which of thine abundant goodnesse dost adorne and replenish the earth with all kind of fruit and graine, whereby the life both of man and beast is susteined: we beseech thee, euen for thy free mercie, that thou wouldest vouchsafe to blesse our fields, and ground, and to make them prosperouslie to yeld their corne and increase. For without thy blessing and fauour, neither can the earth of it selfe bring forth anie whit, nor we by our paines make the same to prosper. Wherefore, grant to all things, springing from the earth, a meet temperature of aire; that luckilie they may take and increase. Keepe our fruit vpon the face of the earth from all infection of the aire; from thunder, haile, from vntimelie showers, from too great drinesse, and ouermuch heate, from wormes hurtfull, and beasts deuouring it before their prime, and from all other corruption; that our land in thine anger be not desolate, and denie vs fruit, enioieng hir wofull Sabboth.

Shut not vp the heauens in thine indignation for our sinnes, that it be not as iron, nor the earth as brasse, whereby it can not be tilled, ploughed, nor sowne, and so come to a verie plaine and vtter wildernesse:

but of thy goodneſſe giue vs both the earlie and latter raine, that we may haue abundance of all fruit, and a ioifull haruеſt with a plentifull vintage. O God, ſend a gratious raine vpon thine inheritance, and giue thy bleſſing, that our ground may bring forth hir fruit. Cauſe thy raine to powre downe in due ſeaſon, that it may be raine of bleſſing, whereby both træs may giue their fruit, & the ground yæld forth hir graine. Grant alſo that the aire be pure from infection, our bodies frее from ſickneſſe, to our whole Realme peace and quietneſſe, that ſafelie without trouble we may enioie thy gifts. Driue awaie and repell from vs malediction, and the deſtroier. Giue vs not in ſtead of raine, duſt and aſhes; but open thy good treaſures, and viſit the land with thy bleſſing, make it drunken, and enrich it abundantlie.

Thy riuer, O Lord, is full of water; prepare our corne, and diſpoſe our earth to proſper; water abundantlie the furrowes of the ſame, and cauſe the raine to deſcend into the vallies thereof; make the ſame ſoft with ſhowers, and bleſſe our buds. Crowne the yære with thy goodneſſe, and let thy clouds drop fatneſſe; let them drop vpon the paſtures of the wilderneſſe, and make the little hils reioice on euerie ſide. Let the plaines be repleniſhed with ſhæpe, and the vallies with corne, that the inhabitants of the earth may reioice and be merie.

O Lord, thou cauſeſt graſſe to growe for cattell, and herbs for ỳ vſe of man; thou bringeſt forth bread out of the earth, & wine to make glad the hart of man; oile to make the countenance chærfull, & bread for to ſtrengthen the hart. Haue therefore a care, O heauenlie Father, of the ſæd, and other things ſpringing from the earth: kæpe them both in cold, raine, ice, and ſnowe, from the beating of winds, and iniurie of weather. Preſerue them in extreame heat, drineſſe, moiſtneſſe, and

and such like; that they perish not afore their time. Root out the destroier, that there be neither blasting, mildew, nor grashopper, neither caterpiller hurting the fruits of the earth.

Kæpe vs, O Lord, in the time of dearth; that we perish not for hunger, nor be confounded in the perilous time. For thou art our God and Creator, which satisfiest the thirstie soule, and fillest the hungrie with goodnesse, which hast said; I will not faile, neither forsake thæ; whereby being faithfull, we may saie; The Lord is with vs, therefore we will not feare what man can do vnto vs. Behold, we miserable & great sinners do confesse our wickednes, with groning & griefe of hart, crieng vnto thæ which art in heauen. Heare our praiers in thy dwelling place, & be mercifull to thy people, which haue sinned against thæ; and forgiue vs all our iniquities, wherein we haue transgressed against thæ. By our sinnes wæ haue brought all these miseries, which hang ouer our heads; but blot out all our offences, O God, after thy manifold mercies; and take awaie from vs the curse of our ground, that the people may praise thæ, O God; yea that all the people may praise thæ, and the earth bring forth hir increase; through our Lord Jesus Christ, thine onelie sonne, which liueth and reigneth with thæ, in the vnitie of the holie spirit, a God for euermore, Amen.

For faire weather.

O Lord God, which for the sinne of man didst once drowne all the world except eight persons; & afterward of thy great mercie didst promise neuer to destroie it so againe: we humblie beseech thæ, that although we for oure iniquities haue worthilie deserued this plague of raine and waters; yet vpon our true repentance thou wilt

ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon; and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praiſe and glorie, through Ieſus Chriſt our Lord, Amen.

A praier in time of vnſeaſonable ſhowers, *for faire weather.*

O God and mercifull Father, wee acknowledge that we, through our manifold ſinnes, haue deſerued to be ſharpelie rebuked and corrected of thee: but if thou ſhouldeſt deale with vs after our ſinnes, we are not able to abide thy wrath and heauie hand. Wherfore deale mercifullie with vs, O Lord, after the greatneſſe of thy goodneſſe, and the multitude of thy mercies; that wee rather may reioice, and be thankfull vnto thee, for the abundance of thy great mercie, and louing kindneſſe, than be caſt downe and diſcouraged, by the heauie weight of thy hand. In thy hands, O Lord, are both heauen and earth; ſo gouerne them therefore, we beſeech thee, for thy name ſake; that we may haue ſeaſonable weather, to receiue the fruits of the earth. Staie the immoderate plentie of raine, and vnſeaſonable weather: and powre rather vpon vs the plentifull dew of thy ſpirit, that we may dailie growe to the perfection of Chriſtian men and women. Take awaie from vs our ſtonie harts, and giue vnto vs in ſtead thereof harts of fleſh, that we may ceaſe at the length thus to prouoke thy wrath, to bring vpon vs either this ſo great a plague, as the loſſe of the fruits of the earth; either elſe other plagues of thy iuſt iudgments. Grant that we may ſo repent vs of our former euils, that hereafter the worthie fruits of true repentance may

may continuallie appeare therein, and so to passe ouer and to end our mortall liues; that at the last we may attaine vnto the blessed resurrection, and life euerlasting, through Iesus Christ our Lord, Amen.

In time of thunder, lightening, raging tempests, and *vnseasonable weather, praie thus:*

O Most wise & mightie God, thou art a glorious king in all the world; thy wonderfull maiestie doth shine and is knowne also by raine, thundering, lightening, and other meteors ingendred in the aire. Thy throne is among the clouds, thou hast made darkenesse thy secrete place and thy pauilion about thee, euen darknesse of water, and clouds of the aire. At the brightnesse of thy presence the clouds do passe awaie; so do the hailestones and firie coales. Thou dost thunder from the heauens, and giuest thy voice; hailestones and coales of fire. Thou sendest thine arrowes, and scatterest them; thou increasest lightenings, and destroiest them. Who is so great a god as thou our God? Thou art the God which dost wonders, and declarest thy power among the nations. Thou redeemest thy people with thine arme. The waters sawe thee, and were afraid; the depths trembled. The clouds powred out water, the aire thundered, and thine arrowes went abroad. The voice of thy thunder was heard round about the world, the earth trembled and shooke. The foundations of the earth shooke and were discouered, at thy rebuking, O Lord; at the blasting of the breath of thy nostrels.

Therefore shall the verie heauens extoll thy wonderous workes, and the Saints set forth thy truth in the congregation. For who is equall to thee in heauen?

uen: And who like thee among the sonnes of the gods: Thou art verie terrible in the assemblie of the saints, and to be reuerenced aboue all that are about thee. O Lord God of hosts, who is like vnto thee; which art a mightie Lord, and thy truth is about thee: Thou rulest the raging of the sea, thou stillest the waues thereof, when they dow arise. Thou onlie art of power to resolue into vapours the drops of the sea, by the heat of the sunne; thou takest the same vp being turned into airie substance, and againe turnest it into mere water, and makest it to come powring downe vpon the face of the earth. Whatsoeuer thou wilt, thou dwest in heauen, and in earth, and in the sea, and in all deepe places. With thy power thou madest the earth, with thy wisdome thou hast established the world, and with thy discretion stretchest out the heauens.

As soone as thou lettest thy voice be heard, the waters in the aire ware fierce. Thou drawest vp the clouds from the ends of the earth, thou turnest the lightening into raine, and bringest forth the wind out of thy treasures. Thou couerest the heauens with clouds, and preparest raine for the earth. Thou makest the grasse to growe vpon the mountaines, and prouidest herbs for the vse of man. Thou giuest to beasts their food, and to the young rauens that crie. Behold, so great art thou, that thou passest our knowledge; neither can the number of thy yeres be searched out. When thou restrainest the drops of water, the raine powreth downe by the vapours thereof, and falleth abundantlie vpon man. Thou bringest forth the winds out of thy treasures; that is, from thy secret places, where thou diddest hide them in great abundance, that they might be readie at thy commandement, and come forth when thou thinkest good. Thou makest the clouds to labour to giue water to the earth, and scatterest the cloud of thy light; thou turnest

nest it about by thy gouernement, that they may doo whatsoeuer thou commandest them vpon the whole world.

O God, mine hart is troubled verie sore, when I behold the immoderate showers, and heare the terrible thunder: yea it forsaketh his place, when I heare the noise of thy voice, and the speech proceeding from thy mouth. O God, which rulest heauen and earth, I most humblie beseech thee, mercifullie to driue awaie, or at least to mitigate these mightie streames, and most raging tempests. Restraine the thunderbolts, and thy fierie darts, that they hurt vs not. Keepe vs, and our nests, that we perish not through lightenings, nor be destroied by thy thunderclaps. Protect our houses and vs, that we be neither consumed by thy firie meteor, nor drowned by thy sudden floud. O mercifull God, raine not, I beseech thee, hailestones vpon the face of the earth; neither strike such as are in the fields, be they man or beast. Strike not thou therewith all the herbes of the feeld; neither breake thou, gratious Lord, the trees of our land. Destroie not our corne with hailestones, nor with hailestones smite thou our cattell, and deliuer our flocks from the thunderbolt. Cast not the fiercenesse of thy wrath, anger, and displeasure vpon vs. Giue vs not hailestones for raine, neither flames of fire in our land; but of thy mercie conuert the thunder into gentle raine, whereby it may bring out fruit aboundantlie. Send not among vs either vntimelie or vntemperate showres, which be either noisome to the fruits, and bring the mildew, or destroie the corne. Restraine in like sort the winds and violent tempests, that they bring none hurt, neither to vs or our goods, euen for Christes sake, our Lord and Sauiour,

Amen.

In

In time of dearth, or famine.

O GOD, heauenlie father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes dow multiplie; behold, we beseech thee, the afflictions of thy people; and graunt that the scarsitie and dearth, which we dow now most iustlie suffer for our iniquitie, may through thy goodnesse be mercifullie turned into cheapenesse and plentie, for the loue of Iesu Christ our Lord, to whome with thee, and the holie Ghost, be praise for euer, Amen.

Another praier in time of anie plague or sickenesse, warre, *penurie, or scarsenesse, &c.*

O Eternall and euerliuing God, most mercifull father, which of thy great long suffering and patience, hast hitherto suffered and borne with vs, most miserable offenders, who haue so long strayed out of thy waie, and broken all thy lawes and commandements; and haue neither by thy manifold benefits bestowed vpon vs vnworthie and vnthankefull sinners; nor by the voice of thy seruants and preachers by continuall threatnings out of thy holie word hitherto bin moued, as the children of loue, to returne vnto thee our most gratious father; either for feare of thy iudgements, as humble and lowlie seruants, to turne from our wickednesse. And therefore, most righteous iudge, thy patience being as it were ouercome at the last, with our obstinate repentance, thou hast most iustlie executed those thy terrible threats, now partlie vpon vs, by plaguing vs so with most

moſt dreadfull and deadlie ſickneſſe, with troubles of warres, with penurie and ſcarſeneſſe of foode and victuall, whereby great multitudes of vs are dailie afflicted, and conſumed.

We beſæch thæ, O moſt mercifull father, that in thy wrath thou wilt remember thine old great mercies, & to correct vs in thy iudgements, and not in thy iuſt anger, leaſt we be all conſumed, and brought to naught. Looke not ſo much vpon our deſeruings, O moſt righteous Iudge, to take iuſt vengeance on our ſinnes; but rather remember thine infinit mercies, O moſt mercifull father, promiſed to vs by thy dærelie beloued ſonne our Sauiour Ieſus Chriſt; for whoſe ſake, and in whoſe name, we dw earneſtlie and humblie craue mercie, and forgiueneſſe of our ſinnes, and deliuerance from this horrible ſickneſſe, wars, dearth, &c. being thy iuſt puniſhment, and plague for the ſame. And as thy holie word doth teſtifie, that thy people of all ages, being iuſtlie plagued for their ſinnes, and yet in their diſtreſſe, vnfeinedlie turning vnto thæ, and ſuing for thy mercie, obteined the ſame: ſo likewiſe we, moſt worthilie now afflicted with græuous and dreadfull plagues for our iniquities, praie thæ, O moſt mercifull father, to grant vs thy heauenlie grace, that we may likewiſe both trulie and vnfeinedlie repent, and obtaine thy mercie and deliuerance, from the ſame; which we beſæch thæ, O father of all mercies, & God of all conſolation, grant vs for the ſame Ieſus Chriſts ſake, our onlie ſauiour, mediator, and aduocate, Amen.

In time of anie common plague or ſickneſſe.

ALmightie God, which in thy wrath, in the time of King Dauid, diddeſt ſlea with the plague of peſtilence thræſcore and tenne thouſand; and yet remembring thy mercie, didſt ſaue the reſt; haue pitie vpon vs miſerable

miſerable ſinners, that now are viſited with great ſickneſſe and mortalitie: that like as thou didſt then command thine Angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdrawe from vs this plague and greeuous ſickneſſe, through Jeſus Chriſt our Lord, Amen.

## A forme of meditation and praier, verie meete *to be vſed dailie of all honſholders in their houſes*, eſpeciallie in the dangerous and contagious *time of the plague.*

The Maiſter & Miſtres kneeling with their familie, in ſome conuenient place of their houſe well perfumed before with frankincenſe, or ſome other wholeſome thing; as iuniper, roſemarie, roſewater, and vineger, &c. ſhall with feruent harts ſaie, or cauſe to be ſaid that that followeth. The ſeruants and familie to euerie petition ſhall ſaie Amen.

*Maiſter or Miſtreſſe.*

WE reade in thy holie word, O Lord, what bleſſings thou haſt of thy mercie promiſed to them that liue obedientlie, according to thy bleſſed will and commandements. We reade alſo the curſſes that thy iuſtice hath pronounced againſt ſuch as deſpiſe thy word, or negligentlie paſſe not to liue thereafter. And among the reſt of thy heauie curſſes, thou threateneſt by name, the plague and the peſtilence, with other noiſome and moſt painfull diſeaſes, to ſuch as forſaking thee, worſhip ſtrange gods, and followe their owne vaine fantaſies, in ſtead of thy ſacred ordinances.

We find alſo, how ertreamelie thine owne people, the Jewes, haue oftentimes fealt the perfourmance of

these thy bitter threatenings, and that for sundrie and diuers offences: because they loathed Manna, and were not contented with thy miraculous prouision; but would haue Quailes, and other daintie victuals, to content their luxurious appetites, thou slewest so manie with a sudden and mightie plague, that the place of their buriall was named thereof, and called The graues of lust.

Also, for murmuring against the ministers of thy word, Moses and Aaron, thou destroiedst with a sudden plague xiiij. thousand and more; besides those traitors, whom the earth swallowed for their rebellion. And had not Aaron intreated for them, and gone betweene the quicke and the dead, thou wouldest haue consumed them all; as thou wast minded to haue done before, when they despised the plentifull land, which thou hadst promised them; had not Moses staied thy wrath, when thou saiedst, I will strike them with the pestilence, and vtterlie destroie them.

Furthermore, when they had lost thine Ark, through their owne sinnes, and the sinnes of their priests, the keepers therof, after that the Philistines were forced, through thy plaguing hand, religiously to send it home againe; thou strookest with the plague fiftie thousand of the Beth-samites thy people, for rashlie presuming to looke into the same, not hauing thy warrant so to do.

In the time of King Dauid thou destroiedst three score and ten thousand of thy people, in three daies, with thy wasting plague of pestilence; moued thereto by the transgression of Dauid the King, whom for the sinnes of the people thou sufferedst to be tempted, and subdued with a vaine curiositie to number the people.

Also, shortlie after the death of that immaculate Lambe our Sauiour, thou sufferedst the plague to reigne

reigne among the members of his bodie, the Church of the Corinthians; for not worthilie preparing themselues, and for misdoing the Sacrament of the bodie and bloud of our Sauiour Iesus Christ: and manie died thereof, as thine holie Apostle Saint Paule hath taught vs.

Since which time, O Lord, as the Monuments of thy Church, and other Chronicles do declare, thou hast from time to time so plagued with pestilence, not onelie cities, but also whole countries for these and other like causes, that we may iustlie looke for the comming of our Sauiour; so manie and so horrible pestilences haue beene among vs alreadie.

All which causes, O Lord, for the which thou hast so afflicted thy people, are through the malice of Satan, and our wilfull consenting vnto him, growne so ripe in vs; that were it not for the exceeding greatnes of thy mercie and compassion, we should all presentlie perish, and that worthilie; so horrible and outragious are our iniquities.

For we loath, not onelie the plentifull prouision of wholesome victuals and apparell, which thou hast giuen vs for our bodies, more abundantlie than to manie nations; trauelling by all meanes to get wherewith to pamper our flesh with wines, spices, silks, and other vaine, costlie, and delighting things: but the pretious Manna of our soules, thy holie word and Sacraments, we can not awaie with; we are so full, that we are glutted therewith.

We so little estéeme the heauenlie kingdome, which our Sauiour hath so deerlie prepared, and kindlie promised to vs; that we abhor it, and are readie to stone those few that commend it, and exhort vs for our owne good to trauell thitherward: better liking and crediting those false prophets the Epicures, and Atheists, that with their lies discourage vs therefrom.

What

What murmuring and grudging make we against the ministers of thy word, which thou of thine especiall goodnesse hast in mercie giuen vs? How despise wee our bishops, preachers, and other ministers of thy holie Sacraments, whom thou hast commanded vs to reuerence and honour?

Did not we, through our wicked liues, wretchedlie lose the Arke of thy holie word, and the true ministration of Sacraments, not manie yeeres agone, which the popish Philistines tooke from vs? And now, when thou through thy plagues laid vpon them hast miraculouslie sent it againe; see how bold we be with the Beth-samites, vnreuerentlie to receiue it. For manie make of it a gazing-stocke, to serue their eies and tongues; rather than a lawe, to obeie and followe in their liues.

Yea, the knowledge of thy truth, goodnesse, and mercie, breedeth in manie of vs a careleſſe securitie, and a contempt of thy holie ordinances. For we presume vpon thy mercie and promises; not regarding the conditions, nor anie of thy commandements, which in our baptisme we vowed to obserue. Yea, we make thy Gospell a cloke of our couetousnesse, vnder colour whereof we seeke our owne lucre, and hide all our wicked and filthie practises.

If the Corinthians deserued to be plagued for abusing thy holie Sacraments, how much more are wee worthie of fierce wrath, that not onelie abuse it; but also abhor & contemne it: bicause it is ministred as it ought? For thou knowest, O Lord, what a sort there are, which bewitched with the diuell, and the Popes doctrine, do vtterlie abhor Christs holie communion; and sauing for feare of the lawe, would neuer come at it. In what sort these receiue, and how they be prepared, is not vnknowne vnto thee. How rashlie also, and vnaduisedlie, and vnprepared the common multitude

dow frequent it; partlie appeareth, in that manie of them neuer forgiue old offences, nor reconcile themselues, nor in anie thing dow amend their old sinnes and vices.

Seeing then that we, Lord, the common sort and multitude dow thus abound in all kind of wickednesse; how can it be, but that thou of thy iustice, must suffer our magistrates to offend also in somewhat, to the end thou maist iustlie take vengeance of our sinnes?

For these manifold heapes of sinnes and wickednesses, O Lord, thou hast iustlie at this present sent this dangerous pestilence among vs; as thou hast often and long time threatened by the mouthes of thy faithfull preachers, who continuallie haue called vpon vs, to staie thy wrath, by earnest repentance & amendement of life: but we haue alwaies beene deafer and deafer. The delight in our sinnes not onlie stopped our eares, but also hardened our harts against their hartie and friendlie admonitions. And in that we now, O Lord, dow begin to feele and acknowledge our sinnes; it commeth more of thy rigour in plaguing vs, than of anie good inclination of our selues. Mollifie therefore, O Lord, our flintie harts, with the suppling moisture of thy holie spirit. Make vs to reuerence thee, as children, for loue of thy mercies; and not to dread thee like slaues, for feare of punishment.

Seruants: Amen.

Maister or Maistres. O deere Father, reclaime vs thy lost children. O mercifull Sauiour, pitie vs thy putrified members. O holie Ghost, repaire vs thy decaied temples. O holie and glorious Trinitie, haue mercie vpon vs miserable sinners.

Seruants: Amen.

Maister. Grant vs, O Lord, such true repentance, as may, through the bloud of our Sauiour, blot out the staines of our heinous iniquities. Forgiue vs our sinnes,

ſinnes, O Lord; forgiue vs our ſinnes, for thine infinite mercies ſake.

Seruants: Amen.

Maiſter. Forgiue vs our blaſphemies, idolatries, and periuries. Forget our vaine and outragious oths. As thou haſt by thy rigour and plagues, forced vs to acknowledge thee, to be our iuſt and righteous Lord: ſo let vs, through thy mercie and forgiueneſſe, feele thee to be our mild & louing Father, and giue vs grace for euer hereafter to reuerence this thy glorious name.

Seru. Amen.

Maiſter. Take from vs, O God, the care of worldlie vanities. Make vs content with neceſſaries. Plucke awaie our harts from delighting in honours, treaſures, and pleaſures of this life. And ingender in vs a deſire to be with thee in thine eternall kingdome. Giue vs, O Lord, ſuch taſte and feeling of thine vnſpeakable ioies in heauen, that we may alwaie long therfore, ſaieng with thine elect; Haſten thy kingdome, O Lord; take vs to thee.

Seru. Amen.

Maiſter. Make vs, O Lord, obedient to thy will reuealed in thy holie word. Make vs diligent to walke in thy commandements. Forgiue vs our contempt and murmuring againſt the magiſtrates and miniſters, whom thou haſt in thy mercie appointed: make vs obedient vnto their godlie lawes & doctrine. Saue and preſerue, O Lord, thine annointed our QVEENE ELIZABETH: that ſhe, in thy grace and feare, may long reigne amongſt vs. Giue peace to all Chriſtian nations. Moue vs by thy ſpirit to loue one another, as the members of our bodie; that we may all doo thy will in earth, as it is in heauen.

Seru. Amen.

Maiſter. Dig out of vs, O Lord, the venemous rots of couetouſneſſe and concupiſcence; or elſe ſo repreſſe

them with thy grace, that we may be contented with thy prouision of necessaries: and not to labour, as we do, with toile, strength, guile, wrong, and oppression to pamper our selues with vaine superfluities. Fæd our soules, O Lord, dailie with the true Manna of thy heauenlie word, and with the grace of thy holie Sacraments. Giue vs grace continuallie to read, heare, and meditate thy purposes, iudgments, promises, and precepts; not to the end we may curiouslie argue therof, or arrogantlie presume therupon; but to frame our liues according to thy will, that by keeping thy couenants, we may be sure of thy promises: and so make our election and vocation certaine, through our constant faith, vertuous and godlie liuing.

Seru. Amen.

Maister. Confirme vs, O Lord, to the image of our Sauiour. So lighten the lamps of our harts with the fire and burning flames of thy loue, that no enuie, rancor, hatred, or malice do remaine in vs, to quench it: but that we may gladlie forgiue, whatsoeuer wrong is, or shall be, either maliciouslie or ignorantlie done or said against vs. And here, Lord, in thy presence; for thy Maiestie is euerie where; we forgiue whatsoeuer hath beene, by anie man or woman practised against vs: beseeching thee, of thy goodnesse likewise to forgiue it. And further, for thy mercies sake; and for our Sauiour Iesus Christs sake, we beseech thee, O deere Father, to forgiue vs these horrible and damnable sinnes, which we haue committed against thy Maiestie; for which thou hast now iustlie brought the pestilence and plague vpon vs. Let the ceasing thereof, we beseech thee, certifie vs of thy mercie and remission.

Seru. Amen.

Maister. We knowe, O Lord, the weakenesse of our selues; and how readie we are to fall from thee. Suffer not therfore Satan to shew his power and malice

vpon

vpon vs. For we are not able to withstand his assaults. Arme vs, O Lord, alwaies with thy grace; and assist vs with thy holie spirit in all kinds of temptations.

Seruants. Amen.

Maister. Deliuer vs, O deere father, from all euils, both bodilie and ghostlie. Deliuer, O Lord, from trouble of conscience, all that are snarled in their sins. Deliuer, O Lord, from feare of persecution and tyrannie, our brethren and sisters, that are vnder the crosse for profession of thy word. Deliuer, O mercifull father, those that for our sinnes and offences, are alreadie tormented with the rage of pestilence. Recouer those, O Lord, that are alreadie striken; and saue the rest of my houshold, and else-where, from this greeuous infection.

Seruants. Amen.

Maister. Finallie, O Lord God, which for our innumerable sinnes, dwelt heere fatherlie correct vs, to the end we should not feele the rigour of thy seueare iudgement, in eternall condemnation: we humblie submit our selues vnto thy grace and pitie; beseeching thee, for our Lord Iesus Christes sake, that although we haue iustlie deserued this plague now laid vpon vs; yet it may please thee, in the multitude of thy mercies, to withdrawe thy rod from vs. Grant, O Lord, true repentance of our sinnes, which (as it did in that good king Ezekias) may deliuer vs from the plague laid vpon vs; and cause those that be sicke heere in my house, or otherwhere, to recouer. Or, if thou haue determined to take a number of vs out of the miseries of this present euill world, giue vs the comfort of thy holie spirit, that may make vs glad, and willing to come vnto thee. Giue vs grace, O Lord, so to prepare our selues, that we may be readie with the wise virgins, to enter into life with our sauiour Christ, whensoeuer it shall please thee to call vs.

Seruants: Amen.

Maiſter. Grant this, O deere father, for Jeſus Chriſtes ſake, our onlie Mediator, Aduocate, Lord, Redeemer, and Sauiour; to whome, with thee, and the holie Ghoſt, be all honor and glorie, world without end: and in whoſe name we, altogether, with one hart and voice, crie furthermore, and praie vnto thee, as he in his holie word hath taught vs, ſaieng:

Maiſter and ſeruants altogether. Our Father, &c.

Other Pſalmes and praiers to be ſaid in the time of anie *common plague, ſickneſſe, or other croſſe and viſitation* of God, by the Maiſter and Miſtreſſe, *with their familie.*

COme, let vs humble our ſelues, & fall downe before the Lord with reuerence and feare.

For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

Come therefore, let vs turne againe vnto our Lord, for he hath ſmitten vs, and he ſhall heale vs.

Let vs repent and turne from our wickedneſſe, and our ſinnes ſhall be forgiuen vs.

Let vs turne, and the Lord will turne from his heauie wrath, and will pardon vs, and we ſhall not periſh.

For we knowledge our faults, and our ſinnes be euer before vs.

We haue ſore prouoked thine anger, O Lord; thy wrath is wared hot, and thy heauie diſpleaſure is ſore kindled againſt vs.

Thou haſt made vs heare of the noiſe of warres, and haſt troubled vs by the veration of enimies.

Thou haſt in thine indignation ſtriken vs with greeuous ſickneſs, and by and by we haue fallen as leaues beaten downe with a vehement wind.

Indæde we acknowledge, that all punishments are lesse than our deseruings: but yet of thy mercie, Lord, correct vs to amendment, and plague vs not to our destruction.

For thy hand is not shortened, that thou canst not helpe: neither is thy goodnesse abated, that thou wilt not heare.

Thou hast promised, that afore we crie thou wilt heare vs: and whilest we yet speake, thou wilt haue mercie vpon vs.

For none that trust in thee, shall be confounded; neither anie that call vpon thee, shall be despised.

For thou art the onlie Lord, who woundest and dooest heale: againe, who killest, and reuiuest; bringest euen to hell, and bringest backe againe.

Our fathers hoped in thee, they trusted in thee, and thou didst deliuer them.

They called vpon thee, and were helped; they put their trust in thee, and were not confounded.

O Lord rebuke vs not in thine indignation: neither chasten vs in thy heauie displeasure.

Oh remember not the sinnes and offences of our youth: but according to thy mercie thinke vpon vs, O Lord, for thy goodnesse.

Haue mercie vpon vs, O Lord, for we are weake: O Lord heale vs, for our bones are vexed.

And now in the vexation of our spirits, and the anguish of our soules, we remember thee: and we crie vnto thee; heare Lord, and haue mercie.

For thine owne sake, for thy holie name sake, incline thine eare and heare, O mercifull Lord.

For we do not powre out our praiers before thy face, trusting in our owne righteousnesse: but in thy great and manifold mercies.

Wash vs throughlie from our wickednesse, and cleanse vs from our sinnes.

Turne thy face from our ſinnes, and put out all our miſdeeds.

Make vs cleane harts, O God, and renew a right ſpirit within vs.

Helpe vs, O God of our ſaluation, for the glorie of thy name. O deliuer vs, and be mercifull vnto our ſinnes, for thy name ſake.

So we that be thy people, and ſheepe of thy paſture, ſhall giue thee thanks for euer; and will alwaies bee ſhewing forth thy praiſe from generation to generation.

Glorie be to the Father, &c. As it was in the, &c.

Another praier to be ſaid in the time of the plague, *ſickneſſe, and mortalitie.*

O Lord our God, great and fearefull art thou, keeping couenant and mercie with them that loue thee, and keepe thy commandements. We haue ſinned, O Lord, and haue committed iniquitie. We haue don wickedlie; yea wee haue rebelled, and haue departed from thy iudgements. We haue not obeied thy ſeruants the Prophets, which ſpake in thy name, to our kings and princes, to our forefathers, and to all the people of the land.

O Lord, righteouſneſſe belongeth vnto thee; but vnto vs open ſhame and confuſion; as it is come to paſſe this daie, by the plague and ſickneſſe reigning among vs, and among all the dwellers of this land, becauſe of the ſins which we haue done againſt thee. Vnto thee, O Lord and God, pertaineth compaſſion, and forgiueneſſe; though we haue rebelled againſt thee. We haue not obeied thy voice, to walke in the lawes which thou haſt laid before vs. We haue hitherto deſpiſed thy diuine

uine word, yea we haue loathed preaching, and haue loased the bridle to all beastlinesse of desires.

Therefore the curse and oth, which is written in the lawe of Moses thy seruant, is powred vpon vs; and we, through the plague and corrupt aires, with burning feauers, and greeuous sickenesse, are lamentablie consumed euerie daie. Yea in our knees and legs are we smitten with most lothsome botches, and those incurable, from the sole of the foote vnto the top of the head. Because we repent not, neither obserue all the words written in thy lawe, nor feare thy glorious and dreadfull name, thou doest, according to thy threatnings aforetold, increase our plagues, & the plagues of our seed. Thou sendest great plagues, and of long continuance; euill sickenesse, and of long durance. Thou bringest vpon vs vncurable diseases, all maner of sicknesse, and all kinds of plagues, besides those written in the booke of the lawe.

All these plagues, according to thy word, are come vpon vs, yet haue we not praied vnto thee our Lord, that we might euerie one turne from our vngodlie waies. Therefore hast thou bin wrathfull in punishing vs, and in bringing these euils vpon vs. Thou art righteous, O Lord, and true is thy iudgement. O God father of our Lord Iesus Christ, thou hast got thee a glorious name, as may appeare this daie. O Lord our God, we haue sinned; we haue done wickedlie: we haue behaued our selues vngodlie in all thine ordinances. Turne thy wrath away from vs, we beseech thee: for we are but a few left in this place.

O Lord God, which hast promised, that when either pestilence among vs, or the aire infected, or anie other plague or sickenesse is hot; thou wilt heare the praiers, and grant the requests of anie man or woman among the people, praieng from the bottome of his hart, acknowledging his sinnes vnfeinedlie, and lifting vp his

hands

hands vnto thee, thorough Iesus Christ, before the throne of grace. Be thou mercifull, giue vnto euerie man according to all his petitions. For thou alone knowest the harts of all the children of men. Heare thou our praiers and petitions, and deliuer vs from this contagious and deadlie pestilence. Command thine Angel, which striketh vs, to put vp his sword into the sheath; that he strike not to our finall and vtter destruction. Proceede not in thy wrath, spare vs from death, & bring not our end by the plague. Let the heauens be mild, and our dwelling places healthfull; least the aire being infected, powre downe the contagion thereof vpon vs, to our destruction.

O Lord turne awaie thine hand, it is sufficient: let now thine hand cease, that all the earth may knowe, how that thou Lord art our GOD, and that we do call vpon thy name. O Lord looke downe from thine holie house, vpon vs: incline thine eare and heare: open thine eies, and behold the affliction and mortalitie of thy people. For the dead, whose spirits are taken awaie, giue vnto thee neither praise, nor righteousnes: but the soule that is vexed for the multitude of hir sins, which goeth on heauilie, and weaklie, whose eies begin to faile; yea, the hungrie soule is it that ascribeth due praise and righteousnesse vnto thee, O Lord.

For we powre out our praiers before thee, and require mercie in thy sight, O Lord our God; not for anie worthinesse either of our owne, or of our fathers: but in the name of thy sonne Iesus Christ, in whome thou art well pleased: we beseech thee be mercifull vnto vs, and helpe vs in necessitie. Turne thee againe, O Lord, at the last, and be mercifull vnto thy seruants, that this poisoned infection maie be taken from vs. Notwithstanding, if it be thy pleasure to visit our offences with the rod, thy blessed will be done; and giue vs grace to beare thy fatherlie correction laid vpon vs patient-

patientlie; remembring alwaies, that we are chastined of thee our Lord in this world, that we be not condemned with the reprobate in the world to come, Amen.

A fruitfull Praier, verie necessarie to be hartilie said at the *appearing of monsters, and in anie earthquake, or other* plagues, that God would turne awaie his vengeance *hanging ouer vs for our sinnes.*

O My Lord God, strong and mightie, great and dreadfull; which dwellest in the heauens, and workest great woonders: we thy miserable children here, prostrate vpon the earth, do most humblie beseech thee to be mercifull vnto vs, to pardon our offences, and to forgiue vs all our sinnes. O Lord enter not into iudgement with thy seruants; for if thou do, there shall no flesh be saued in thy sight. We confesse and acknowledge, O Lord, that it is our sinnes which haue moued thee to wrath, and to shew such fearefull tokens of thy displeasure towards vs in these our daies. First with fire from heauen, betokening thy hot burning indignation, and wrathfull displeasure for sinne, which aboundeth at this daie: and then with such horrible and monstrous shapes against nature, as it was neuer seene here in our daies, nor in anie time before vs; which betoken to vs none other thing, but thy plagues to come vpon vs, for our degenerate and monstrous life and conuersation: and of late, by the strange & terrible earthquake that shooke, or rather that euen vomited vs with fearfull trembling harts, and amazed spirits out of our houses, which we so shamefully haue polluted and defiled with our vile sinnes and wickednesse: and now last of all, by the long and great mortalitie, plague and pestilence, thou

thou dooſt & haſt terribly threatened vs, fatherlie warned vs, and mercifullie called vs to repentance. The axe is ſet to the roote of the træ, and if we be not as rotten members, without all ſenſe and fæling, we may perceiue our fearefull deſtruction and deſolation to be at hand, vnleſſe we ſpædilie repent and turne to thee: bicauſe we haue bæne ſo long taught out of thy moſt holie and ſacred word, and yet no fruits of true repentance or Chriſtian life will appeare.

Wo and alas to theſe our daies, that neither preaching by word moſt comfortable, nor preaching by monſters moſt ouglie, nor preaching by fire moſt ſtrange, nor preaching by earthquakes moſt terrible, neither yet by plagues and peſtilence moſt horrible, will ſtirre vp our ſtonie harts, and awake vs from our ſinnes.

We feare, oh Lord, that the Turks, with all the reſt of the vnbelæuing will condemne vs in the laſt daie, which if they had bæne ſo long inſtructed by the comfortable preaching of thy word, and ſwæte promiſes of thy Goſpell; or thy woonders both in heauen and earth, which we haue ſæne, no doubt their righteouſnes would haue ſhined at this day to our great ſhame and confuſion. Thou haſt no leſſe warned vs, oh Lord, of thy fearefull diſpleaſure, & heauie plagues at hand for our great wickedneſſe; than thou didſt the Iſraelits of the horrible deſtruction, which came vpon them, whom thou firſt in mercie didſt call to repentance by the preaching of thy word: but when no warning would ſerue, thou didſt ſend them monſtrous and fearfull ſignes and tokens, to declare that thy viſitation was not farre off. But they, like vnto vs at this daie, did alwaies interpret theſe things after the imagination of their vaine harts, promiſing to themſelues peace, when deſtruction was ouer their heads.

Which things, when we do call to mind, (for as much

much as they are written for our learning, example, & warning) it maketh vs to tremble and quake for feare of thy iust iudgments. For if thou hast thus dealt with thine owne deere and chosen children, in token of thy great wrath against sinne: what shall we looke for, who do no lesse deserue thy fearfull scourge; (and of mercie it is, that thou dooest thus long forbeare vs:) but liue as though there were no God at all to be reuenged vpon our sinnes? It maketh vs to feare and crie inwardlie in our soules; Come Lord Iesu, holie and true in all thy doings, and shorten our daies: bring this our pilgrimage to an end: suffer vs not to heape sinne vpon sinne vnto the daie of vengeance, least we be caught vp amongst the number of the wicked and reprobate, which shall neuer see thy louing countenance.

It maketh vs to crie to thee, O Lord, let thy kingdome come, and end this our sinfull life, wherein we do nothing but prouoke thee to wrath. Correct vs not, O Lord, in thine indignation; neither chasten vs in thine heauie displeasure. And though to vs belongeth nothing but shame and confusion; though our offences haue deserued to be visited with the rod, and our sinnes with scourges: yet in mercie, Lord, and with fatherlie correction chasten vs; and thy louing kindnesse take not awaie from vs. To thee we flie for succour, vnder the wings of thy mercie shall be our refuge, vntill thou turne thy wrathfull countenance from vs. We knowe that thy mercie is aboue all thy works, and euen as great as thy selfe: therefore will we saie with holie Iob; Though thou kill vs, yet we put our trust in thee.

Thou camest to comfort and plucke out of the dungeon of hell, such wretches as we are. Thou art the good Samaritane, that camest to heale our deadlie wounds. Thou art that good Physician, that camest to

cure

cure our mortall infirmities. Thou art the good shepheard, that camest to seeke vs wandering & lost sheepe; and to bring vs to thy fold againe. And more than that, thou art our brother; flesh of our flesh, and bone of our bones; which hast tasted of our infirmities, felt our temptations, & borne the burden of our sinnes. Therefore at thy hands we looke for mercie, against the daie of vengeance. And though thou punish vs, yet our hope is, and euer shall be, that thy rod shall no further touch vs, than shall make to thy glorie, our commoditie, and the strengthening and increase of our faith.

Let this thy preaching sundrie waies, O Lord, be sufficient for our warning: and grant that we may spædilie, and from the bottome of our harts repent, endeuour to doo thy righteous and blessed will reuealed in thy word; and frame our liues according to the same: that we may here liue in thy feare all the daies of our life, and after this our sinfull course is ended, may dwell with thee in thy blessed kingdome, through the death and merits of Iesus Christ our onelie redeemer, Amen.

## A Psalme of thankes-giuing for deliuerance from *the plague, or anie other kind of sickneſſe,* trouble, or affliction.

LORD, thou art become gratious vnto thy land; thou hast turned awaie the afflictions of thy seruants.

Thou hast taken awaie all thy displeasure, & turned thy selfe from thy wrathfull indignation.

For if thou, Lord, hadst not helped vs; it had not failed, but our soules had beene put to silence.

But when we said, Our feete haue slipped; thy mercie, O Lord, helped vs vp.

In

In the multitude of the ſorowes that we had in our harts, thy comforts haue refreſhed our ſoules.

Our ſoules waited ſtill vpon the Lord, our ſoules hanged vpon his helpe, our hope was alwaies in him.

In the Lords word did we reioice, in Gods word did we comfort our ſelues.

For the Lord ſaid; Call vpon me in the time of trouble, and I will heare thee, and thou ſhalt praiſe me.

So when we were poore, needie, ſicklie, and in heauineſſe, the Lord cared for vs; he was our helpe, and our ſauiour, according to his word.

In our aduerſitie and diſtreſſe he hath lifted vp our heads, and ſaued vs from vtter deſtruction.

He hath deliuered our ſoules from death, he hath fed vs in the time of dearth, he hath ſaued vs from the noiſome peſtilence.

Therefore will we offer in his holie temple the oblation of thankes-giuing, with great gladneſſe; wee will ſing and ſpeake praiſes vnto the Lord our Sauiour.

We will giue thanks vnto the Lord, for he is gratious, and his mercie endureth for euer.

The Lord is full of compaſſion and mercie, long ſuffering, plentious in goodneſſe and pitie.

His mercie is greater than the heauens, and his gratious goodneſſe reacheth vnto the clouds.

Like as a father pitieth his owne children; euen ſo is the Lord mercifull vnto them that feare him.

Therefore will we praiſe thee, and thy mercies, O God; vnto thee will we ſing, O thou holie one of Iſrael.

We will ſing a new ſong vnto thee, O God; we will praiſe the Lord with Pſalmes of thankes giuing.

O ſing praiſes, ſing praiſes vnto our God; O ſing praiſes, ſing praiſes vnto our King.

For God is the King of the earth, ſing praiſes with vnder-

vnderstanding.

We will magnifie thee, O God our King; we will praise thy name for euer and euer.

Euerie daie will we giue thanks vnto thee, and praise thy name for euer and euer.

Our mouth shall speake the praises of the Lord, and let all flesh giue thanks to his holie name for euer and euer.

Blessed be the Lord God of Israel for euer, and blessed be the name of his Maiestie world without end, Amen.

Glorie be to the Father, &c. As it was in the, &c.

In the time of anie particular or generall *earthquake, praie:*

O eternall, mightie, and most louing Father; which hast no desire of the death of a sinner; but that he conuert and liue; and vnto whom nothing is so pleasant as the repentant, contrite, and sorowfull hart of a penitent person. For thou art that kind father that fallest most louinglie vpon the necke of the lost sonne; kissest, imbracest, and feastest him, when he returneth from the puddle of pleasures, and swill of the swine; and disdainest not the repentant praier of thy poore and sinfull seruants, whensoeuer with true faith they returne and call vpon thee; as we haue most comfortable examples in Dauid, Manasses, Magdalen, Peter, and the theefe vpon the gibbet.

We most hartilie and humblie beseech thy fatherlie goodnesse, to looke downe from the throne of thy mercie-seate, vpon vs most miserable and sinfull slaues of Satan, which with fearfull and trembling harts do quake and shake at the strange and terrible tokens of thy

thy wrath and indignation, appearing moſt euidentlie vnto vs, by the ſhaking & mouing of the earth, which is thy foteſtole; whereby (if we be not vtterlie deſtitute of grace) we be warned that thy cõming downe amongſt vs, to viſit our ſinnes in moſt terrible maner, can not be farre off; ſeeing thou treadeſt ſo hard vpon this thy foteſtole the earth, which we moſt ſhamefullie haue polluted and defiled, with our moſt wicked, ſinfull, and rebellious liues; notwithſtanding thy continuall crieng and calling vpon vs, by thy ſeruants the prophets and preachers, by whome we haue learned thy will; but haue not followed it. We haue heard much, and done little, yea nothing at all: but like moſt peruerſe and vnthankfull children, haue made a mocke of thy word, derided thy miniſters, and accounted thy threatenings trifles, and thy warnings of no weight a moment. Wherefore we haue iuſtlie deſerued to taſte moſt deeplie of the bitter cup of thine anger and vengeance, by warres, famine, peſtilence; yea and eternall death, if thou ſhouldeſt not temper the rigour of thy iuſtice with the mildneſſe of thy mercie. But ſuch is thy fatherlie affection towards vs, that thou ſheweſt thy ſelfe ſlowe to anger, long ſuffering, and of much patience and mercie; yea, thou art a thouſand times more readie to forget and forgiue, than we to aſke and require forgiueneſſe.

Therefore, though we be not worthie of the leaſt mite of thy mercie; yet gratious Lord, looke not vpon vs and our ſinnes; but vpon thine owne ſelfe, and thy ſonne Jeſus Chriſt, the fountaine of grace, the treaſure of mercie, the ſalue of all ſickneſſe, the iewell of ioie, and the onlie hauen of ſuccour and ſafetie. By him we come to thee, in him and for him we truſt to find that we haue loſt, and gaine that he hath got. He is the ſcale of Jacob, by whom we climbe vp to thee; and thou by the Angels of thy mercie cõmeſt downe to vs.

him we present vnto thee, and not we our selues; his death, and not our dooings; his bloudie wounds, and not our detestable deseruings: whose merits are so great, as thy mercie cannot be little; and our ransom so rich, that our beggerlie and beastlie sinnes are nothing in thy sight; for the great pleasure and satisfaction that thou takest of his paines and passion.

Turne this late earthquake, O Lord, to the benefite of thine elect, as thou didst when thou shookest the prison; losedst the locks, fetters and chaines of thy seruants Paule and Silas, and broughtst them out of prison, and conuertedst their keeper: so gratious Lord, strike the harts of tyrants with the terrour of this thy worke, that they may knowe that they are but men; and that thou art that Samson, that for their mocking and spiting of thee, and thy word, canst shake the pillers of their palaces, and throwe them vpon the furious Philistines heads. Turne thy wrath, oh Lord, from thy children that call vpon thy name, to the conuersion or confusion of thine enimies, that despise and abhorre thy name, and deface thy glory. Thou hast knocked long at their doores, but they will not open to let thee in. Burst open therefore the brasen gates of their stonie harts, thou that art able of stones to raise vp children to Abraham. And finallie, so touch our harts with the finger of thy grace, that we maie deeply muse vpon our sinfull liues, to amend them; and call for thy mercie, to forgiue and pardon them; through Christ our Lord, who liueth with thee, and the holie Ghost, three persons and one eternall God; to whome be all dominion and glorie, with praise and thanks-giuing, for euer and euer, Amen.

Or

Or elſe praie thus:

OAlmightie God, and moſt mercifull Father, which willeſt not the death of a ſinner, but rather that hee ſhould returne and liue: we thy ſeruants moſt humblie confeſſe, that we haue moſt greeuouſlie offended againſt thy diuine Maieſtie, and prouoked thy heauie wrath againſt vs, in that we haue not beleeued and followed thy Goſpell preached vnto vs, nor beene thankfull for thy manie & derie great benefits beſtowed vpon vs: yea and being warned by the dangers of other, haue beene too careleſſe to ſerue thee, oh Lord, the Father of all mercie, and the God of all conſolation, which in thy wrath remembrеſt mercie. We acknowledge, that in the late terrible earthquake, which ſuddenly ſhooke vs out of our houſes and dwelling places, thou didſt warne vs of thy iuſtice; and that we for our great vnthankfulneſſe and diſobedience, haue deſerued moſt iuſt iudgement. O Lord, we thy ſeruants, being vile earth, and miſerable ſinners; yet trembling and quaking at the remembrance of that terrible looke of thy wrathfull diſpleaſure neuer to be forgotten, moſt humblie craue pardon for our ſinnes; and grace to conuert vnto thee in time. Conuert vs, O Lord, and we ſhall be conuerted. Mollifie our hard harts, grant vs a contrite ſpirit, and to turne vnto thee vnfeinedlie, in faſting, weeping & praier. Enter not into iudgement with thy ſeruants; ſpare thy people, O Lord; ſpare them, and let not thine heritage be brought to confuſion. Haue mercie vpon vs, for thy ſonne Jeſus Chriſts ſake. Giue vs grace hencefoorth to amend our liues, and to ſerue thee in holines and righteouſneſſe. So we acknowledging thy iuſtice, and remembring alwaies that fearefull

ſigne of thy furie, in the memorable earthquake, which thou ſenteſt ỳ firſt of Aprill, in the yeare one thouſand, fiue hundred, foureſcore; we ſhall praiſe thee for thy mercie, and glorifie thy holie name for euer, through Ieſus Chriſt our Sauiour, Amen.

At the ſight of a blaſing ſtarre, or other meteors, or *prodigious ſignes of Gods iudgment in the heauens*, praie to preuent the euils foreſhewed *thereby, and ſaie:*

O Almightie Lord and God, whoſe workemanſhip is the whole world, the heauen and the earth, with all the beautie and bleſſings of the ſame; at the preſence of whoſe power all things do quake and tremble; whoſe indignatiou when it threatneth vengeance vnto ſinners is vnſufferable, and whoſe promiſes of mercie are vnmeaſurable: becauſe thou art euen the moſt high Lord ouer all the earth, full of patience, forbearance, pitie and repentance, ouer the wickedneſſe of ſinfull people, declaring the ſharpneſſe of thy iudgements for their amendment, and deliuerance from puniſhment. Thou O Lord, haſt promiſed, according to thy bottomleſſe bountie and goodneſſe, a penitent ſpirit, not to iuſt and righteous Abraham, Iſaac and Iacob, which haue not offended againſt thy Maieſtie; but to thoſe that are ouerwhelmed with the tempeſtuous tides of their tranſgreſſions. We, O Lord, haue offended, and our fathers haue committed ſinne in thy ſight. We haue defiled our ſelues in the filthie puddle of iniquitie; and therefore beholding in the verie heauens, ſuch dreadfull tokens of thy wrathfull indignation hanging ouer our heads, for our monſtrous and prodigious life, we bow before thee the knees of our harts, beſeeching thee

to

to be gratious vnto vs, and to open thine eares to our praiers. We haue sinned, O Lord; we haue sinned, and we acknowledge our misdeeds, humblie beseeching thee to forgiue vs our offences. O forgiue vs, and deliuer vs not ouer to destruction with our iniquities, neither laie thou vp in store vengeance against the daie of iudgement. O reserue not for vs the whip of woe and wretchednesse; but in mercie pardon our misdeeds: and let not the fierie flames of thy furie and wrath ware hot against vs, to burne and consume vs in our iniquities, Amen.

In the time of warre.

O Almightie God, king of all kings, and Gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustlie to punish sinners, & to be mercifull vnto them that truelie repent; saue and deliuer vs, we humblie beseech thee, from the hands of our enimies; abate their pride, asswage their malice, and confound their deuises; that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onlie giuer of all victorie; through the merits of thine onlie sonne Jesus Christ our Lord, Amen.

In time of rebellion or intestine warre.

O Most mightie and mercifull Lord God, which art king of glorie, and Lord of hosts; the Gouernour of all creatures, the onlie giuer of all victories; who alone art able to strengthen the weake against the mightie, and to vanquish infinite multitudes of thine enimies, with the

countenance of a few of thy ſeruants, calling vpon thy name, and truſting in thee; defend, O good Lord, thy ſeruants, and our gouernour vnder thee, our moſt gratious and ſouereigne Ladie Queene Elizabeth, and all hir faithfull ſubiects and people committed to hir charge. And eſpeciallie at this time, O Lord, haue regard to thoſe hir truſtie, louing, and obedient ſubiects; which be ſent into the north parts of this Realme; or ouer the ſeas, to the aid of ſuch as be perſecuted for the profeſſion of thy holie name, to withſtand the crueltie, force, and power of certaine falſe and vnfaithfull ſubiects: yea rather curſed rebels, and wicked traitours, and all thoſe which be common enimies, as well to the truth of thine eternall word, as to their owne naturall Prince and countrie; and manifeſtlie againſt the Crowne and Realme of England, which thou haſt by thy diuine prouidence aſſigned, in theſe our daies, to the gouernement of thy ſeruant our ſouereigne Ladie, and moſt gratious Queene; to the great comfort of all vs hir louing ſubiects, and faithfull commons: thy moſt glorious name be praiſed therefore.

O Lord God of hoſts, which by thine Angel therevnto appointed, doſt miniſter both warre and peace; and which diddeſt giue vnto Dauid both courage and ſtrength, being but a little one, vnarmed, and vnexpert in feates of warre, with his ſling to ſet vpon, & ouerthrowe the great huge giant Goliah: our cauſe now being iuſt, and being forced to enter into warre and battell, we moſt humblie beſeech thee, moſt gratious God, ſo to turne the harts of theſe rebels, thine and our enimies, to the deſire of peace, that no Chriſtian bloud be ſhed or ſpilt. Or elſe grant, O Lord, that with ſmall effuſion of bloud, and to the little hurt and damage of thy ſeruants, who do ieopard their liues for the defence of thy holie Goſpell, our Queene, & Realme, againſt the aduerſaries thereof, we may to thy glorie

obteine

obteine the victorie, and that the warres being ended, the rebels soone put to flight and banquished, we may all with one hart and mind knit togither, in godlie concord and vnitie, laud & praise thee which art our God.

O most mercifull Father, if it be thy holie will, make soft and tender the stonie harts of all those, I saie, that exalt themselues against thy truth, and seeke either to trouble the quietnesse of this Realme of England, or to oppresse the Crowne of the same, and conuert them to the knowledge of thy sonne, the onelie Sauiour of the world Iesus Christ, that we and they may iointlie glorifie thy mercies. Lighten, we beseech thee, their ignorant harts, to embrace the truth of thy word, or else to abate their crueltie, O most mightie Lord; that this our Christian Region, with others that confesse thy holie Gospell, may obteine by thine aid & strength, suertie from all our enimies, without shedding of Christian and innocent bloud; whereby all they, which be in feare of their crueltie, may be comforted: and finallie, that all Christian realmes, and especiallie this Realme of England, may by thy defence and protection continue in the truth of the Gospell, and enioie perfect peace, quietnesse, and securitie; and that we, for these thy mercies, iointlie all together, with one consent, hart, and voice, may thankfullie render vnto thee all laud and praise; that we knit in one godlie concord and vnitie among our selues, may continuallie magnifie thy glorious name.

And furthermore, for as much as it is thy good will and pleasure, to appoint vs in the number of subiects; we most humblie beseech thee, O heauenlie Father, to giue vs faithfull and obedient harts vnto our dread souereigne Ladie the Queenes most excellent Maiestie, and to the high powers and godlie rulers, that are in authoritie vnder hir noble Grace; that there may be found in vs no disobedience, no vnfaithfulnes,

no treason, no falsehood, no dissimulation, no insurrection, no commotion, no conspiracie; nor anie kind of rebellion, in deede, word, or thought: but all faithfulnesse, obedience, quietnesse, subiection, and humilitie; and what soeuer else becommeth faithfull subiects, vnder so good and so gratious a Prince: that we liuing here in all lowlinesse of mind, may at the last daie, through thy fauour, be lifted vp into euerlasting glorie, where thou, O most mercifull Father, with thy sonne, and the holie Ghost, liuest and reignest one verie true and perfect God, for euer and euer, Amen.

A thankes-giuing for the suppression of rebellion, or insurrection.

O Heauenlie and most mercifull Father, the defender of those that put their trust in thee; the sure fortresse of all them that flie to thee for succour; who of thy most iust iudgements, for our disobedience and rebellion against thy holie word, and for our holie profession, whereby we haue giuen occasion that thy holie name hath beene blasphemed among the ignorant, hast of late yeres sore abashed the whole Realme & people of England, with the terrour and danger of rebellion, thereby to awake vs out of our dead sleepe of careless securitie; and hast yet by the miseries following the same rebellion, most sharpelie punished part of our countriemen, and Christian brethren, who haue most neerelie fealt the same: and most dreadfullie hast scourged some of the seditious persons with terrible executions, iustlie inflicted for their disobedience to thee, and to thy seruant their Souereigne, to the example of vs all, and to the warning, correction,

and

and amendment of thy ſeruants; of thine accuſtomed goodneſſe turning alwaies the wickednesſe of euill men, to the profit of them that feare thee; who in thy iudgements remembring thy mercie, haſt by thine aſſiſtance giuen the victorie to thy ſeruant the Queene, hir Nobilitie, and faithfull Subiects, with ſo little, or rather no effuſion of Chriſtian bloud; as alſo might iuſtlie haue enſued, to the exceeding comfort of all ſorrowfull Chriſtian harts; and that of thy fatherlie pitie and mercifull goodneſſe onelie, and euen for thine owne name ſake, without anie our deſert at all.

Wherefore, we render vnto thee moſt humble and hartie thanks, for theſe thy great mercies ſhewed vnto vs, who had deſerued ſharper puniſhment; moſt humblie beſeeching thee, to grant vnto vs all that confeſſe thy holie name, and profeſſe the true and perfect Religion of thy holie Goſpell, thy heauenlie grace, to ſhew our ſelues in our liuing, according to our profeſſion; that we trulie knowing thee in thy bleſſed word, may obedientlie walke in thy holie commandements; and that we being warned by this thy fatherlie correction, do prouoke thy iuſt wrath againſt vs no more, but may enioie the continuance of thy great mercies towards vs; thy right hand, as in this, ſo in all other inuaſions, rebellions, and dangers, continuallie ſauing and defending our Church, our Realme, our Queene, and people of England; that all our poſteritie enſuing, confeſſing thy holie name, profeſſing thy holie Goſpell, and leading a holie life, may perpetuallie praiſe and magnifie thee, with thy onlie ſonne Jeſus Chriſt our ſauiour, and the holie Ghoſt; to whome be all laud, praiſe, glorie, and empire, for euer and euer,

Amen.

In

In time of extreame troubles, by reason of the tyrannie *of strange and forraigne gouernours.*

ETternall and euerlasting God, father of our Lord Jesus Christ, thou that shewest mercie, and kæpest couenant with them that loue thæ, and in reuerence kæpe thy commandments, euen when thou powrest forth thy hot displeasure, and iust iudgements vpon the obstinate and inobedient: we hære prostrate our selues before the throne of thy Maiestie, from our harts confessing, that iustlie thou dwest punish vs, by the tyrannie of strangers; and that more iustlie thou maist bring vpon vs againe, the bondage and the yoke, which of thy mercie, for a season, thou hast remoued. Our kings, princes and people, in blindnesse haue refused the word of thine eternall veritie; and in so dowing we haue refused the league of thy mercie offered vnto vs againe, in such aboundance, that none can be excused by reason of ignorance. Yet neuertheless, to the iudgement of men, impietie ouerfloweth the whole face of this Realme. For the great multitude delight themselues in ignorance and idolatrie. And such (alas) as appære to reuerence and embrace thy word, dw not expresse the fruits of repentance, as it becommeth the people, to whome thou hast shewed thy selfe so mercifull and fauourable.

These are thy iust iudgements, O Lord, whereby thou punischest sinne by sinne, and man by his owne iniquitie; so that there can be no end of sinne, except thou preuent vs with thy vndeserued grace. Conuert vs therefore, O Lord, and we shall be conuerted. Suffer not our vnthankefulnesse to procure, of thy most iust iudgments, that strangers againe haue empire aboue

boue vs; neither yet that the light of thy Gospell bee taken from vs: but howsoeuer it be, that the great multitude be altogether rebellious, and also that in vs there remaine perpetuall imperfections; yet for the glorie of thine owne name, and for the glorie of thine onlie begotten sonne Jesus Christ (whose truth and Gospell, thou of thy mære mercie hast manifested among vs) it will please thæ, to take vs into thy protection and defence; that all the world may know, that as of thy mercie thou hast begun this worke of our saluation, by the publishing and preaching of thy Gospell among vs; so of this same mercie, thou wilt continue it, maugre the heads of all our malicious enimies. Grant vs this, mercifull father, for Christ Jesus thy sonnes sake: So be it.

A thanks-giuing, after our deliuerance from the tyrannie *of strange enimies*; *with praier for continuance of* peace betwixt Realmes.

NOW, Lord, sæing that we enioie comfort, both in bodie and in spirit, by reason of this quietnesse of thy mercie, granted vnto vs, after our most desperate troubles, in the which we appered vtterlie to haue bæne ouerwhelmed: we praise and glorifie thy mercie and goodnesse, who pitiouslie lookedst vpon vs, when we in our selues were vtterlie confounded. But sæing, O Lord, that to receiue benefits at thy hands, and not to be thankefull for the same, is nothing else but a seale against vs, in the daie of iudgement; wæ most humblie besæch thæ, to grant vnto vs harts so mindfull of the calamitie past, that we may continuallie feare to prouoke thy iustice, to punish vs with the like or worsse plagues. And sæing that, when we by our owne power were altogether

altogether vnable, to haue freed our selues from the tyrannie of strangers, and from the bondage & thraldome pretended against vs; that of thine especiall goodnesse, didst moue the harts of our neighbours, of whome we had not deserued so much fauour, to take vpon them the common burthen with vs; and for our deliuerance, not onlie to spend the liues of manie, but also to hazard the state & tranquillitie of their Realme and Common-wealth. Grant vnto vs, O Lord, that with such reuerence we may remember thy benefits receiued, that after this in our default, we neuer enter into hostilitie against those Realmes and Nations.

Suffer vs neuer, O Lord, to fall to that ingratitude, and detestable vnthankefulnesse, that we should seeke the destruction and death of those, whome thou hast made instruments to deliuer vs from the tyrannie of mercilesse strangers. Dissipate thou the counselles of such, as deceiptfullie trauell to stir vp the harts of the inhabitants of either Realme against the other. Let their malicious practises be their owne confusion; and grant of thy mercie, that loue, concord, and tranquillitie may continue and encrease among the inhabitants of both Realmes; especiallie of this Ile of England, euen till the comming of our Lord Iesus Christ; by whose glorious Gospell, thou of thy mercie dwest call vs both to vnitie, peace, and Christian concord; the full perfection whereof we shall possesse in the fulnesse of thy kingdome, when all offences shall be removed, iniquitie shall be suppressed, and thy chosen children be fullie endued with that perfect glorie, in the which now our Lord Iesus Christ reigneth: to whome, with thee, O father, and the holie Ghost, be all honour, praise and glorie, now and euer, Amen.

In

In time of inuaſion by the Turke and Infidels, that *make warre in anie part of Chriſtendome*; *praie* and that earneſtlie, as followeth.

OMnipotent and eternall God, father of our Lord Jeſus Chriſt; maker, preſeruer, and mainteiner both of heauen and earth, together with thy coeternall ſonne, and the holie Ghoſt: we haue ſinned, O Lord, with our fathers; we haue done amiſſe, and dealt wickedlie; and therfore we confeſſe, that by thy righteous iudgements we are iuſtlie puniſhed, and haue trulie deſerued, that barbarous nations, and cruell Turks, making inuaſion into Chriſtendome, ſhould ſpoile vs of our goods, ouerthrowe Schooles, Churches, Common-weales; make pitifull hauocke of the promiſcuous, mixt, or confuſed multitude of ſillie weake people, as they were ſhæpe prepared to the ſhambles, and carrie miſerable men from the ſwæt boſoms of their dære frænds, into far and barbarous nations, to a ſlauerie more græuous than death.

O God, it is thou which haſt repelled vs, yea thou makeſt vs a ſhame to the nations for our ſinnes, and goeſt not forth to war with our armies. Thou makeſt vs to turne our backs vpon our enimies, ſo that they which hate vs, ſpoile our goods. Thou letteſt vs to bee eaten like ſhæpe, and haſt ſcattered vs among the heathen. Thou ſelleſt thy people for naught, and takeſt no monie for them. Therefore be the heathen come into thine inheritance; thy holie Temple haue they defiled; they haue deſtroied our townes and houſes, and brought them into an heape of ſtones. The dead bodies of thy ſeruants haue they giuen to be meate to the fowles of the aire; and the fleſh of thy Saincts,

vnto

vnto the beasts of the land. Their bloud haue they shed like water on euerie side, and there was no man to burie them. We are become an open shame to our enimies, a verie scorne and derision vnto them that are round about vs.

O Lord, in these mischieuous warres, and in the middest of fatall or mortall punishments, which threaten an horrible mutation of worldlie empires, we flie vnto thee, saieng; Helpe vs, O God of our saluation; for the glorie of thy name. O deliuer vs, and be mercifull vnto our sinnes. O Lord deale not with vs according to our sinnes, neither reward vs after our iniquities; but haue mercie vpon vs, and that soone; for we are come to great miserie. Looke vpon our aduersitie and miserie, and forgiue vs all our sinnes. Consider our enimies how manie they be, and they beare a tyrannicall hate against vs. Thou which aforetime didst remit the offences of thy people, diddest couer all their sinnes, and didst turne awaie thine heauie indignation from them; turne vs, we humblie beseech thee, O God our Sauiour, and remoue awaie thy displeasure from vs also, that in true repentance wee may please thee, for thy sonne Christs sake. Wilt thou be displeased at vs for euer? Or wilt thou stretch thy wrath from one generation to another? Oh let the sorowfull sighing of the prisoners come before thee, according to the greatnesse of thy power; preserue thou those that are appointed to die.

Powre out thine indignation rather vpon the heathen that haue not knowne thee, and vpon the kingdoms that haue not called vpon thy name; that all nations may knowe that thou takest vengeance of the bloud of thy seruants that is shed. Consider the mortall threatenings of our enimies, that they exercise not their crueltie vpon vs, and saie triumphantlie; Where is now their God? Keepe from our necks the

grœuous yoke of the Turkish bondage, and represse the furiousnesse of all tyrants, which labour to spoile, and make hauocke of thy Church; to abolish true doctrine, praiers, and pure religion; that they may bring in paganisme, and build vp idolatrie, errours, and blasphemous ceremonies.

Defend our Churches, our politike gouernance, our Schooles and Vniuersities, our cities and dwelling places. Suffer not (good studies, learning, religion and lawes being ouerthrowne) these our townes to be reduced into stables, for sauage Mahomets, Turkish tyrants, or other bloudie tyrants, which hate thee and vs extremelie. Arme the right arme of our gratious Queene, and hir Nobles (as also all other Christian Emperours, kings, and Potentates) that they may fight for our lawes, liues, and libertie. Teach their hands to warre, and their fingers to fight. Increase in them an inuincible courage of mind, that inflamed through the zeale of thy religion, they may valiantlie withstand the Turks, which are the mortall enimies of thy deere Sonne, and of his Church.

Guide thou the hands of such as do fight in the cause of thy religion, and grant them happie successe ouer all their enimies. For a king is not preserued by his great armie, and a giant shall not be saued by the multitude of his host, nor warlike strength: but the victorie procœdeth from the heauens. At thy rebuke, O God, the chariot and horses fall downe. Thou shalt take awaie the courage of princes, and art terrible vnto the kings of the earth. O be thou our helpe in trouble, for vaine is the helpe of man. Through thee, O mightie Iehoua, we shall do great acts, and thou wilt tread our enimies vnder thy feet, that they come to naught; through our Lord Iesus Christ,

Amen.

A thanks-giuing vnto God, for the Christians *victorie had against the Turks.*

O Mercifull Father, O Lord God of hosts, the onelie protector and defender of thine heritage; against whome, no might, no power, nor counsell can preuaile; who of thy great mercie, without our merit or deseruing, hast at all times protected & defended vs, from the cruell hand of our enimies, and mightilie deliuered vs, euen out of the mouth of the roring Lion: we yeeld vnto thee, O father, for these thy great goodnesses and mercies, most humble & hartie thanks; and especiallie, O father, we praise thy holie name, that at this present thou hast saued and deliuered thy people, from the great assaults and dangers of that same professed & mightie enimie of Christian Religion, the Turke; and also hast giuen vnto the people, which fought thy battels, battelled vnder thy banner, and trusted onlie in thy helpe, so great and notable a victorie: for the which O Lord God, we doo laud and magnifie thy holie name for euer, through Christ our Captaine, Redeemer, and Sauiour; beseeching thee, for thy mercifull goodnesse, that thou wouldest sheeld vs vnder thy mightie protection for euer, that we hauing the fruition of godlie peace, through thy mercie, may the rest of these few daies which we haue to liue, lead a peaceable and a quiet life, in all pietie and honestie, through Christ our Lord, to whome, with thee, and the holie Ghost, be all honour, glorie, and praise, for euer and euer, Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue; receiue our humble petitions. And though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake, our onlie mediator and aduocate, Amen.

*The end of the Letanie.*

Praiers

## Praiers to be vſed before and after the firſt and *ſecond leſſons, the Goſpell and Piſtle: and* before and after the Sermon *or Homilie.*

Before the firſt or ſecond leſſon, praie:

BLeſſed Lord, which haſt cauſed all holie Scriptures, both in the old and new Teſtaments, to be written and red for our learning; grant vs, that we may now in ſuch ſort heare them, reade them, marke, learne, and inwardlie digeſt them, that by patience and comfort of thy holie word, we may embrace, and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt, Amen.

After the firſt or ſecond leſſon, praie:

GRatious God, and moſt mercifull father, which haſt vouchſafed vs the rich and pretious iewell of thy holie word; aſſiſt vs with thy ſpirit, that it may be written in our harts, to our euerlaſting comfort; to reforme vs, to renew vs, according to thine owne image; to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifieng and increaſing in vs all heauenlie vertues. Grant this, O heauenlie father, for Jeſu Chriſts ſake, Amen.

Or thus:

THanks be vnto thee, O our celeſtiall father, through Chriſt our Redeemer; that thou haſt ſo clearelie by thy Patriarchs, Prophets and Apoſtls, reuealed vnto vs theſe ſo ſecret my-

steries of our saluation in Christ; for whose sake also, we beseech thee, to giue vs the verie feare and faith in thee; that we constantlie beleeuing thy truth, and following that thou commandest vs in thy word, may by no meanes hinder thy glorie, or the course of thy word, by our lewd conuersation, but in all obedience helpe to amplifie and increase thy kingdome, to the perpetuall praise of thy name, through Iesus Christ our Lord, Amen.

Before the reading of the Epistle or Gospell, praie.

ALmightie God, and most mercifull Father, who by thy holie spirit in thy seruants the Apostles, and the Euangelists, hast left vnto vs the storie of the doctrine and deedes of our Sauiour Christ, that thereby, as he is in deede, so we might beleeue him to be thy Sonne, and the Sauiour of the world, & put our trust in thee through him; that so beleeuing, we might attaine to euerlasting life: grant vs, we beseech thee, the same most holie spirit to open our harts, and lighten our minds, that by the reading and hearing of the same, our faith in thee, through him, may continuallie be strengthened, till we attaine to the end thereof, euen the saluation of our soules, through Iesus Christ our Lord and Sauiour, Amen.

After the reading of the Epistle or Gospell.

WE giue thee thanks, most mercifull Father, for that it hath pleased thee in great mercie towards vs, to cause the holie writings and traditions of the Apostles and Euangelists, to come to this our time, place, and eares; & that thou hast vouchsafed

fed alſo to open & reueale thy holie will vnto them, to approue thy ſonne ſo manifeſtlie to the world, and to confirme vnto vs by them the truth of thy Goſpell, that in the mouth of ſo manie faithfull witneſſes, we might haue more full aſſurance in thy mercifull promiſes. Helpe vs O good Father we beſeech thee, that by thy grace we may do in deede, that which we now by them do vnderſtand. And leaſt herein we be, through thy iuſtice, more greeuouſlie condemned and puniſhed, if that we neglect to do thy will, which through thy grace thou haſt reuealed; graunt vs the fruit of this thy care towards vs, in the ſtrength of faith, that hauing read and heard ſo notable things in this his holie ſtorie, and acts and writings of the holie Apoſtles, recorded and left vnto vs by ſo true and moſt faithfull witneſſes, appointed and ordeined therevnto by thee; we may now, by the effectuall working of thy holie ſpirit, receiue and acknowledge him for thine onlie ſonne, and our onlie ſauiour, to the ſaluation of our ſoules, and the glorious praiſe of thy name; and ſo being lead from one witneſſe to another, we may, according to thy holie word, go from faith to faith, till we atteine to the euerlaſting life, which thou haſt prepared for vs in thy ſonne: to whome with thee, O Father, and the holie Ghoſt, be all honor, glorie, and praiſe, both now and for euer, Amen.

Before the Sermon or Homilie, read ſome of theſe *ſentences of Scripture, exhorting to the attentiue* hearing of the word.

*Deuteronomie. 18.*

THE Lord ſaid to Moſes, I will raiſe them vp a Prophet from among their breethren, like vnto thee; and will put my words in his mouth, and he ſhall ſpeake vnto them all that I ſhall command him: vnto him ſhall yee harken. And whoſoeuer will not harken vnto my

words, which he ſhall ſpeake in my name, I will require it of him.

*Pſalme. 119.*

GReat is the peace they haue, which loue thy lawe, and they are not offended at it.

*Prouerbs. 8.*

BLeſſed is that man or woman that heareth me, watching dailie at my gates, and giuing attendance at the poſts of my doores. For he that findeth me, findeth life; and ſhall obteine fauour of the Lord: but he that ſinneth againſt me, hurteth his owne ſoule, and all that hate me loue death.

*Prouerbs. 28.*

HE that turneth awaie his eare from hearing the lawe, euen his praiers ſhall be abhominable.

*VViſdome. 3.*

WHo ſo deſpiſeth wiſdome & diſcipline, is miſerable; and their hope is vaine, and their labours are fooliſh, and their works vnprofitable, and their wiues are vndiſcreet, their children wicked, and their of-ſpring is accurſed.

*Eccleſiaſticus. 5.*

BE humble to heare the word of God, that thou maiſt vnderſtand it, and make a true anſwere with wiſdome.

Be ſwift to heare good things, and followe the word of peace and righteouſneſſe.

*Luke. 11.*

THE Queene of the South ſhall riſe in iudgement with the men and women of this generation, and ſhall condemne them. For ſhe came from the vttermoſt parts of the earth, to heare the wiſdome of Salomon: and behold (ſaith Chriſt of himſelfe) a greater than Salomon is heere (ſpeaking vnto you.

*Iohn. 8.*

HE that is of God, heareth Gods word. Yee therefore heare them not, becauſe ye are not of God.

*Reuelation. 2.*

LET him that hath an eare, heare what the ſpirit ſaith to the Churches, or congregation, &c.

## A praier for the heedfull hearing of Gods word.

FOR as much, O moſt mercifull God, as faith, without the which it is impoſſible to pleaſe thee in anie thing we doo, commeth by hearing; and hearing by the woꝛd of God: in ſo much as he oꝛ ſhe that turneth awaie his eare frō hearing the lawe, euen his praier ſhall be abhominable, and turned into ſinne: yea, bicauſe alſo it is a farre moꝛe bleſſed thing to heare and keepe thy woꝛd, than to haue had the honour to haue boꝛne oꝛ nurſed thine owne ſonne: grant vs grace therefoꝛe, I moſt humblie beſeech thee, in zeale and loue to doo this one thing, ſo acceptable a ſeruice to thee, and moſt needfull foꝛ vs to be done; euen with attentiue and deſirous minds to heare thy holie woꝛd preached, and ſo farre to exceed the Queene of Saba, and thoſe which haue ſought foꝛ wiſdome from the vttermoſt parts of the earth, as the wiſdome thou offereſt vs in it exceedeth all other: and ſo much moꝛe redilie to practiſe it, than they did, which heard thy Pꝛophets; as thy ſonne is aboue all the Pꝛophets, that we with wiſe Martha making our choiſe, by thy grace, of the better part, may be made wiſe in him vnto ſaluation, and it neuer be taken from vs; but remaine with vs, till it put vs in poſſeſſion of that happie life, which in a bleſſed hope we looke foꝛ by it. And grant vs ſo to be carefull ouer our dutie, which thou haſt commanded, that wee eſpeciallie regarding that which is chiefeſt with thee, and moſt needfull foꝛ our ſelues; may therby declare our ſelues to be in deed of God, bicauſe we heare Gods woꝛd; and to be the true ſheepe of thy fold, bicauſe we harken diligentlie to thy voice, and followe thee with Suſanna, Ioanna,

Marie Magdalen, and all other godlie men and women: and so by this meanes finallie not faile of thy promises; but obteine, to our endlesse comfort, and the glorie of thy name, the blessing and gift of eternall life, among all faithfull beleeuers, in the kingdome of heauen, through Iesus Christ our Lord, Amen.

## Another verie Christian praier both of the *preacher and auditorie present.*

O My Lord, how beautifull are the feete of them that bring the glad tidings of the Gospell of peace, of saluation, & of all good things! Surelie, without preaching we should all perish. Blessed and praised be thou therefore, O Father, for that thou hast giuen to vs thy Gospell, life, foode, doctrine and peace in our time. Blessed and praised be thou therefore, O Christ, because thou giuest and renewest often the light of thy Gospell, and maintainest the ministers of thy word; and preseruest, cherishest, and defendest thy catholike Church, against the diuell, and all thine enimies. Yea blessed, I saie, and praised also be thou therefore, O holie spirit; because thou being powred vpon the Apostles, dwelt now also kindle thy light in our harts, rulest, instructest, admonishest, helpest vs, gouernest and guidest our labours to a prosperous end, and sanctifiest vs to eternall life.

And now, for as much as the chiefe authoritie of speaking, is indeed of thee, O Lord alone, (for a mortall man hath but a dead hart,) I humblie beseech thee to blesse this thy preacher here present, with thy diuine grace; that he may do the worke of an Euangelist, and make thy Gospell knowne vnto vs. Giue vnto him the spirit of feare, godlinesse, fortitude, counsell, zeale, knowledge, discretion, wisedome, vnderstanding, and constan-

constancie; and let him, as he hath receiued thy gifts, so (like a good and faithfull disposer of thy manifold graces) trulie minister the same vnto vs. Lord, let him come vnto vs with abundant knowledge, and abilitie of the diuine mysteries of the blessings of the Gospell of Christ, to communicate and impart vnto vs. And now that he is about to speake, grant that he may speake in thee; that is, by thy helpe and grace: and as he is allowed of thee, so to vtter the words of God, as he hath receiued them from thee, that thou in all things maist be glorified. Put vpon his hart the breast-plate of perfect iudgement, the Urim of knowledge, and the Thumim of holines and righteousnes of life, and puritie of doctrine. Let thy word be in his hart, as a burning fire shut vp in his bones; yea let his bellie be as the wine, which hath no vent; or like the new bottles that burst: that being full of good matter, thy spirit within may compell him to speake his mind effectuallie. Yea, do thou, O Lord, I saie, secretlie speake and worke in him; and let thy secret power and vertue be put here vnto this action, to this his labour and exercise of faith, that he may accomplish that thou requirest to be done, for the conuersion and saluation of thy people present. Giue him the earnest-penie of thy spirit in his hart, and open the doore of vtterance vnto him; that he may make manifest the sauour of thy life and knowledg vnto vs. Lord, thou hast said; Open thy mouth wide, and I will fill it. Open thou therefore his lips, that his mouth may shew forth thy praise; and shew vs the waie, wherein we may walke straight to thee. O let his mouth, I saie, be filled with thy praise, that he may preach thine vndefiled lawe, to the conuerting of soules, and giue wisdome to the simple, and light to the blind. Let vtterance be giuen now vnto him, that he may open his mouth boldlie, to publish the secrets of the Gospell, whereof he is an Ambassa-

dour; that therein he may speake boldlie, as he ought to speake, not sparing anie man, nor hauing regard to please anie maner of person. Touch thou, O God, the mouth of this thy preacher, with the hot glowing cole of thy spirit, whereby he being first cleansed, may the more feruentlie and purelie preach thy Gospell vnto his brethren, in the discharge of his dutie, as he that first is moued with the zeale of thy glorie, and then touched with a carefull affection towards thy people, as Esaie was. Giue vnto this thy preacher the audacitie of Eliah & Iohn Baptist, that like the true minister of God, he may stoutlie & boldlie, without anie respect of persons, or desire to please men, as he that feareth God more than the faces of men, reproue the people of their sinnes. Let him, as thou hast giuen in commandement, crie alowd, and spare not: let him lift vp his voice like a trumpet, and with all diligence and discretion shew thy people their transgressions, and reproue vice vnfeinedlie. And because, O Lord, in vaine shall he cast the net of thy word, except thou blesse the draught; and his labour yeeld no profit, vnlesse thou prosper it; do thou therefore luckilie set him on: lose thou his tongue, to speake; and put thou into his hart what to saie. Blesse him, that thy word may be with him; that he may be able thoroughlie to instruct vs what is thy will, that he may catch our soules, and by thy secret & diuine power drawe vnto him the harts, minds, and eares of the hearers: so shall he conuert and win manie vnto thy Christ, and thou thereby be highlie glorified. Let thy spirit speake by him, and thy words be in his tongue; that he vtter nothing rashlie, or vndiscreetlie; but by the motion of thy good spirit, speaking sincerelie and boldlie of thee, as in thy sight. Giue to him, and to all such as beare thy word, and are the ministers of the spirituall life, such care, zeale, and diligence, that they may indeuour faithfullie and painfullie

fullie to fulfill their office, to the vttermost. And finallie, let him not defile the euangelicall function by anie meanes, no not with the least suspicion of glorie or lucre; neither let his mouth speake wickednesse, nor his tongue set forth deceit: but as he doth preach thy lawes, and take thy couenant in his mouth; so grant he himselfe also may not hate to be reformed, nor at anie time cast thy holie word behind his backe.

And now, because thou, O Lord, so mercifullie offerest vnto vs thy saluation; I am to desire thee furthermore, in the behalfe of this congregation present, that we also, for our parts, may of our owne accord willinglie receiue the same saluation of the Gospell, now so gratiouslie offered vs: that as thy preachers, for their parts, do publish thy glorious name: so we, as græne grasse, may receiue the heauenlie dew of thy doctrine: and that the barren earth of our harts, may be thereby moistened with the liuelie water of thy grace, and holie spirit, to fructifie in the same. Grant that we may receiue these holie things, high mysteries, and most pretious pearles, not as dogs, or swine, to tread them contemptuouslie vnder our fæte; as wicked Atheists, and vngodlie contemners of thy Gospell, to our damnation: but as thy children, and those that are of God, and sheepe of his fold, with all mæknesse, obedience, christian feare and reuerence, grant that we may both heare, receiue, and fulfill them; to thy glorie, and our saluation. Furthermore, as thou in mercie openest their mouth to speake vnto vs; so giue vs grace to open our harts and eares, to receiue the wholesome instructions, and fatherlie admonitions, which proceed thereout. O giue vs grace, I saie, to applie our harts to instruction, and our eares to the words of knowledge. Let vs be still desirous of thy heauenlie kingdome. Let the holie bread of thy Gospell, and foode of heauenlie dainties, be onlie sweet vnto vs, and sauorie

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in our mouths; that we may depart well refreshed, and full fraught with the largesse and plentie of thy word, and Euangelike feast. Make thou vs true Conuerts, and more and more to increase and growe from faith to faith, & vertue to vertue. Let vs neuer loath this heauenlie Philosophie; but let vs be as the learned, that are taught of thee, and made meet by this thy preacher to receiue thy doctrine to our health. The preacher heere present is vndoubtedlie thy mouth and messenger, whom thou hast sent. O therfore let vs not dare either barbarously to misvse our selues towards him, in word, deed, or thought; or scornefullie disdaine to be taught of him: but with all feare of thy Maiestie, and reuerence towards him, let vs with all attentiue and ghostlie greedinesse marke his words well, to followe whatsoeuer shall be godlie vttered by him. And finallie, touch thou so our harts, we beseech thee, O God, to beleeue thy word, and to repent with speed, that the preaching of thy Gospell may take place in vs, to practise the works of faith, and shew forth fruits worthie the same; so that we, with this and all other thy preachers, and they togither with vs, leading a right, vertuous, and godlie life, according to the rules prescribed in thy word, may be brought in the end vnto thee, the chiefe shepheard of our soules; where wee may iointlie be partakers of eternall good things, and most excellent felicitie, thorough Iesus Christ our Lord, Amen.

## Another.

IN this great darkenesse of our soules, O Lord, thou shinest vnto vs with the lightsome lampe of thy grace: but in nothing so effectuallie as in preaching of thy word. Great is the harvest, as thou thy selfe hast said; and the workemen

men are few. The most part of men are ignorant, and wrapped in miserable blindnesse; and few there are that teach thy word trulie, and as they ought. I beseech thee therefore, that thou wilt send forth workemen into thy harvest: send teachers, O Lord, which are taught of thee, and instructed by thy spirit of godlie wisdome and understanding, which by their preaching will seeke not themselues, but thee, because they are godlie; and can so do, because they are wise, and understand. Giue to the preacher of thy word here present, out of the treasures of thy wisedome, that which he may powre vpon vs to our saluation. And in vs open the windowes of our harts, that they may receiue into them the most holie and wholsome light; and that the good seede, which falleth vpon vs, be not choaked with thornes, or withered awaie with drought, nor be deuoured by the fowles of the aire; but may growe vp in good ground, and that fruitefullie with great increase, to thy glorie, and our saluation, Amen.

## Another praier, to be vsed of anie hearer of *Gods word.*

I Giue thee most hartie thanks, O eternall God, father of our Lord Iesu Christ; for that it hath pleased thee, of thine vnspeakable mercie and goodnesse, in all ages, continuallie to send into the world, men woonderfull in the gifts and knowledge of thy will, to be renuers and spreaders forth of thy truth. Like thanks I ascribe vnto thy sacred Maiestie, for allowing vs shepheards and preachers, in these our daies, for the gathering together of thy Church out of all mankinde, to the building of the bodie of Christ. Humblie I beseech thee, gratious God, continue alwaie among vs thy pure word,

word, through thy Ministers; gather vnto thy selfe an euerlasting congregation, and so instruct mine hart with thy spirit of truth, that vnfeinedlie I may assent to thy wholesome word, proue a liuelie member of thy bodie, and be incorporated into that societie, which both in this world doth sincerelie confesse thee, and euermore extoll thy holie name.

Kæpe those preachers, which thou dwest and wilt giue, in the certaine knowledge of thy blessed will, that they may from time to time both open vnto vs thine intent, concerning the repairing of mankind, the saluation and redemption of our soules, through thy free mercy, and also teach vs how to liue in new obedience, and to abstaine from carnall desires, which fight against the soule. Inspire the ministers and preachers of thy word, with thine holie spirit, that they may vtter thy will purelie, as they haue receiued it from thy hands, reteining the forme of wholsome words, and sounding onlie that doctrine, which is vttered by thy sonne out of thy bosome. For otherwise, departing from the order of faith, and the rule of thy word, they will greatlie obscure the light of thy doctrine, and obtrude vpon vs the vanitie of their owne inuentions. Wherefore let them speake thy word, not deceiptfullie, but sincerelie, euen as from thee, and in thy sight.

Grant also, that by transforming thy ministerie into policie, they lord not ouer thine elect, neither contend about superioritie and primacie in the Church, but onlie to seeke the glorie of thy name, and the saluation both of themselues & vs. Giue them libertie of speech, boldlie without feare, to blame and rebuke all false doctrine, blasphemous superstition, and abuses in the Church. Open vnto them the dore of vtterance, that they may speake the mysteries of Christ, and manifest them as they ought to dw; so shall their dwings be profitable vnto the godlie. Assist them also with thine

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especiall grace, that they disgrace not their doctrine by impuritie of life, but let their conuersation answer vnto the doctrine which they teach and preach: and especiallie, for the pastor of this parish, and shepheard of my soule heere present, from whose mouth I learne thy blessed will; I hartilie praie, that thou wilt kæpe him in religion sincere, and pure from enorme offences in outward conuersation. Endue him with a long and healthfull life, if it be thy good pleasure, that manie a good daie and yeare he may continue in preaching the gladsome voice of thy gratious Gospell, among vs, without contention and strife.

And, O sonne of God, which art the Lord of all the flocke, worke thou effectuallie by thy preachers, speake thou within vs to our harts, the blessed will of thine eternall father, and confirme thy doctrine in our minds by thine holie spirit. Grant that we may trulie knowe and discerne the same, from the howling of woolues, and from the inchanted songs of seducing hirelings. And grant that we may knowe thee, euen as thou knowest thine, heauenlie father; and to walke religiouslie and righteouslie in thy sight, shewing our selues to be of that holie sæde, which praiseth thy name for euermore. Come holie spirit, open mine hart and eares, that I may conceiue the profit of thy whoalesome doctrine, and the swæt comforts reuealed in thy holie word, by the preaching of the Gospell.

O Lord, I acknowledge with teares my sluggishnesse, and careles nes in sæking thy truth; and bewaile the wretched coldnesse and hardnesse of my hart; besæching thee to endue me with an vnfeigned longing, and an ardent desire of holie Sermons. Grant that in this life I may worship the fæt of the preachers of peace, and reuerence the true dispensers of thy mysteries, thy faithfull ministers, with double honor, and none otherwise to obeie their godlie sermons, than I would,

if

if a voice should sound from the heauens. Let me not, for the blemishes and imperfections of some particular men, vnreuerentlie conceiue of thy whole ministerie. Worke also within me, that despising thy word deliuered vnto vs, I neuer seeke after strange reuelations, or violent rauishings, both besides, and contrarie to thy word; but bearing alwaies in mind the order which thou hast appointed, may constantlie embrace thy word manifested in thy Church. Finallie, impart such grace vpon vs, that we may imitate and followe the good workes of holie men, casting off the old man, by putting on the new, which is created after God, in righteousnesse and true holinesse, Amen.

A praier, that God would both feede and defend his *Church; to be vsed before the Communion.*

O Heauenlie heardman, and nurse of all things liuing, which of thy meere goodnesse satisfiest all creatures that haue life; suffer not thy Church to pine awaie, and be famished, for lacke of the food of thy blessed word, but feed vs continuallie with thy goodnesse. Suffer not thou, O Lord, which giuest sustenance to all flesh, thy faithfull seruants to be depriued of perfect doctrine, and most pure and sound Sacraments, which are indeede the food of eternall life; but feed vs continuallie with Angels food, that is, with thy holie word, and with Christ Iesus, whereby our harts may bee made righteous & strong to him-ward. Let vs not like the children of Israel, loath this heauenlie manna, which thou so mercifullie and aboundantlie powrest downe vpon vs; neither let vs lust againe after the flesh-pots of Aegypt, least thy wrath being kindled against vs also, thou cause it not onelie to cease, and to

fall

fall no more from heauen vpon vs; but also thou smite vs with most greeuous plagues, as thou diddest the Israelites.

But rather, as new-borne babes, remembring how it is written, that man shall not liue by bread onlie, but by euerie word that procædeth out of the mouth of God; let vs hartilie desire the sincere milke of thy word; let our soules delight in fatnesse; let vs come earelie and late to the waters, to buie, and eate, to satisfie our hunger and thirst: let vs harken diligentlie vnto thee, and eate that which is good, and labour continuallie without wearinesse, for the meate that perisheth not.

O Lord, let vs neuer see the daie, wherein thou shalt be prouoked to send a famine in our land againe; a famine, I saie, not of bread; nor a thirst of water; but of the hearing of thy word, O God. Far bee that famine from vs, good Lord. Neither let vs anie more deserue to be cast out of our owne cities, townes, and houses, and to wander in strange lands, from Sea to Sea, from the North to the South, from East to West, running to and fro, like hunger-starued wretches, to seeke the food of thy word, as we sometimes haue done, O Lord, and yet not find it; least by that meanes we do not onelie perish in bodie, but also in soule, for lacke of thy word, which is the verie food thereof.

But let thy word, O God, be still neere vs, euen in our mouthes, and in our harts; the word of truth, I saie, which now is preached, taught, and receiued; and feed thou vs, whensoeuer the famine either of bodie or spirit vexeth vs. O our father, giue vs this daie our daily bread, that we may walke in the strength thereof daie and night, vntill we come to the holie hill of Horeb. Behold, Lord, according to thy commandement, we do open our mouths wide, fill thou it full of thy heauenlie dainties, as thou hast promised. Lord, euermore giue

vs

vs the bread of life, and of heauen, that we may stedfastlie beleeue in thee. For behold, O Lord, we come vnto thee, as though we were famished; let vs not therfore go awaie vnfed. We are an hungred, let vs not be sent awaie fasting. Our minds (alas) hunger and thirst greatlie after toies, and gauds of this world; and we haue nothing to set afore it; because we are poore and beggerlie wretches. But thou, O Lord, art rich in all good things, and the most plentifull giuer of the dainties of heauenlie satietie. O therefore, we beseech thee, giue vs somewhat to eate; giue meate, I saie, vnto the wearie wandering souls; yet not such as they lust after, but such as is conuenient for them, that being refreshed of thee, which art the liuing and heauenlie bread, wherewith when we are once well fed, and that our strength is come to vs againe, we may ascend vnto more high things, and neuer hereafter hunger or thirst anie more after vanities, Amen.

## Another praier to be vsed at the Sermon, *before a Communion.*

THou vsest, O most mightie God, to preserue those thy children, whom thou hast louinglie adopted, with no lesse care and diligence, than if they were sheepe: and the same alwaies fed & led of thee, being their most louing shepherd, toward their owne health, and perfect commoditie; who, so long as they haue thee for their Maister and Gouernour, they shall be destitute neither of the meate nor drinke of thy most wholesome doctrine and Sacraments. Whereby it is manifest, that if we pine awaie, so long as we liue in this miserable and wretched life, for the hunger and thirst of true and perfect goodnesse; it happeneth for this cause, in that we haue

haue forſaken thee, and followed ſtrange guides; where-of, and of none other, come the great perils and miſerable troubles of mind, which fall vpon vs.

Wherefore, we humblie beſeech thee, O moſt faithfull and louing ſhepheard, to call vs backe from errours, into the right and perfect waie. Correct the vices of the wandering and straieng flocke, with the rod and ſhephooke of thy righteouſneſſe; ſo that we may fed at length orderlie, purelie, and chaſtlie, of the moſt wholſome delicates of thy ſacred word, & bleſſed Sacraments; by which meanes the whole head, hart, and all the powers of our mind may be made fat, and well liking; and we alwaies ſo vnderpropped with thy louing mercies, as we may finallie enioie, in thy houſe, the ſouereigne delights and deinties of euerlaſting life, through Jeſus Chriſt our Lord, Amen.

## Another praier to be ſaid before the Sermons, *at the Court.*

ALmightie God, and moſt mercifull Father, who haſt in thine infinite wiſedome hidden honour in ſhame, and life in death; that thou mightest make foolish the wiſdome of this world; and that hee that glorieth, ſhould glorie in the Lord: giue vs grace, that we ſtumble not, as ſome did, at the baſe eſtate and ſmall ſhew that outwardlie appeared in thy ſonne: but that rather denieng our owne wiſedome, to ſeeke for our ſaluation, where thou haſt hidden & laid it vp for vs; that is, in the ſimple miniſterie of thy Goſpell; that it may haue ſuch place amongſt vs, as it may reforme both kingdoms and Courts, and our priuate houſes and perſons: that we may toie in the preſent light of that lampe to our fæt,

and followe it whither it goeth; giuing no reſt to the dealers of it, till they haue ſatiſfied our hungrie ſoules withall, aſſuring our ſelues, that we ſhall not want things needfull for this life; but ſhall be nouriſhed by thee, haue thine aſſiſtance and helpe to deliuer vs from all trouble; and finallie, the enioieng of thy preſence, where anie trouble ſhall not come neere vs anie more: but we ſhall be ſatiſfied, and haue perfect ioie in the ſight of thee, our moſt louing God and Father, in Ieſus Chriſt; to whom with thee, and the holie Ghoſt, be praiſe and glorie for euermore, Amen.

## Another.

ALmightie God, and moſt mercifull Father, who haſt annointed thy ſonne with thy holie ſpirit, and ſent him to preach the Goſpell; that we, who before were in priſon, and bondage to ſinne and to death, might by him be ſet at libertie, and haue our wounded harts healed by faith of his ſweete doctrine: grant vs, that we loue not bondage rather than libertie, nor death rather than life; but that we may ſo receiue his word, as we may attaine to euerlaſting freedome, and life by it. And for as much, O Lord, as thou declareſt, that for contempt of thy word thou doeſt oftentimes withdrawe the preachers of it, euen from thoſe to whom they ſeemed eſpeciallie to haue beene ſent; grant vs ſo to receiue the teachers of thy truth, as they may be continued amongſt vs, to our euerlaſting comfort in thee; to whom with the ſonne, and the holie Ghoſt, be all honour and glorie for euer, Amen.

Another

Another praier againſt hardneſſe of hart, and con-
*tempt of the word of God.*

FOr as much as thy ſacred doctrine, O moſt mightie God, is eſpeciallie taught in the ſacred Church, wherby both thou thy ſelfe art manifeſtlie knowne, ſingularlie preached, and highlie magnified; and we alſo thereby ſtill called to heauen and heauenlie things: it behoueth vs, as manie as profeſſe to be of thy ſchoole, greatlie to reioice to be there; and as thy faithfull Diſciples with all our harts to deſire for to giue diligent eare vnto thee alone, and thy moſt wholſome inſtructions. For thou haſt oftener than once, (as thou diddeſt vnto the Iſraelites) both by thy ſacred Scriptures, and alſo through the miniſters of thy bleſſed word proteſted vnto vs, on this wiſe: Giue eare vnto me, O my people, & acknowledge me trulie to be thy God; not in words, I ſaie, onelie; but in mind verelie, and with a perfect and moſt pure worſhipping.

But we (alas) haue turned our harts from thy holie words, and ſo wretchedlie deſpiſed the doctrine of thy ſacred lawe and Goſpell; that we haue alwaies hitherto bene a ſlander vnto the ſame. But now are we verie hartilie ſorie for it; who truſting in the death and bloudſhedding of thy ſonne Ieſus Chriſt our Sauiour, dw with great feruencie, and moſt earneſt praiers, lamentablie call vpō thee for pardon of all our ſinfull crimes. And ſeeing we acknowledge thee to be our onlie God, we earneſtlie deſire thy gratious goodneſſe, to grant vs this requeſt; that we may now, and from hence-forth for euer, giue eare onelie vnto thy diuine Maieſtie, and honour thee alone; neither make anie thine equall, or prefer anie thing before thee.

Suffer not our ſinfull hart, which of nature is diſpoſed vnto euill, to be hardened at thy fatherlie and friendlie admonitions: make the ſame ſoft, we hartilie praie thee, with the inſpiration of thy good grace and holie ſpirit; neither ſuffer vs, whom thou, of thine infinite goodneſſe, and not for our merits ſake, haſt choſen to be thy bleſſed people, and ſheepe of thy paſture, to ſtriue & ſtruggle againſt thy bleſſed commandements; like vnto the ſtiffe-necked Iewes, who wouldeſt oftentimes put therto the triall of thy mightie power. But grant thou, O moſt deere and excellent Father, who ſpeakeſt alwaie peaceable matters, and thoſe things which are for our ſingular commoditie; that we, which haue heretofore beene maruellous rebellious, ſtubborne, burdenous, and troubleſome vnto thee; may now become thy tractable, conformed, and obedient children; and euer hereafter haue ſo great a regard to thy bleſſed words, that with verie attentiue minds we may giue good eare to thoſe things, which thou ſpeakeſt and willeſt vs to do. So doing, we ſhall not onlie be ſaued, & adorned with glorie; but alſo, euerie thing of ours ſhall be repleniſhed with goodneſſe, truth, righteouſneſſe, and peace. Faith ſhall abound, and through the ſame ſhall we be plentiouſlie iuſtified, through Ieſus Chriſt our Lord, Amen.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie; from hardneſſe of hart, and contempt of thy word and commandement: good Lord deliuer vs.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekelie thy word, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit: we beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bring into the waie of truth, all ſuch as haue erred, & are deceiued; to ſtrengthen

then such as do stand, and to comfort and helpe the weake-harted, and to raise vp them that fall; and finallie to beate downe Satan vnder our feete: we beseech thee to heare vs, good Lord, Amen.

A verie necessarie praier against hypocrites, false *teachers, and deriders of the Gospell.*

WHosoeuer they be, O almighty God, that make a true account of sincere godlinesse, and pure religion, are exceeding sorowfull, if they see the sacred Church scattered, wholesome doctrine derided, the praises of thy diuine name had in contempt; and such things as appertaine to a deuout worshipping of thee, turned vnto heathenish gewgawes, and voluptuous pleasures. To the intent therfore these things may in no wise happen as now vnto vs, which we see not to be far off; we powre forth dailie before thee, with great submission, these our dolfull complaints. That thou wouldest first, of thine exceeding great goodnesse, and louing mercie, blot out all our heinous sinnes and offences, being in a maner infinite and exceeding greeuous; committed, not onelie through weakenesse and ignorance; but also done oftentimes both maliciouslie, and of set purpose. Be fauourable, I saie, O God, vnto our greeuous sinnes, and turne awaie from vs, in such sort, the most fierce wiles, and subtil laiengs await of Antichrist; as thy sacred Church be not depriued of all blessed ioie, and spirituall gladnesse. O Lord, I beseech thee, shew some experiment and proofe of thy selfe; declare thy name and thy power amongst those thy spitefull enimies. Bring downe Antichrists kingdome, with all his vngodlie sects, and schismaticall factions. Certes, ouerlong it hath oppressed vs; yea, and at this verie daie it

ſtill letteth, hindereth, and holdeth vnder foote verie manie, which elſe ſpædilie would haue run to the kingdome of libertie, and belæued the Goſpell. Pull it therfore downe, O Lord, with all his ſtumbling blocks, euill examples, peruerſe doctrine; and neuer ſuffer it to recouer againe.

Lord, thou both ſeeſt, and right well perceiueſt, how the cruell, malicious, and vngodlie Antichriſtians would inuade the Church, being ſo puft vp with pride, & inflamed with furie, ſcorning as well diuine lawes, as humane with like ſtatelineſſe and equall contempt; doing nothing with courteſie and faithfulneſſe; but practiſing miſchiefe and naughtineſſe, and endeuouring ſo much as in them lieth, that thy bleſſed word may no where flouriſh; that true religion might be vtterlie extinguiſhed; that the perfect inuocating and calling vpon thy glorious name might be quite roted out; and to bring all things to naught by forged tales, mens traditions, politike deuiſes, diueliſh deceipts, and verie much outrage. But as for thy beloued Iſrael, ſith ſhe hath by thy great mercie enioied ſo long peace, and bleſſed tranquillitie, let hir be ioined more and more vnto thee hir welbeloued, ſo as ſhe may continuallie laie ſure hold vpon thy worthie praiſes. Suffer not the mouths of hir good and wholeſome inſtructors to be cloſed vp, and put to ſilence. Permit not thy due honour to be had in obliuion, nor yet let the hymnes and ſongs, wherwith thou art highlie praiſed and celebrated, be vſurped of ſuch as will haue the ſame in deriſion and ſcorne. Finallie, we humblie beſeech thee, O excellent father, that what wrath or indignation ſo euer is due vnto vs, by reaſon of the heinous ſinnes we haue wickedlie committed, thou wouldeſt yet, for the glorie of thy famous name, turne it frō thy ſanctified Church, thy deere ſpouſe; and powre out the ſame rather vpon them, who with an enimue-

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like rage, and moſt malicious affection, imagine nothing elſe, but quite to marre, and vtterlie laie waſte thy bleſſed heritage; and in dæde be no leſſe aduerſaries to thy bleſſed name, than of our peace and quietneſſe, through Jeſus Chriſt our Lord, Amen.

A praier for vnbeleeuers, that all men may *embrace the Goſpell.*

VNto thee dow we crie, O Lord, father and maker of all men, which art rich vnto all that call vpon thee, and which commandeſt the light to ſhine out of darkenes. For thou wilt that all men ſhould be ſaued, and come to the knowledge of the truth. And therfore, of thy great loue thou diddeſt call vs to the participation of the lot of the Saints in light, which are by nature the childzen of wath and of death; aliens and ſtrangers from the teſtaments of promiſe, hauing none hope, and without God in the world, but now are fellowe Citizens with the Saints, and of the houſhold of God, built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt bæing the head corner ſtone, which ſuſteineth the whole building by his word of power.

Heare vs thy ſeruants, making ſupplication for ſuch as yet haue not hard the ſound of thy Goſpell, neither knowe thy name; but ſitting in darkeneſſe, and in the ſhadowe of death, haue their minds darkened, and are alienated from the life of God, by the ignorance that is in them, and are caried awaie vnto dumbe idols, and fained gods, euen as they are led, and run to worſhip that which is no God. Giue grace, that thy word may be knowne among them, and preached in euerie land, and the ſound thereof go out into the ends of the world, that thou alſo maiſt be found of them

which sought thee not, and famous among such as neuer asked after thee. Send forth thy word, that they may be healed, and walke no more in the vanities of their mind.

O God, father of our Lord Iesu Christ, king of glorie, giue them the spirit of wisedome and reuelation, through the confessing of thee: inlighten their minds, that they may knowe what the hope is, whereunto thou hast called vs, and how pretious the glorie is of thine inheritance in the Saints, and how excellent the greatnesse of his power is toward vs, which beleeue, according to the working of his mightie power, which thou hast wrought in him, when he was raised by thee from the dead, and placed at thy right hand in heauenlie places, aboue all principalities & powers.

Open the harts of vnbeleeuers, that hearing thy word, they may acknowledge thee the onlie true God; and Iesus Christ, whome thou hast sent; and may worship thee the father in the sonne, and the sonne in thee the father, with the holie ghost, euen as thou hast reuealed thy selfe. Take the vaile from the harts of the Iewes, least being blinded in the reading of the old Testament, they stumble at the stone and rocke of offence by incredulitie, and hardnesse of their harts; that thy Sonne Christ crucified and preached, be not vnto them a stumbling blocke, and thy Gospell the sauour of death vnto death; but that being conuerted by true faith, to the knowledge of thee the father in the sonne, their face being vncouered, they may behold thy glorie, knowing by the writings of the Prophets, the Messias, which thou hast appointed to be the Sauiour of the world. Likewise, gather thou the Gentiles, to whome the Gospell, the word of the Crosse, is meere foolishnesse, into thy congregation, that they may embrace thy ministerie, casting off all fleshlie wisedome, and leade all their cogitations captiue to the obedi-

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ence of the Gospell.

Moreouer, our praier and supplication is, not onlie for those aboue mentioned, but also for such as either, although they resist not thy truth and pure religion openlie and obstinatelie, profesſe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vpon Saints departed out of this life, or be addicted to outward ceremonies, and rudiments of this world, burdening their consciences with mans obseruations, and traditions of their fathers, or trusting to their owne righteousnesse, or rather to the works and dædes of the flesh, refuse and make little accompt of thy righteousnesse, which is the true iustification; and go about to establish their owne righteousnesse. But Christ is the end of the lawe for righteousnesse, to as manie as beleeue: and another foundation can no man laie, than that is laid in thy sonne the Messias, which is the waie, the truth, the life, and the end of the lawe. For by his perfect obedience, and fulfilling of the lawe, by his innocent and bitter death, hee hath restored vnto vs saluation, and perfect righteousnesse, that euerie one which beleeueth on him, might not perish, but haue euerlasting life.

O God, the sight of the blind, bring them home againe, which through ignorance either are intangled in doubtfull labyrinths, and grosse errours, or countenance polluted religion; that lightened by thy spirit, they may returne into the right waie. And such as with impudent faces, and stiffe neckes, do obstinatelie with an affected ignorance withstand thine holie spirit, whose senses the god of this world hath blinded, that the light of thy glorious Gospell shine not ouer them; represse and bridle their malice, that by slaughter and persecutions they neither trouble nor destroie thy Church, Amen.

After

After the Sermon, reade ſome of theſe ſentences of *Scripture, exhorting to the diligent obſeruing* and following of Gods word *heard.*

*Deuteronomie. 28, verſe 1.*

IF thou ſhalt obeie diligentlie the voice of the Lord thy God, walke in his ordinances, and obſerue, keepe, and doo all his commandements, which I command thee this daie; then all theſe bleſsings ſhall come on thee, and ouertake thee. Bleſſed ſhalt thou be in the citie, and bleſſed in the field, &c. But and if thou wilt not obeie the voice of the Lord thy God, to keepe and doo all his commandements and his ordinances, which I command thee this daie, then all theſe curſes ſhall come vpon thee, and ouertake thee. Curſſed ſhalt thou be in the citie, and curſſed in the field, &c. as in the whole Chapter.

*Eccleſiaſticus. 35.*

WHO ſo keepeth the lawe, bringeth offrings inough: he that holdeth faſt the commandements, offereth an offering of ſaluation.

*Matthew. 7.*

WHO ſoeuer heareth of me (ſaieth Chriſt) theſe words, and doth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke, &c. But whoſoeuer heareth theſe my words, and doth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſands, &c.

*Luke. 11.*

BLeſſed are they that heare the word of God, and keepe it.

*Luke. 12.*

THE ſeruant that knoweth his maiſters will, and doth it not, ſhall be beaten with manie ſtripes.

*Rom. 2.*

*Romans. 2.*

THE hearers of the lawe are not righteous before God, but the dooers of the lawe ſhall be iuſtified.

*Iames. 1.*

WHerefore, be yee dooers of the word, and not hearers onelie, deceiuing your owne ſelues. For if anie heare the word, and doo it not, he is like vnto a man that beholdeth his naturall face in a glaſſe. For when he hath conſidered himſelfe, he goeth awaie, and forgetteth immediatlie what manner of one he was. But who ſo looketh in the perfect lawe of libertie, and continueth therein, he not beeing a forgetfull hearer, but a dooer of the worke, ſhall bee bleſſed in his deed.

*Iohn. 15.*

NOw are yee cleane, through the word which I haue ſpoken vnto you. Abide in me, and I in you, &c. I am the vine, yee are the branches: he that abideth in me, and I in him, the ſame bringeth foorth much fruit. For without me can ye doo nothing. If yee abide in me, and my word abide in you, aske what yee will, and it ſhall be done vnto you.

*Reuelation. 2.*

FOR he that ouercommeth, and keepeth my words vnto the end, to him will I giue power ouer nations.

*Reuelation. 3.*

REmember therefore how thou haſt heard and receiued, and hold faſt and repent. Hold that, I ſaie, which thou haſt, that no man take thy crowne; and watch.

Then giue thanks, and praie vnto God after the *Sermon, and ſaie:*

IMmortall praiſe and thanks be giuen vnto thee, O almightie God, and moſt mercifull father, who haſt giuen vs ſo pretious a gift of thy holie word, and vouchſafed vs to heare ſo glad tidings of thy ſacred Goſpell,

pell, by the hand of this thy minister, who presentlie by thy mercy hath uttered it unto us. And seeing thou hast delt so graciouslie with us, in the free publishing of thy Gospell, amongst us this foure and twentie yeres; that it seemeth thou hast euen lifted us up to heauen, with the cities, wherein our Sauiour taught most, in his being upon the earth; and hast now in a manner throwne them downe to hell; and left in them a terrible and a fearfull example of thy iudgements, against those that walke not worthie the graces offered unto them. Grant us so to profit by this their chastisement and correction, that as of thy grace thou hast reuealed thy will unto us, which otherwise we could neuer haue knowne: so now strengthen us, O Lord, that we neuer refuse thy Gospell in unbelefe, nor seeke in the persons of the preachers of it, anie causes and pretences of our infidelitie; but hauing thy word alwaies in our harts, and thy praises in our tongues, we may walke worthie thy so great graces bestowed upon us, and haue our conuersation in heauen, that after we may be taken up thither unto thee, alwaies to glorifie thee, with thy Sonne, and the holie Ghost, Amen.

## A thankes-giuing for the knowledge of *God in his word.*

WE giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid the mysterie of thy word, which is the Gospell of our saluation by thy Sonne, from the wise, and men of understanding in this world; and hast reuealed the same to babes of base degree; certeinlie such was thy good pleasure. Thou hast giuen us all things in thy Sonne, whom none knoweth but thou Father; neither doth anie knowe thee, except thy

thy Sonne, and he to whom thy Sonne ſhall reueale thee. We worſhip thee, we praiſe thee, we glorifie thee, we giue thee thanks for the hid wiſedome, which thou didſt determine before the world for our glorie, which was neuer knowne to the princes of this world, nor at anie time to the ſonnes of men, as it is now reuealed by the ſpirit; to whom the communion of the myſterie, which was hid from all ages, but is now opened to thy Saints, to whom thou wouldſt haue made knowne, what be the riches of this glorious myſterie. It is thine owne working, and of thy free mercie, that we are made heires and partakers of thy promiſe in Chriſt Jeſu, through the Goſpell, which bringeth vs tidings, and full aſſurance of the euerlaſting riches of thine infinite goodneſſe and mercie.

Bleſſed be God, euen the Father of our Lord Jeſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſings in heauenlie things, by Chriſt; and hath choſen vs in him before the foundations of the world, that we ſhould be holie, and without blame before him, in loue; who hath predeſtinated vs, to be adopted through Jeſus Chriſt, vnto himſelfe; according to the good pleaſure of his will, whereby he loueth vs by his beloued, in whom we haue redemption in his bloud, euen the forgiueneſſe of ſinnes, according to the riches of his grace, wherein he hath abounded towards vs, in all wiſdome and vnderſtanding; and hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in himſelfe, euen vntill the diſpenſation of the fulneſſe of time; that he might gather in one all things, both which are in heauen, and which are in earth, euen in Chriſt; by whom alſo we are choſen, when wee were predeſtinated, according to the purpoſe of him which maketh all things after the counſell of his owne will: that we might be to the praiſe of his glorie, which hoping haue beleeued in Chriſt, when

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we heard the word of truth, euen the Gospell of saluation. And this grace thou didst extend toward vs, not by the works of righteousnesse, which we had done; but according to thy mercie thou sauedst vs, and didst call vs with an holie calling, not according to our works, but according to thine owne purpose & grace, which was giuen to vs through Christ, before all times; and is now made manifest, by the appearing of our Sauiour Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light, through the Gospell. To thee therefore, which art of power to establish our harts, according to the reuelation of the mysterie, which was kept secret since the world began; but now is opened, and published among all nations, by the Scriptures of the Prophets, at the commandement of the euerlasting GOD, for the obedience of faith; to thee, we saie, God onelie wise, be praise; through Iesus Christ for euer, Amen.

We beseech thee, that according to the operation and working of thy mightie power, we may continue constant in true faith, and wholesome doctrine: and at no time forsaking the wisedome opened in the Gospell, may followe the iudgement of worldlie reason, and fleshlie vnderstanding, which thou hast bæsotted, and altogither confounded, in searching thy hidden mysteries. For thy spirituall wisedome doth farre exceed all wisedome and vnderstanding of the creatures, wherevnto flesh can not attaine: neither can our bloud reueale, nor yet the naturall man, although he be indued with great sharpenesse of wit, and worldlie vnderstanding, perceiue the same. Grant, we beseech thee, that we may be thy simple sheepe, and little-ones, receiuing from thee the word of truth, without contradiction and disputation: and that in the articles of faith, we bring not fleshly wisedome, but being made void of our proper vnderstanding, may bring our minds into a

godlie

godlie captiuitie. Let thy Sonne, which descending from aboue, brought with him the eternall wisedome of the Gospell, from thy bosome, and was made a sacrifice on our behalfe; but now exalted to thy right hand, bestoweth his gifts: let him, we beseech thee, shine in our harts. Likewise, cause thine holie spirit to instill into vs his diuine light, and breath vpon vs the new flame of thine heauenlie knowledge; till departing into the eternall life, we may behold thee the onlie and true God face to face; which liuest and reignest in perpetuall glorie, Amen.

Another thankes-giuing after the *Sermon.*

WE render vnto thee, O heauenlie father, most hartie thanks, for this spirituall & heauenlie nourishment of thy blessed word; wherewith our soules are not onelie well refreshed at this present, but also our faith is strengthened, our loue kindled, and our conscience quieted. We most humblie beseech thee, to giue vs grace, not onelie to be hearers of thy word, but doers also of the same; not onelie to loue, but also to liue thy Gospell; not onlie to fauour, but also to followe thy godlie doctrine; not onelie to professe, but also to practise thy blessed commandements; that whatsoeuer we outwardlie heare, and inwardlie beleeue, we may shew forth the same in our conuersation and liuing, vnto the honour of thy holie name, the comfort of our Christian brethren, and the health of our soules, Amen.

Another

Another.

O GOD, wee haue heard with our eares, and our fathers and preachers haue declared vnto vs, the noble workes that thou hast done of old time for vs. Grant therefore, we beseech thee, O thou heauenlie husbandman, that this seed of thy word now sowne amongst vs, may take such deepe root in our harts; that neither the burning heate of persecution cause it to wither, neither the thornie cares of this life dow choke it: but that as seed sowne in good ground it may bring forth thirtie, sixtie, and an hundred fold; as thy heauenlie wisedome hath appointed, to the glorie of thy holie name, Amen.

Another praier, or thankes-giuing after *the Sermon.*

I Giue thee most humble thankes, Lord Jesu Christ, that thou hast vouchsafed euen now, abundantlie to refresh and feed vs with the food of thy word. And I beseech thee, that the vnderstanding and knowledge of this thy word, may be wholsome, comfortable, and effectuall in vs; that this heauenlie seed now sowne, dow not die or perish in vs without fruit. Keepe our harts, O Lord; inuiron and compasse them about with the inclosure or hedge of thy grace; and by thy holie Angels preserue and watch ouer the same, that the infernall fowle bird Satan pull not out thy sacred word out of our harts. But prepare our breast, and make apt our harts vnto thee, good Lord; that they may firmelie keepe thy word, and that they may alwaie sticke, and be as new and fresh

freſh in our memories. Giue vs alſo ſtrength, poſſibilitie, and power, that our life may anſwere to thy doctrine heard. Giue increaſe alſo to thy word, O heauenlie huſbandman, that in vs it may augment & growe; and that by thy holie ſpæch and heauenlie eloquence, it may not onlie bring vs to the knowledge of thy will: but alſo, that we may execute, accompliſh, and fullfill that thou commandeſt and willeſt; and ſo perſeuering to the end, may at the laſt aſpire to thy celeſtiall kingdome, Amen.

Another.

O Gracious God, and moſt mercifull Father, which haſt vouchſafed vs the rich and prætious iewell of thy holie word; aſſiſt vs with thy ſpirit, that it may be written in our harts, to our euerlaſting comfort; to reforme vs, to renew vs, according to thine owne image; to build vs vp, and edifie vs into the perfect building of thy Chriſt; ſanctifieng and increaſing in vs all heauenlie vertues. Grant this, O heauenlie Father, for Jeſus Chriſts ſake, Amen.

Another praier, for the accompliſhing of Gods *will reuealed in his lawe.*

SVCH truelie are to be accounted right happie amongſt mortall men, O moſt good and mercifull God, as haue thy ſacred lawe alwaie ſet out before the eies of their mind, which they make as a patterne to begin their life by, and as a rule to proceed by, when they haue begun: ſo that if they ſhall happen to go aſtraie, their fault may both

be amended thereby, and they also leade a more vertuous life, according vnto iustice. These shall liue blameles, and when their doings shall be examined by vpright iudgement, they shall not be ashamed; which will greatlie auaile, if it be diligentlie practised from the tender age. But I hartilie acknowledge, and earnestlie confesse, O most deere father, that all mans policie is altogether vnprofitable, and none accompt at all to be made thereof, vnlesse thou be present with thy blessed spirit, and dwelt direct our minds. For otherwise, what gaine may we haue, by hearing or meditating of thy holie lawe, than a cold and verie hurtfull knowledge? Wherefore, my earnest request is, that thou wouldest not onlie minister strength vnto vs by thy grace, for the accomplishing of these things, which thou commandest in thy diuine lawe; but also to bring this vnto good effect, so that we may haue more felicitie in them, than in all our owne deuises, and take a greater delight in the continuall practise, and due execution thereof, than in anie fleshlie or worldlie pleasures, through Iesus Christ our Lord, Amen.

## Another praier for strength speedilie to accomplish *Gods diuine lawe.*

When as we on the one side, dw consider the weaknes of our strength, O most mightie God, and contrariwise, the absoluteneſſe and perfectneſſe of thy blessed lawe; we euidentlie perceiue, that for the obteining thereof, thy most puissant helpe will stand vs in verie great steed. First therefore, teach vs the true waies of thy holie commandements; moreouer, illuminate in such sort our mind and vnderstanding, as we may be able to incline, with great feruencie, vnto those things, which thou

thou hast both taught and commanded. Furthermore, it is needfull for thee, to graunt vs power and abilitie, to performe whatsoeuer we haue learned of thee; otherwise it shall profit vs little or nothing at all, to haue knowledge, vnlesse some part of obedience be either performed, or at least-wise begun in vs, which the lewd inclination of our sinfull harts doth greatlie hinder; and finallie, our senses and corrupt affections are wonderfull huge aduersaries hereunto.

Succour thou vs therfore, we humblie beseech thee, with thy good grace, and aboundant fauour, forgiuing whatsoeuer we haue committed, and do dailie, after a most sinfull manner, against thy sacred lawe; neither let it be imputed vnto vs for our eternall destruction. And in the meane season, O good God, quicken and lift vs so vp with thy vnspeakable louing mercie, which we see offred vnto vs in the benigne promises of thy holie scriptures, that thou wouldest not permit vs to swarue from thy sacred lawe, which thou hast vouchsafed to set before vs, who do with much feruencie desire to be vnseparablie annexed vnto thee. But grant, that we may execute, with an exceeding feruent desire, the charge which is left vnto vs, so that we may maruellous speedilie bestir our steps and feet towards the fulfilling of thy blessed lawe. Cause thou vs, O excellent father, we humblie beseech thee, to cut off, and cast aside all delaies; and that contrarie to the expectation of the vngodlie, who alwaies cast lets to entrap vs, we may be obedient to thy sacred precepts, so that all those, which honour and loue thee purelie, may accompanie vs, that like as the earth is euerie-where replenished with thy inestimable goodnes, so the number of thy true and faithfull suppliants, may be dailie more and more greatlie augmented,

through Iesus Christ our Lord,

Amen.

A praier to be vſed of anie excommunicate perſon, or *notorious ſinner, before the dooing of open penance* in the Church, for true conuerſion and *repentance, &c.*

ETernall and euerliuing God, Father of our Lord Jeſus Chriſt, thou that by the mouth of thy holie Prophets and Apoſtles haſt plainelie pronounced, that thou deſireſt not the death of a ſinner, but rather that he may conuert and liue: who alſo haſt ſent thine onelie ſonne to ſuffer the cruell death of the croſſe, not for the iuſt, but for ſuch as find themſelues oppreſſed with the burthen of ſinne, that by him and his aduocation, they may haue acceſſe to the throne of thy grace, being aſſured, that before they crie, they ſhall find fauour and mercie. Unto thee, moſt mercifull God, do I miſerable wretch crie, whome for my filthie life, lewd conuerſation, and proud contempt of thee, and thy holy lawe, thou to the griefe & dolour of manie good Chriſtian harts, doeſt iuſtlie ſcourge and puniſh, by the cenſures of thy Church, and haſt worthilie cut off, ſecluded, and reiected, by excommunication from thy myſticall body, making me now a ſpectacle to God, to angels, and to men.

Unto thee, I ſaie, O Lord, and maiſter of all power, which calleſt offenders vnto thee, by waie of iudgement and affliction, and knoweſt the hardneſſe of our harts, which haue no power of our ſelues to returne and riſe vp, do I come, and that in the name of thy Sonne, my Lord and Sauiour Jeſus Chriſt, to acknowledge before thee, and this congregation, my heinous ſinnes, wherewith I haue too ſhamefullie polluted my ſelfe, and offended thee and thy Church. And heere proſtrate at the feete of thy Maieſtie, I craue mercie

mercie and pardon of thæ, and aſke forgiueneſſe of all the woꝛld, eſpeciallie of this congregation, whome I confeſſe I haue offended. Moſt humblie beſæching thæ, O father of mercies, to lookе vpon me with thine eies of pitie, euen as thou lookedſt ſometime vpon the ſinfull woman taken in adulterie, and vpon Marie Magdalen in the banket, which proſtrating hir ſelfe at thy fæt, bitterlie did bewaile hir wickedneſſe. Likewiſe fauour me, as thou didſt the Publicane ſtanding a far off in the Temple, without lifting vp his eies vnto heauen foꝛ ſhame, but ſtriking his bꝛeſt onelie, ſaid, Lord be mercifull vnto me a ſinner.

And firſt, O God, that thou wilt pierce through my hardened hart, and moue it by the power of thy holie ſpirit, in ſuch ſoꝛt, that I may come to a true knowledge of my ſinnes, and fæle in my ſoule and conſcience the terrour of thy iudgement vpon all offenders. Eſpeciallie, O Lord, that as I haue offended thy Maieſtie, and a great number of this thy Chriſtian congregation, by my deteſtable fact and græuous ſinne, ſo (bæing armed by thy grace to endure this mortification of my fleſh, like as my Sauiour Jeſus ſuffered foꝛ me in his fleſh,) I may now ſubiect my ſelfe to the iuſt ordinance of thy Church, and not refuſe openlie hære to acknowledge and confeſſe my faults (and that with all Chriſtian patience, and true humiliation, giuing to thæ the glorie of thy name) befoꝛe the face of thæ and this congregation præſent, who may be eie-witneſſes of the ſame.

But becauſe, O Lord, the erternall confeſſion, and outward acknowledgement of my ſinnes, without the inward contrition & dolour of the hart and ſoule, auaileth nothing in thy præſence, which art the ſearcher of the hart, and ſifter of the reines; I moſt humblie beſæch thæ, that thou wilt ſo touch my hart and conſcience, and effectuallie woꝛke in me perfect re-

morſe, and deteſtation of my former offences, that without anie hypocriſie, and with true compunction of ſoule, and ſincere confeſſion of the mouth, I vtterlie loathing and condemning mine owne impietie, and damning that which the lawe pronounceth vniuſt and damnable, may attaine to ſome ſenſe and feeling of thy mercie, which thou haſt aboundantlie ſhewed vnto all mankind in Chriſt Ieſu our Lord.

Conuert me, O Lord, and I ſhall be conuerted; becauſe thou art my God, and being conuerted, I will doo penance. Heale me, O Lord, and I ſhall be healed; ſaue thou me, and I ſhall be ſaued, for thou art my praiſe. To me, I confeſſe, ſhame and confuſion of face is due, as I iuſtlie ſuffer this daie, but to thee honor and glorie for my redemption, who by thus iudging and puniſhing me, doeſt by little and little giue me place to amend, and ſpace to repent; and haſt not ſuddenlie, and at vnwares taken me awaie from the face of the earth, and ouerwhelmed me by and by through thy iuſtice in my wicked deedes doing, as I deſerued, and thou iuſtlie mighteſt. For which thy lentie, patience, long-ſuffering, and mercie, O thou louer of my ſoule, I moſt humblie thanke thee; beſeeching thee ſo to mollifie my hart, that I may repent, and eſteeme greatlie of ſo great riches, and inеſtimable treaſures of thy goodneſſe.

Moreouer, O good Lord Ieſus Chriſt, grant (I beſeech thee) that among all the feares and terrours of my conſcience, I may take hold of thee by a liuelie faith, which haſt redeemed me from the curſſe of the lawe, and art made for me, wiſedome and righteouſneſſe, ſanctification and redemption; and may not, in the ſight of conſcience, yeeld my ſelfe a ſlaue ſtill to Sathan, and deſpaire of thy mercie; but vpholden by the voice of thy Goſpell, may flee vnto thee my mediator, and iuſtified by faith, may haue peace with God, that ſo

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comming vnto thee by hearing thy word to repentance, the Angels in heauen may continuallie haue occasion to reioice; and I auoiding the fearefull vengeance, which most assuredlie shall fall vpon the inobedient, may be restored into the right of thy lawe, and receiued againe into the bosome of thy Church, as a member of thy mysticall body, and from my hart walke in all holie obedience to thee and thy holie word, to the praise of thy name, the comfort of thy Church, and the confusion of Sathan, Amen.

A thankes-giuing and praier vnto God, of a reconciled *offender, or excommunicate person restored into the* Church, to be vsed after open penance done at a *Sermon, or otherwise.*

HEauenlie father, fountaine of all mercie and consolation, I confesse my selfe the chiefest of all sinners, and a wretch most vnworthie to bee counted amongst thy children, or to be a member of thy Church, if thou haue respect to the corruption of my nature, and horror of my manifold misdeeds. But seeing it hath pleased thy fatherlie goodnesse, not onlie freelie to elect and chose me in thy deere sonne our Lord Iesus Christ, by his death to redeeme me, by his Gospell to call me, and by his holie spirit (which both are thine) to illuminate me: but also that thou hast commanded thy holie word and sacred Gospell to be preached, not onlie to me, but to all the world, to the end that the penitent may haue an assurance of the remission of all their sinnes, great and small, old and new, not onlie for a time, but euen as oft as they, from sorowfull harts, and broken spirits, in bitter teares, shall bewaile the same, and call for thy grace and mercie.

In consideration of this thy fatherlie adoption, and ineffable clemencie shewed vpon mee an vnworthie wretch, I can not but highlie praise and magnifie thy fatherlie mercie. A testimonie whereof I not onelie feele now in my selfe; but others also see the same euidentlie in this my conuersion, and confession of my fore-passed faults; in the which my penance doing, I am assured that I haue not so much shamed my selfe before this godlie congregation, as I haue thereby confounded and ouercome mine enimie Satan, who for a time had me in bondage, and by whose venem and deceiuable entisements, I heretofore haue beene verie rebellious to the wholesome admonitions of the Church: for the which vile sinnes, rebellion, and contempt, I confesse I haue beene worthilie excommunicate, and punished by the censures of the same.

But now, O Lord, seeing that the spirit of our Lord Jesus Christ hath so farre preuailed in me, that by the power therof I am now set at freedome; & by thy mercie am returned againe to the societie of thy Saints, and mystical bodie of thy Church; I beseech thee, for the obedience of our Lord Jesus Christ, so to accept me sorowfull conuert, and to allow of this mine vnfeined repentance and confession, that my former inobedience and faults be neuer laid to my charge. Haue mercie vpon me, O God, haue mercie vpon me, and absolue me thy poore creature, not onelie from the sentence of excommunication, but also from the sinnes by me committed, and from all censures of the Church laid against me for the same, or before: and that Lord, giuen according to this my hartie and vnfeined repentance before thee, and all this congregation; and as I hartilie forgiue all the world, that in anie thing hath offended against me.

O Lord, pronounce thou my sinnes to be cleansed, and they shall be cleansed; absolue thou me from the chaine

chaine of mine iniquities, wherewith I am fast tied and bound, and I shall be absolued; loose thou my sins in earth, and they shall be losed in heauen: that being now by thy great goodnesse and mercie acquited, and sent awaie vncondemned of thee, as that sinfull woman taken in adulterie was from hir accusers; and receiued againe to the societie of Iesus Christ, into the bosome of his Church; to the participation of his blessed Sacraments; and finallie to the fruition of all thy benefits; I may, by the perpetuall assistance of thy holie spirit, not onelie more and more be displeased with my sinnes, and bridle henceforth my corrupt affections, till Satan be cleane troden vnder my feet, by the power of my redeemer Christ: but also be so conducted in all the course of my life hereafter, that I neuer fall into the like sinnes, impietie, and contempt of God and godlinesse anie more, but that continuallie I may be subiect to the voice of the Church, and to the ministers of the same, and proceed dailie in all maner of good workes, and Christian obedience, to the praise of thy holie name, and edifieng of thy Church; by Iesus Christ our Lord and onelie Sauiour, to whom with thee and the holie Ghost be giuen all honour, glorie, praise and thankes-giuing, not onelie of me miserable sinner and vnworthie wretch, but also of all men, Angels and creatures, both in heauen and in earth, from this time forth for euermore, Amen.

*Luke 15, verses 6,7.*

Reioice with me, saith Christ. For I haue found my sheepe which was lost; yea I saie vnto you, there is ioie in heauen in the presence of the Angels of God, ouer one sinner that repenteth, more than ouer ninetie and nine iust persons, which neede no repentance.

A praier to be vſed for the conuerſion of anie notorious ſinner, *that doth open penance* in the Church.

PItifull God, omnipotent Lord, and mercifull Father; who for that good will thou beareſt vnto vs in Jeſus Chriſt thy deere ſonne, wilt not the death and deſtruction of a ſinner; but rather that he by the inſpiration and mouing of thy holie ſpirit conuert and liue, who alſo doſt witneſſe, the vertue and ſtrength of thy word to be ſuch, that it cauſeth the mountaines to ſhake, the rocks tremble, and the flouds to drie vp: behold we thy children and people here proſtrate before thee, moſt humblie beſeech thee for Jeſus Chriſts ſake, pitifullie to looke vpon all ſinners, and eſpeciallie vpon this our ſiſter here preſent, who once was baptiſed in thy name, and hath profeſſed hir ſelfe ſubiect to this religion, and vnto the diſcipline of thy Church; though Satan alas now for a while hath ſo blinded hir, that wilfullie ſhee hath contemned both the one and the other.

But, O Lord, as thou alone knoweſt; ſo maiſt thou alone change and mollifie the harts of the impenitent ſinners: thou, I ſaie, which by the voice of the prophet Nathan awakedſt Dauid from his deadlie ſecuritie; and who without anie prophet didſt beate downe the pride of Manaſſes in the priſon, after that he had filled Jeruſalem with all kind of impietie: thou which turnedſt the hart of Peter at the onelie looke of thy deere ſonne our Lord Jeſus Chriſt, after that fearfullie with horrible imprecations hee had thrise denied, and openlie forſworne thee: thou which openedſt the eies of the blind excommunicate man, and cauſedſt him to beleeue thy ſaiengs; & which forgaueſt the woman

man taken in adulterie, & sentst hir awaie vncondemned of thee & hir accusers; thou I saie, O Lord, whose mercies without measure endure for euer. To thee do we praie for this our sister, heere presentlie punished, and doing open penance for hir offences, earnestlie desiring thee, O father of mercies, first so to pierce and moue hir heart with the feare of thy seuere iudgements, which sufferest no child of thine to go vncorrected in this world, to the end they may escape vnpunished in the world to come: and so to open hir eies, that she may begin to see and vnderstand, how fearefull and terrible a thing it is to fall into thy hands, and to prouoke thy wrath and indignation against hir.

Let it please thy Maiestie, by the vertue of thy holie spirit, so to mollifie hir hard hart, I saie, that she may now at length feele how grieuouslie she hath offended, both against thee and the Church; and giue hir thy grace to acknowledge, accuse, and damne as well before vs, whome she hath offended, as before thy presence, this hir contempt and sinne so notorious and damnable, least that by hir obstinacie and wilfull rebellion, thy Church and congregation being further prouoked, be compelled with griefe of harts to cut hir quite off from thy mysticall bodie; whome we, O Lord, vnfeinedlie desire to receiue within the Church, as a liuelie member of thy deere sonne our Lord Iesus Christ. Heare vs, mercifull father; call backe againe this our deere sister from eternall destruction, whereinto Sathan would leade hir; that we all, who before thy presence, euen for hir rebellion and transgressions do mourne, may receiue hir againe with gladnes and ioie, and so render praise and honour vnto thee before this thy holie congregation.

We grant our selues, O Lord, vnworthie, whome thou shouldest heare; because we cease not to offend thee by our continuall transgressing of thy holie precepts,

cepts. Looke not vpon vs, mercifull father, in this our corrupt nature, but looke downe to thy deere sonne, whome thou of thy meere mercie hast appointed our head, high Bishop, aduocate, mediator, and onlie propitiator. In him, and in the merits of his death, we humblie beseech thee, mercifullie to behold vs; and suffer not the most innocent bloud of thy deere sonne shead for vs, and this our penitent sister, to be prophaned by the tyrannie and sleight of Sathan: but by the vertue of the same, let our sister be brought to vnfeined repentance, and conuersion, that so she may escape that fearfull indignation, into the which she appeareth to haue fallen.

Grant I saie, O Lord, vnto this our sister, the repentance of the hart, and sincere confession of the mouth, to the praise of thy name, to the comfort of thy Church, and to the confusion of Sathan. And vnto vs grant, O Lord, that albeit we cannot liue altogether cleane from sinne, and void of offences; yet that we fall not into the like horrible crimes of impietie and contempt, to the dishonour of thy holie name, to the slander and offence of our brethren and sisters, and infamie of thy holie Religion and Gospell, which we profesſe. Let thy godlie power, O Lord, so perpetuallie assist and strengthen our weakenesse, and conduct vs in all the course of our whole life; that neither the craft of Sathan, nor the tyrannie of sinne drawe vs vtterlie from the obedience required in true Christians: but that contrarilie being subiect to the voice of thy Church, and to the ministers of the same vnder thee, by holinesse and innocencie of life we may declare to the wicked generation, what difference there is betweene the children of light, and the children of darkenesse; that all men seeing our good workes, may praise thee in the daie of visitation. This we aske of thee, O heauenlie Father, in the boldnesse of our head and mediator

diator Jesus Christ, praieng furthermore as he hath taught vs: Our Father, &c.

Another praier to be said of the beholders of anie *offender in the Church, or else-where.*

ALmightie God, and most mercifull father, whose iudgements are vnsearchable, and whose waies are past finding out; teach vs to iudge wiselie of this our sister, and all other afflicted with thy hand; not condemning them, but rather profiting by them, that their example may leade vs to repentance, and bringing forth such fruits, as thou requirest of all those that are planted in thy Church; least by continuing fruitlesse, we prouoke thee at the last to the cutting of vs downe. And because thou hast giuen vs a sauiour able to heale all our infirmities, deliuer vs by him, O Lord, from all the bonds of Sathan; that being set at libertie by him, we may fore-see the straight doore, and enter into it, leauing the wide gate that leadeth to destruction, that we may be saued with those few that are appointed thereunto in Jesus Christ, to whome with thee, and the holie Ghost, be all honor, praise and glorie, for euermore, Amen.

A thanks-giuing for the conuersion of an excommunicate *person, or other publike offender* after penance.

WE thanke the mercie and goodnesse of our God, through Jesus Christ our Lord, for the conuersion & patient penance doing of this our sister, whereby she hath not so much endured the reproch and infamie of hir owne sinnes, as in deede she hath confoun-

confounded and ouercome Satan hir deadlie foe, who went about to make hir his continuall slaue: and by whose subtile sleights and euill suggestions, she hath heretofore bene disobedient to thy holie lawes, and wholsome admonitions of thy Church. And now, O Lord, seeing that the spirit of our Lord Jesus Christ hath so farre preuailed in hir, that she is returned to our societie; let it please thee for the obedience of the same our Lord Jesus Christ so to accept hir, that hir former disobedience and sinnes be neuer laid to hir charge, but that she may increase in all goodnesse, till Satan finallie be troden vnder hir feete and ours, by the power of our Lord Jesus Christ, to whom with thee and the holie Spirit, be all honor and glorie now and euer, Amen.

Before the publike administration of the holie sacrament of *Baptisme, the better to call to mind our owne vow and* promise made long since vnto God, praie *priuatelie to your selfe, and saie:*

O Holie blessed fore-goer and guide of Christian people, Jesu Christ, who submitting and humbling thy selfe, vouchsafedst to be baptised of John in the riuer Jordan, and wast not onlie baptised in water, but also in blood, and in the holie Ghost: vouchsafe euen so to incline, bow and dispose our outward life, with our inward mind, affects, and desires, in the fulfilling of all righteousnesse: so that we being now mortified & dead to the old Adam, through thy holie witnesse of baptisme, by the working and operation of the holie Ghost, may alwaie haue our holy couenant in remembrance, & before our eies, that couenaunt, vow, and promise (I saie,) which we haue taken vpon vs in our baptisme; to the intent that we, as

as faithfull champions, striuing against the world, the flesh, and the diuell, may vanquish and ouercome them with all other, which might be noisfull and hurtfull vnto vs, Amen.

Or giue thanks for our regeneration and sanctification, as afterward in the praier vpon Whitsundaie.

Or praie thus for the spirituall washing *awaie of thy sinnes.*

HAue mercie on me, O GOD, according to thy great tenderneſſe of hart. For in wickedneſſe borne I was, and in ſinnes my mother conceiued me: ſo that of nature all that I am, I am but ſin. This my confeſſion of the truth, I knowe well, is right acceptable vnto thee, whereas in the moſt part of others thou haſt either hid the ſame, or made it vnknowne. Purge and ſprinkle mee with the bloud of Jeſus Chriſt thine vnſpotted lambe. If thou waſh me, I ſhall be as white as ſnowe: waſh me thoroughlie therfore from mine errours, cleanſe me not onlie of my ſinnes paſſed; but alſo of my whole life to come; ſo ſhall I receiue theſe glad tidings into my hart, that my ſins be forgiuen me. With the baptiſme of ſpirit in the fire of thine illumination baptiſe me, which is the might & efficacie of baptiſme, which we receiued in our childhood. Grant that the ſame ſpirit might alwaie conduct vs, & let this ſpirituall waſhing of baptiſme continue with vs, vntill the infection and vice, which we haue by nature of old Adam, be perfectlie taken awaie by the death of the flesh, through Jeſus Chriſt our Lord,

Amen.

Or

## Or praie that the benefits of both the holie Sacraments may be applied vnto our soules health.

O Blessed Trinitie, and eternall God of one essence; giue grace, that in euerie combate, and especiallie at the point of death, being mindfull of thy couenant made with vs at our Christening, & of thy most comfortable promise anexed, He which beleæueth, and is baptised, shall bee saued: we may neuer doubt, either of thy mercifull good-will towards vs, or of the frée remission of our sinnes: but by often remembring this signe and couenant, may dailie more and more be confirmed in faith, and hope of perpetuall happinesse: and applie thy benefits, which certainlie thou hast promised, and faithfullie wilt performe vnto our selues. For thy promises made to such as beleæue and trust in thée, be not vaine, and to no purpose.

Likewise vphold our soules by the Sacrament of thy Supper, that strengthened with the seale of this new testament, we may be the more certaine, and confirmed touching our reconciliation, and euerlasting righteousnesse; & alwaies beare it fixed in our minds. For if the testament of a man, which is prowed after the death of the Testator, be not small accounted of, much more should the last testament and holie Sacrament of our Sauiour Christ remaine pure, and in continuall force and remembrance.

Or

Or praie, that we may rightlie and trulie receiue *the blessed Sacraments.*

O Most mercifull God, and louing father, who by thy son Jesus Christ hast abrogated the superfluous ceremonies of the Lawe, and hast deliuered vs from the bondage thereof, giuing vnto vs sure & certaine seals and sacraments of thy grace; and our frée redemption through the most pretious bloud of thy dœre Sonne Jesus Christ. Grant, O Lord, we beseech thee, that we may euermore vse them according to thy sonne our Sauiours institution, who hath left them as pledges of his great loue towards mankind, & as continuall remembrances of his most pretious death, which he suffered vpon the wood of the crosse for our redemption: who by the fountaine of water hath regenerated vs, and by his most pretious bloud hath purged vs. Make vs therefore to receiue these holie mysteries without corruption, to vse them without alteration, to continue them without superstition, to the honour and glorie of thy most holie name, through Jesu Christ our Lord, to whom with thee and the holie Ghost, be all honour and glorie now and for euer, Amen.

After publike baptisme praie, and giue thanks secretlie to *your selfe, as time will serue, saieng:*

W Eeld thee most hartie thanks, O heauenlie Father; for that it hath pleased thee to regenerate vs with the fountaine of water, by faith in the bloud of thy sonne Jesus Christ, and to purge vs from that originall sinne, which we receiued of the old Eue. But who is able, oh Lord, to

to giue thee sufficient praises: Or who can expresse thy louing kindnesse and great mercies towards mankinde, who hast not onlie redeemed him from the yoke of the lawe, the bondage of hell, and destruction of the diuell: but also like a mercifull and louing father, euen in our first entrance into this world, washedst vs from iniquitie, and hast giuen vs the Sacrament of Baptisme, euen as a memoriall of our election, in thy Sonne Iesus Christ our Lord, whereby beeing made thine adopted children, we may by the sanctification of thy spirit, inherit the euerlasting kingdome, through the same Iesus Christ our Lord, Amen.

Or praie for the fruits of Baptisme thus.

MOst heauenlie and eternall father, we thy humble seruants entirelie desire thy fatherlie goodnesse, that as thou hast begun in vs a newe birth, & washed vs with the fountaine of regeneration, whereby we are made members of thy bodie, and elected into the number and fellowship of thy Church and congregation: so thou wouldest powre vpon vs the grace of thy spirit, to direct our liues according to this beginning, in holinesse and pureneſſe, that we may mortifie the lusts of the flesh, resist the assaults of Sathan, and auoide the alurements of the wicked world, remembring alwaies that Baptisme doth represent vnto vs our vocation, quenching those sparks of concupiscence that we all drawe from the old Adam, and quickning vs in those good fruits of Christ our Sauiour, who continuallie preserue vs with his holie spirit for euer and euer, Amen.

Or

Or praie for the continuance of the true institution of *the Sacraments thus:*

O Most mightie and most mercifull God, by whose power the heauens and earth, and all things therein, are created; who hast placed euerie thing in a most excellent order, and hast framed man after thine owne similitude and image, raising him from hell to heauen, from woo to ioie, from damnation to saluation; and hast giuen him through thy sonne Iesu Christ, a most sure bond of thy promise made in the beginning to mankind for the redemption of the world, sending thine onlie begotten Sonne Iesu Christ to performe the same, who made one onelie oblation and sacrifice for the sinnes of the whole world, and did ordaine and institute two most holie Sacraments to continue the remembrance of the same; make vs euer mindfull (we beseech thee) of these thine inestimable treasures. Continue, oh Lord, this thy fauour towards vs. Let not tyrants preuaile against thy Church, but let thy mightie power be shewed, that the sacred rites may cõtinue in thy Church, that the enimies may be ouerthrowne; as the Turke, who would vtterlie destroie those most holie Sacraments, which thou hast ordeined for our saluation; as the Anabaptists, which like heretikes, alter thy most holie institution; as the Atheists, who bred in them great corruption. Conuert them, we beseech thee, O Lord, and establish vs in the truth of thy holie spirit, by thy mightie power, that both now and euer we may continue in the right institution of thy Sacraments, which thy Sonne our Sauiour Christ hath left most perfect vnto vs, to the endlesse ioie and consolation of our soules. To whome therefore, with thee,

and the holie Ghoſt, be all honour, glorie, and praiſe, world without end, Amen.

*Prouerbes, 9. verſe 1.*

WIſedome hath built hir houſe, and hewen out hir ſeauen pillers; ſhe hath killed hir victuals, drawne hir wine, and prepared hir table: ſhe hath ſent foorth hir virgins, and crieth vpon the high places of the citie, ſaieng: Who ſo is ſimple, let him come hither: and to him that is deſtitute of wiſedome, ſhe ſaith; Come and eate of my meate, and drinke of my wine, that I haue drawne.

*Canti. 5.*

IAM come (ſaith Chriſt vnto his ſpouſe the Church) into my garden, my ſiſter, my ſpouſe: I gathered my mirrh with my ſpice, I ate my honie-combe with my honie: I dranke my wine with my milke. Eate ô freends, drinke, and make ye merrie ô welbeloued.

*Reuelation, 19.*

HAppie and bleſſed are they, which are called vnto the Lambes ſupper.

*Chriſtian praiers to be ſaid before, at, and after* ye receiue the holie Communion, *and firſt:*

An effectuall meditation of the right Chriſtian beleefe in *the holie Sacrament of the Lords ſupper, and of the woor*thie and fruitefull receiuing the ſame, to our comfort *and ſaluation; to be diligentlie read before* you receiue.

OMy ſoule, let vs now carefullie conſider firſt, whether we bee come; namelie, to the celeſtiall table, heauenlie banket, greate feaſt, coſtlie repaſt, and ſumptuous ſupper of the moſt puiſſant, glorious, mightie, and magnificent King of kinges, and Lord of lordes, Jeſus Chriſt thy moſt

moſt mercifull maker, righteous redæmer, ſouereigne ſauiour, and dære ſpouſe; and that of neceſſitie, as both forced therevnto by his iuſt commandement, and alſo allured and inuited by his mercifull promiſes.

Secondlie, O my ſoule, let vs rightlie knowe, and diligentlie marke, what things are hære preſentlie ſet before vs on this holie Table, and prouided for vs in this bleſſed banket to taſte of; namelie, that the deintie diſhes, and the refection and meate which we muſt in verie dæde ſæke for onelie in this ſacred ſupper, are no vaine ceremonies, no bare ſigne, no vntrue figure of a thing abſent, no earthlie bodie, no carnall meate, nor anie fleſhlie ſubſtance; but as the ſacred Scripture ſaith, and other holie men dow rightlie tearme and call them, The Bread and Cup of the Lord; a heauenlie refection; the ſwæt deinties of our ſauiour; the nouriſhment of our ſoules; an inuiſible meate; a ſpirituall fode; a ghoſtlie ſubſtance: which all are hære now moſt mercifullie offered, and exhibited vnto vs, and all other faithfull ſoules, as the ſoueraigne preſeruatiue againſt death; the conſeruatorie to euerlaſting life; the comfortable medicine of the ſoule; the ſalue of immortalitie; the pledge of eternall health; the defence of faith; the hope of the reſurrection; the memorie of Chriſt; the annuntiation of his death: finallie, the communion of the bodie and bloud of the Lord Jeſus, in a maruellous incorporation, which by the holie Ghoſt (the verie bond of our perfection with Chriſt) is through faith wrought in the ſoules of the faithfull, whereby not onlie their ſoules dow liue to eternall life; but alſo they ſurelie truſt to win to their bodies a reſurrection to immortalitie. In the which alſo, we may not onlie heare, ſæ, taſte, and knowe the mercie of God our Creator ſealed; the ſanctification by Chriſt our redæmer towards vs confirmed; the remiſſion of our ſinnes through the holie Ghoſt our comforter and re-

generator fullie satisfied and established: but also most sensiblie and effectuallie to our further comfort, in deed feele wrought in vs; the tranquillitie of conscience; the increase of faith; the strengthening of hope; and the long spreading abroad of brotherlie loue and kindnesse, with manie other sundrie maruellous graces and benefits of God, most profitable vnto vs. Which things well considered and weighed, my soule, O with what feruent affection and earnest zeale ought they now to inflame our hart, and kindle our mind, greedilie to couet and desire the participation of these most holie mysteries; yea, often to long and hunger after this healthsome bread, and continuallie thirst for this diuine, heauenlie, and blessed food!

Thirdlie and lastlie, O my soule, let vs aduisedlie call to mind, and well vnderstand the cause, wherefore we are now come vnto this holie table of the Lord: which indeed is onlie to this end; that we should now be godlie ghests, not idle gazers; hungrie eaters; not seruing lookers on; to feede our selues, and not to hire others to feed for vs: that so we may liue by our owne meate, and not perish for hunger, while other deuoure all. We are come togither, I saie, O my soule, with this congregation assembled, presentlie to celebrate a sacrifice, not priuatelie in one kind for the dead, nor to make a mysterie a sacrifice, nor of a communion to make a priuate eating, nor of two parts to haue but one, nor yet to applie it for the dead, and so we to lose the fruit that are aliue. No no, my soule; God forbid that we should come to celebrate this holie mysterie after anie such sort, or to anie such vse or purpose. For that were to declare our selues vnworthie of the Lord, yea to be accursed of him, for committing such spirituall blasphemie and robberie. But knowe, that we are come hither now publikely and openly at this the Lords bord, to minister & doo that, which he himselfe,

ſelfe, a little before his death, vouchſafed in his owne perſon moſt wiſelie, kindlie, and louinglie to inuent, prouide, inſtitute, ordeine, doo, eſtabliſh, and command; as a moſt neceſſarie waie and meane for it, the better to take ſome place in vs; and not to be fruſtrate of it end and purpoſe. Yea, to doo that which his holie Apoſtles alſo afterward, togither with the godlie fathers in the primitiue Church both vſed, practiſed, authoriſed, and confirmed; according as it was deliuered and giuen by the firſt author thereof onelie: that is to ſaie, euen openlie and publikelie to celebrate, in the Lords moſt happie commemoration and remembrance, at this his holie table, the heauenlie memorie of that moſt maruellous worke, and deere bought benefit of our redemption and ſaluation, wrought by Chriſt Jeſus, to our endleſſe conſolation, profit, commoditie and eternall ſaluation, in his (with all reuerence named) moſt pretious death, painfull croſſe, & bloudie paſſion.

And wite thou well, O my ſoule; that like as Moſes, Aaron, and Phinees long ſince did ſomtimes eate Manna in the wildernelſe, then ſpirituallie vnderſtanding thoſe viſible things: euen ſo now, we in like maner ſpirituallie vnderſtanding theſe holie myſteries, (for it is the ſpirit that quickeneth and giueth life, the fleſh profiteth vs nothing, as ſaith our Sauiour) muſt here alſo ſpirituallie hunger, ſpirituallie taſte, ſpirituallie eate the fleſh of Chriſt, and ſpirituallie drinke his bloud indeed, in theſe holie myſteries, by faith onlie, and aſſured conſtant beleefe; that the bleſſed bodie of Chriſt was crucified, and his pretious bloud ſhed vpon the Croſſe for our ſaluation. And ſo receiue this the Lords ſupper, euen for a token, badge, or cognizance of this faith and ſaluation in Chriſts merits; declaring therby euermore his death and paſſion, with thanks-giuing, vntill he come.

Neither muſt we now ſo much as once dreame of

anie grosse or carnall eating, or fleshlie fæding; or thinke that we are come at this present to fæd our senses and bellie to corruption, (for that were baselie to abiect and bind our selues to the elements and creatures, and so to declare our selues drowned in dæd in the dirtie lake of blindnesse and ignorance:) but onlie and in truth to nourish and fæd our inward man to immortalitie, and life euerlasting: namelie, that as our outward man is nourished by letting in this bodilie meat into the stomach, that is helthsome and sound to be digested; so our inward man may be spirituallie fed and satisfied, by receiuing the meate thereof into our soule and hart, sound and whole in faith. And therfore we shall not næd now at this present time, in dooing these things, to whet our tæth, O my soule; but (as S. Cyprian saith) with sincere faith to breake and diuide this holie bread. For surelie, without faith, (which indæd is the onelie instrument most necessarie, in the right vse of all these holie mysteries) it is impossible to please God hærein; neither can the vnbelæuers and faithlesse folke fæd vpon the Lords pretious bodie, nor enioie the eating and drinking of this so high and diuine nourishment of spirituall food. Yea, to haue anie other eating, than spirituallie by faith onelie, is plaine idolatrie. It behoueth vs therfore, O my soule, diligentlie to ponder, weigh and consider of these things: that now at the last we may, not onelie vnfeinedlie and thoroughlie trie, proue, and examine our selues, our owne consciences and liues: but also humblie acknowledging our faults vnto God, hartilie repenting our former sinfull life, asking mercie of GOD the Father for Christs sake, and gladlie forgiuing all our offenders, effectuallie and carefullie therewithall plucke vp, euen the verie roots of heathenish infidelitie, and all distrust in Gods mercifull promises, to the end we may thereby, in verie dæd, shew our selues liue-

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lie plants of the fruitfull oliue, liuing branches of the true vine, and worthie members of Christs mysticall bodie; euen such as haue our life, our abiding, our vnion, and as it were our incorporation with him.

Finallie, O my soule; we must not now, like chattering Iaies, so much regard or consider these earthlie elements, and terrene creatures, which we sée with our corporall eie, and still remaine so: but especiallie and in déed haue respect to the heauenlie graces and benefits, which our faith beholdeth in and by them. Neither must we by anie meanes cleaue to these inferiour or base things, which lie here beneath, and are visiblie discerned: but leauing them altogether, wée must rather resemble and plaie the parts of the Egles, who flie & mount vp thither, where the dead bodie lieth; that is, giuing credit to the words of Christ, who saith: The words that I speake are spirit and life. And againe; remembering that God willeth such as will be true worshippers of him, to worship him in spirit and truth, we must now so behold the bread and wine with our naturall eies, that we may neuertheless especiallie lift vp the eies of our mind to heauen, and looke vp by faith vpon the holie bodie and bloud of our Lord and Sauiour Iesus Christ, God and man, as he is there sitting at the right hand of God his Father, in equall glorie, power, and maiestie: alwaies séeking it there, where the sunne of righteousnesse euermore shineth; continuallie holding fast, and still cleauing by faith onlie to the rocke, whence we may sucke in déed the swætnes of euerlasting saluation. So shall we, O my soule, now repenting hartilie our former fowle life, being in perfect loue and charitie with all men, maruelling with reuerence and feare at these sacred things; now touching these holie and fearfull mysteries with our mind, receiuing them with the hand of our hart, and taking them fullie with our inward

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man by faith onelie, be ſure at this holie table euen now preſentlie to receiue; not onlie the outward Sacrament; but the ſpirituall thing alſo; not the figure, but the truth; not the ſhadowe, but the bodie: and that not to death, but to life; not to our deſtruction, but to our ſaluation: which God, euen our owne God, for his mercies ſake grant vs now effectuallie to dw, through the onelie merits of our Lord and Sauiour Jeſus Chriſt: to whom be all honour, glorie, dominion, power and praiſe, for euer and euer, Amen.

The praier.

ALmightie and moſt mercifull God, my heauenlie Father; I thy poore child, and moſt vnworthie bidden gheſt to this thy prepared ſacrifice and celeſtiall feaſt, after due examination of my former life, with an humble and contrite hart, with a ſorowfull and repentant ſpirit, and with a forgiuing and charitable mind, here proſtrate on my knees before thy throne of mercie, with moſt lowelie hart, humblie beſeech thy Maieſtie, (euen for thy deere and onelie ſonne Jeſus Chriſts ſake, whom thou haſt once for all euer, alreadie giuen an oblation and offering for our ſinnes) to haue mercie, pitie, and compaſſion vpon me, moſt vile, wretched, and miſerable ſinner; and to forgiue me all mine innumerable and horrible offences, both old and new, committed againſt heauen and earth, and againſt thee. And now I praie thee, ſanctifie me throughlie, O God; and make me, who hartilie deſire in feare & trembling to pleaſe thee in all things that I dw, a worthie communicant, a godlie gheſt, and fit partaker here this daie of thy heauenlie food, in this great and ſumptuous Supper of my Lord and my God: by giuing vnto me of thine

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accuſtomed goodneſſe, the right knowledge and vnderſtanding out of thy word, of the thing it ſelfe; theſe holie myſteries, I meane, and the manifold fruits and benefites thereof, and alſo by cauſing me, through the working of thy mercie and grace, to bring now with me a true and conſtant faith, the roote and wel-ſpring of all newneſſe of life, as well in praiſing thee, and louing my neighbour, as purging mine owne conſcience by earneſt repentance, and continuall contrition, from dead workes and filthineſſe of ſinne; ſo that, neither the ignorance of the thing, O gratious God, may cauſe me to contemne it, nor vnfaithfulneſſe make it void of fruit, nor ſinne and iniquitie procure me thy heauie plagues; but grant that I may, by faith in knowledge and amendment of life, in faith be here now ſo vnited to thy ſonne Chriſt my head, and moſt deerelie beloued ſpouſe, in theſe his holie and heauenlie myſteries, to my comfort both in bodie and ſoule, that afterward I may haue full fruition of him in deede, to mine euerlaſting ioie and ſaluation in eternall life, through the ſame Jeſus Chriſt our Lord, bleſſed for euer, Amen.

## Another godlie praier.

O Jeſu Chriſt, holy and eternall God, I miſerable woman, and wretched ſinner, acknowledge and confeſſe, that I am not worthie the leaſt of all thy mercies, and moſt vnworthie to receiue thee vnder the roofe of my ſoule, by participating of thy moſt bleſſed bodie and bloud. For horrible and infinite are the ſinnes, wherewith I am defiled. Wo is me, Lord. For I am a woman of polluted lips, and dwell among people that haue vncleane lips. And therefore the verie entrailes of my hart are troubled, and my bones do ſhake, becauſe I finde my ſoule

soule a most vnworthie ghest for so heauenlie a supper. And yet againe, mine hart is wonderfullie lightned, when I call to mind, that thou, the dære sonne of almightie God, camest not into this world to call the righteous, but sinners vnto repentance. For they that be whole, need not the Physician, but they that are sick. Besides, I knowe right well, and constantlie do beleæue, that notwithstanding my filthinesse, thou canst make mæ worthie; which alone canst make that cleane, which is conceiued of vncleane sæd, and righteous men of sinners, when thou forgiuest our sinnes of thy wonted grace, thine holie spirit being powred vpon vs. Through which thy power and mercie, I beseech thæ, graunt such grace vnto me a sinner, that I may worthilie approch to this heauenlie sacrament; least otherwise by mine vnworthinesse I be made giltie of thy bodie and bloud, and so in stead of life, receiue my iudgement and condemnation.

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe, by calling my sinnes into mind, searching out my waies, and by vnfeigned and hartie repentance returning vnto thæ my Lord; least otherwise, by concealing my sinnes with Iudas the traitor, I eate the bread of the Lord against the Lord; and by abusing thy gentlenesse, heape vengeance vnto my selfe against the daie of vengeance. O make me therefore, I saie, to confesse my sinnes, and that with hartie sobs; so thou, being a faithfull and iust God, wilt abandon all mine offences, and cleanse me from my sinnes, and wilt not disdaine to accept me into fauour, when I do not refraine to acknowledge my wickednesse.

Moreouer, powre into me a true and liuelie faith, that I neuer mistrust thy word annexed to the Sacraments, which promiseth vnto mankind the remission of sinnes. For to eate or drinke with the mouth onelie,

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lie, is to no purpose; but faith must come thereunto, and apprehend the word with the promises annexed: for they are the grounds and principles of this sacrament: so that, whosoeuer giueth credit to these words, Which was giuen and shead for you, in the remission of sinnes; the same man hath that, which is promised by them, namelie, eternall life and saluation. For where the remission of sinnes is, there likewise righteousnes, life and saluation is. But he which doubteth of these words, he without doubt is an vnworthie receiuer, and commeth vnprepared. For the doubting man neither eateth the flesh spirituallie, nor yet drinketh the bloud; though carnallie, and to our eies he seemeth to consume the Sacrament of the bodie and bloud with his teeth and mouth, but his damnation rather; not bicause thy supper is poison, but for that an euill man taketh a good thing naughtilie.

Finallie, grant also, that receiuing this thy Sacrament of the new Testament, I may put off, according to the former conuersation, the old man, which is corrupt according to the lusts of error, and be renewed in the spirit of my mind, putting on the new man, which after God is shapen in righteousnesse and holinesse of truth. And albeit my nature be such, that I can not liue without spots of wickednesse; yet so blesse me, that I may neuer offend willinglie, but altogether depending vpon thy goodnesse, whose manner is to pardon the true penitent, that sinners may boldlie approch to thine holie supper; especiallie, seeing we haue libertie to enter into the holie places, through thy bloud, by the new and liuing waie, which thou hast prepared for vs, through the vaile, that is, by thy flesh. And seeing we haue an high Priest ouer the house of God, make vs to drawe nigh with true harts, in assurance of faith, sprinkled in our minds from an euill conscience, and washed in bodie with pure water. Cause vs to

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hold fast the profession of the hope without wauering. For he is faithfull that promised: and let vs consider one of another, to prouoke vnto loue, & to good workes; not forsaking the assemblie of the faithfull, as the maner of some is; but exhorting one another, and so much the more as we see the daie approching, Amen.

Another most Christian and deuout praier, to be said *before the receiuing of the holie Communion.*

O Christ our Lord and Sauior, which before thy grieuous agonie, and heapes of trouble, thorough the wrath of thine almightie Father lighting vpon thee, commandedst thy Disciples Peter and John to prepare the passouer, that together they might eate the same. Thou longedst for our saluation, and didst eate of the lambe, which was a figure of thy selfe; and expressedst the image of that banket, which thy people the Israelits, vnder the conduction of thy seruant Moses, about to depart out of Aegypt, did celebrate. Hauing finished the supper of the old couenant, thou begannest a new couenant, testifieng of thy presence and benefits in the Church. Moue thou our harts to thankfulnesse, that with like desire we may desire to come vnto thy table, and seeke the nourishment to eternall life. Suffer vs not to loath thine heauenlie banket, as prophane and curious men do, which contend with thee, & contemne the order which thou hast appointed. Amend all abuses and prophanings of thine holie table, horriblie deformed with filthinesse; for the which we are punished in all places with manifold plagues and diseases. By thy wisedome thou healest our diseases and infirmities, and by the visible signes of Sacraments thou confirmest our faith. Thou art effectuall by them in the

the beleeuers, according to thy promise. We blesse the bread and wine as thou hast willed; and beleeue that with them we receiue thee in true faith and puritie of mind.

Thou declarest by this thy Supper, that trulie thou tookest our flesh vpon thee, for our sakes; euen to ingraffe vs to thine owne flesh, and bring vs to eternall life. This is eternall life, which is begunne in this world, whereby the soule is renewed vnto eternall happinesse.

Moreouer, this blessed meate doth witnesse and testifie, that our bodies, which are replenished with the sense of thy liuing flesh, shall rise againe to perpetuall glorie. Increase and nourish, by the profitable taking of thee, this light within vs. Worke, that thy Sacraments taken and digested, thou maist come into vs, and we into thee. Assist vs thy ghests, O sweet houlholder; that worthilie we may feed vpon thy meate. Trie our soule with earnest and vnfeined conuersion. Let vs not plaie the hypocrites, nor prophanelie dallie with thee and thy holie Sacraments. Cause vs rightlie to discerne thy bodie and bloud from other common meate. Let vs neuer eate the bodie of the Lord against the Lord. Grant in true and vnfeined faith we may enter into this thy sacred couenant, that we may alwaies abide in thee, and thou in vs.

Likewise, by thine holie spirit, which is the bond of loue, in this publike and common banket, ioine vs to thine other members of thy Church. Giue grace, that all which feed of this bread, may be one bodie, knit vnto thee, which art the head, working all things in all. Let the diuell at no time disturbe this pleasant concord betweene thee and vs, as is betweene the head and other members of the bodie.

Let vs gather also by the same, the summe of doctrine which is preached in the Church. Let it raise vs vp vnto

vnto thankfulnesse for thy benefits. Increase our desire to continuall praier, whereby we craue all things which we stand in need of. Continue that custome, euen till thou returnest gloriously in the clouds to iudgement. Maintaine some places for preaching, and godlie ceremonies, and bring in at no time barbarous ignorance.

Furthermore, the doing herof is a ministerie of our profession, against Sathan and all his instruments. Confirme in our minds, by thy spirit, this sound and pure vnderstanding. Let vs not be oppressed with idolatrous darknesse, approuing horrible abuses; in carrieng about, in laieng vp, in offring the halowed bread without any vse: not so much as one sillable of all these things can be seene in thy first institution. Wherefore, represse the diuell, blasphemously dealing with this thine ordinance. And first consume this world vtterlie with fire, before we be wrapped againe in such horrible darknesse of idolatrie and superstition. Mitigate the punishments, sicknesse, infections, warre and miseries, which for the prophaning of this Supper, the whole world doth endure. Let thine Angel spare such, as with griefe of hart bewaile these abuses. Feed vs, and fill vs thy ghests with thy liuelie presence. Dwell thou in vs. Worke in vs. Sharpen the remembrance of thy benefits within vs. And finallie, at our resurrection from the graue, giue vs a place in thy seat; where we shall find a new taste in the kingdome of thy father: So be it.

Another praier to be said before the receiuing of the blessed Communion, *as you kneele at Gods boord.*

O Lord, although I be not worthie to receiue thee into the house of my soule, for mine innumerable offences and sins done against thy great goodnesse: yet trusting, good Lord, in thy

thy great pitie and infinite mercie, I come to receiue thy blessed bodie; as a sicke creature, to thee that art the healthy of life; vncleane, to thee that art the well of mercie; blind by ignorance, to thee that art the light euerlasting; needie of thy grace, and poore in vertue, to thee that art the king of heauen and earth; naked of good workes, to thee that art the author of grace. I come as a wretch, to thee my Lord and maker; all desolate and comfortlesse, to thee my helpe and succour. For besides thee there is no consolation. I come as a sinner, to thee that art the mediatour and meane betwirt God and man. I come as a caitife, to thee my most mercifull Sauiour. I come all sinfull, to thee the granter of remission and pardon; dead by sinne, to thee that art the restorer to life; euill, to thee that art all goodnesse; hard-harted, to be relæued by the infusion of thy super-abundant grace; desiring thee mekelie to heale mine infirmities and sicknesse, to wash awaie my sinne and filthinesse, to lighten my blindnesse, to reduce me to the right waie, where I am out thereof, to comfort me desolate of goodnesse. Haue mercie on my wretchednesse, pardon my sinfulnes, giue me the light of grace (thus burdened in sinne,) that I may receiue thee the food of all Angels, the king of glorie, the Lord of all lords, with such chastitie of bodie, with such pureneſſe of mind, and cleanneſſe of soule, with such contrition of hart, and abundance of weeping teares, with such spirituall ioie and gladnesse, with such dread and reuerence, with such faith, hope and charitie, with such obedience and humilitie, with such loue, deuotion, faithfulnesse and thankfulnesse; as it is beseeming for such a Lord to be receiued, and to my soule most expedient.

And be not displeased, good Lord, that I a sinner, with an vncleane hart and polluted mind come hither this daie, to receiue thy pretious bodie in sacramen-

tall bread and wine: but remember, mercifull Lord, that thou refusedst not the sinfull Marie Magdalen, being penitent, from the kissing of thy blessed feet. And in likewise despise me not, nor put me awaie as vnworthie, from the receiuing of thy bodie in the blessed Sacrament, for my sinnes and wickednesse: but grant thou me cõpunction of hart, plentie of weeping teares, to wash awaie my sinnes & wickednesse; so that with a pure hart and cleane conscience, I may this daie receiue the Sacrament to my soules helth; that I may obtaine and possesse thereby euerlasting life, with all holie Saints in heauens glorie; and in this present life, with the holie spirit to be replenished, and neuer to admit other louer besides thee.

Grant me, blessed Iesu, so to receiue the Sacrament of bread and wine, that I may be worthie to bee accounted for a member of thy mysticall bodie here in earth. And though as yet I be not worthie to be numbered among the simplest, and lowest of thy seruants; but rather to be reiect and out-cast for my sinfulnesse: yet, good Lord, of thine infinite power thou maist make me able, equall, and like to the meanest of thine elect seruants. Come thou Father of the fatherlesse; come thou comforter of the comfortlesse; come and cleanse my soule from all contagiousnesse of sinne. For it is not conuenient, and according, there to be anie vncleannes, where thou, the spouse of virginall chastitie shouldest come in and dwell. Come therefore, and sanctifie my soule, and make it cleane by thy gratious presence; that no heapes of soile, or remnants of sinne be to be found in anie least cranie or corner of thy spirituall house or temple, (my bodie and soule I meane) to offend the celestiall eies of thy diuine Maiestie: so shall thy holie hall, which is my cleansed soule, ring and resound with thy perpetuall praises to thy glorie. Come, I saie, O God, and apparell my naked soule with the rich

rich ornaments of thy vertue and grace, and with the white raines of thy righteousnesse and innocencie; that I may delight thee, therein to abide. And as thou disdainedst not to touch the sore leapers with thy holie hands: so, good Lord, vouchsafe to annoint my simple soule, with the ointment of remission and pardon; that in this life, by stedfast hope, firme faith, and perfect charitie, I may so increase in vertue, from daie to daie, that I may atteine to the glorious fruition of thy Godhead in the kingdome of heauen: where I may see thee face to face, and praise thee with all thine elect and chosen Saints, worlds without end, Amen.

## Another verie deuout praier, before the receiuing *of the holie Communion.*

O Most sweet and louing Lord Iesu Christ, whom now I deuoutlie and hartilie desire to receiue this daie: thou knowest mine infirmities and necessities, which I suffer; in how manie euils and vices I lie, wherewith I am often grieued, tempted, troubled, and vnquieted, and defiled. Vnto thee do I come for remedie, vnto thee do I earnestlie praie for comfort and helpe. I speake vnto thee, who knowest all things; vnto whom, euen all my verie secret thoughts are manifest; and who onlie canst perfectlie comfort and helpe me. Thou knowest what good things I lacke before all things, and how poore and beggerlie I am in vertues. Behold, I stand before thee, requiring grace and mercie. Feed and cherish thy hungrie begger, kindle my coldnesse with the fire of thy loue, lighten my blindnesse with the bright clearenesse of thy presence: turne all earthlie things into bitternesse vnto me; all heauie, grieuous, hard, painfull, and contrarie things, into patience to me. Lift vp

my hart vnto thee in heauen, and suffer me not to wander or go astraie from thee vpon the earth. Thou onlie, from this time forth for euermore, dwelt waxe swet vnto me, because thou onelie art my meate and my drinke, my loue, my ioie, my swetnesse. Oh, would to God thou wouldest vouchsafe altogether to enflame, burne, and euen consume me with thy presence; and to change me into thy selfe, that I may be made one spirit with them by grace of the inward vnitie, and softning of thy feruent loue! Suffer me not to depart an hungred nor thirstie from them, but worke mercifullie with me, as thou hast often heretofore maruellouslie wrought with thy Saincts. What maruell is it, if I should be altogether set on fire, & inflamed with thee, and should faile in my selfe, and be changed: Sith thou art a fire euer burning, and neuer failing; a loue purifieng the hart, and lightening the vnderstanding.

Behold therefore, I wretched sinner, not presuming of mine owne merits, but trusting onlie of thy mercie and goodnesse, am bold to come in trembling and feare vnto this thy table of most swete deinties, O most holie Lord Iesu Christ. For I haue an hart and bodie defiled, marred, and polluted with manie faults and offences; a mind and a tongue not chastlie nor warilie kept. Therefore, O holie Deitie, O dredfull Maiestie, I wretched caitife, in great perplexitie of mind, taken vnwares betwene many troublsome straights, do now run againe to thee, the fountaine of all mercie. Vnto thee do I hasten me, to be healed and cured: vnder thy protection do I flie. And whome I can not endure as a Iudge, I earnestlie desire to haue a Sauiour. To thee, O Lord, do I open and shew my woundes; vnto thee do I vncouer and detect my shamefastnesse. I knowe that my sinnes are great, for the which I am sore afraid; but I hope and repose my trust in thy great mercies, which are infinite, surpas-

sing

ſing number. Turne thine eies of thy mercie towards me, O Lord Jeſu Chriſt, heauenlie king, euerlaſting God, man crucified for man; heare me truſting in thee, and haue mercie vpon me full of all miſerie and ſinne. Thou which art the flowing fountaine, and vnfainable wel-ſpring of all mercie and pitie, I beſeech thee from the bottome of my hart, that thou wilt forgiue me all my ſinnes, and in this life ſo to purge awaie the ruſt and filth thereof, that in the life to come they may not be imputed vnto me.

O God of vnſpeakable pitie, whoſe power is infinite, without whome I can not poſſiblie reſiſt ſinne, comfort and helpe me ſo greatlie, that I neuer hereafter anie more commit anie mortall or deadlie ſinne; and from henceforth may ouercome all the temptations of the diuell, that I may direct my whole life, thoughts, words and works altogether vnto thee, and that thou maiſt in the end of my life, ſo preſerue and kepe me, that Sathan vrge me not with his terrours and feares, and ſo bring me into deſperation. O flowing fountaine of charitie, make my mind free from all the creatures, which might drawe me from thy loue and fauour, that in thy loue I may profit, go forward, and preuaile; that now verelie, and in the end of my life, I may worthilie receiue thee, and ſo my ſoule being powred out of the ſacke of my bodie, dw thou in mercie bring it vnto the euerlaſting palace of thy heauenlie father, to ſee and behold the clere renowmed glaſſe of the holie Trinitie.

Remember thy creature, O Lord, whome thou haſt redeemed with thy pretious bloud. Wo is me that euer I haue offended thee; but now I purpoſe, by thy grace, to amend my life. Take from me therefore, O mercifull father, all my ſinnes and iniquities. Caſt out of my ſoule all the filthie fowle matter of the venemous contagion and infection of ſinne, and by thine

ancient and accuſtomed mercies, powre thy heauenlie medicine, and preſeruatiue of thy loue, into my wounds, which may refreſh and reſtore me to my former puritie and cleanneſſe, that being purified both in bodie and mind, I may deſerue and be made fit thorough Chriſts merits, worthilie to taſt of theſe moſt holie myſteries.

Come this daie, O Lord, and miniſter vnto my ſicke and languiſhing ſoule ſome heauenlie cordiall of comfort, not becauſe I am iuſt, but a ſinner; becauſe not the whole, but the ſicke haue nede of a Phyſician. O verie true Charitie, in which is euerlaſting felicitie! O the onlie hope of my ſoule! haue mercie vpon me, and blot out all my miſdeeds. Thee doth my hart expect and deſire, fulfill my luſt and longing, which thou haſt put in me, euen as thou wouldeſt. I am thine, O Chriſt, forſake me not as vnmeete, or a ſtranger. Let thy right hand alwaie preuent me, and defend me from all euill. Come, O Lord, whome I wretch haue ſore offended, and forgiue and forget all mine offences, for the which thou haſt ſhead thine owne moſt pretious hart bloud. Come, ſweet Lord, and giue me the meate of eternall health. Come, O vnſpotted ſacrifice, deliuer me from euerlaſting death. Come thou Phyſician of the weake and diſeaſed. Come thou food of the hungrie. Come Lord, viſit this houſe dedicated and conſecrated in thy name. And behold I come to thee, whome with all my hart I couet and deſire, towards whome with all earneſt conſideration of mind, I aſpire, and ſtudie to attaine; whome with all mine entrailes I hartilie loue and embrace; whoſe bleſſed bodie and bloud in theſe holie myſteries I earneſtlie deſire to receiue; that thou maiſt alwaies abide in me, and neuer forſake me, or depart from me, O moſt ſweet father:

So be it.

Another.

Another.

ALmightie God, and moſt mercifull Father, who moſt louinglie calleſt vs to the participation of all good things in Chriſt Jeſu, giue vs alſo grace worthilie to eſtæme the honour thou vouchſafeſt vs of, in bidding vs to the marriage feaſt of thy Sonne, ſo that we may eſtæme of nothing in comparíſon of it. And ſæing few are choſen, though manie be called, giue vs alſo, O Lord, a liuelie faith, working by loue, as a ſæmelie garment for ſo great a ſolemnitie; that being entred by thy fauour into thy houſe, we diſhoneſt it not, and ſo honourable a companie as thou haſt called vnto it, by our wicked conuerſation, that as vnworthie we be not caſt out againe, but in all our behauiour, may do honour vnto both, that we may alwaies remaine with thæ, and enioie the happineſſe thou haſt prepared for vs in thy Sonne, the full fruition whereof becauſe thou haſt deferred to the riſing vp againe of the dead, ſtrengthen in vs, O Lord, the bleſſed hope of this reſurrection, that according to thy promiſe thou maiſt make vs like to thine Angels that are in heauen, and the glorious eſtate of Jeſus Chriſt our Lord, to whom with thæ, and the holie Ghoſt, be all honour and praiſe now and for euer, Amen.

Another.

OSonne of God, Lord and Sauiour Chriſt, which delighteſt in thoſe bankets, whereby men approch to the companie of thy celeſtiall wel-fare; we beſæch thæ conuert vs, O Lord, and we ſhall be conuerted. Graunt that with Marie Magdalen caſting our

ſelues before thy fæte, we may earneſtlie with teares bewaile our offences; and againe lifting vp our hand vnto thee, we may laie hold on thee, and embrace thee as ſhe did. Kiſſe thou vs with thine holie kiſſe, and by thy ſpirit powred into vs, ſtirre vp in vs a new life, which may annoint thee by true confeſſing of thy goodneſſe, and delight thee with the ſweet ſauour of true inuocation and new obedience.

Grant alſo, that in this life we may worſhip thy fæt, which bring tidings of peace. And forasmuch as in this laſt age of this world, the meſſengers of peace are bitterlie to weepe; aſſiſt vs, that we may be touched with the miſeries of thy Church, and ſtudie to our power to mitigate them, and ſo be made members of that companie, vnto whome thou haſt forgiuen much, and which againe entirelie doth loue thee: and againe, being called out of the vale of teares, may come to thy heauenlie banket, which ſhall be without teares, without grudging, without greefe, ſinne, and offences, in the houſe of thy father, where be manie ample dwelling places, Amen.

## Another praier to be ſaid a little before you receiue the Bread.

O God which art rich in mercie and in all good things, the moſt plentifull giuer and bountifull beſtower of the deinties of celeſtiall ſatietie and heauenlie repaſt, giue meate to my ſoule that is wearie and faint; not ſuch as it luſteth after, but ſuch as is conuenient for it. For lo, I a poore wretch come now vnto thee, which art rich, a ſinner vnto thee which art mercifull. O let me not returne home contemned and deſpiſed with nothing. I begin an hungred, let me not leaue off faſting.

ſting. I come vnto thee as though I were famiſhed, O let me not go awaie vnfed. Although before I eate I ſigh and ſorowe, yet good Lord I beſeech thee, giue mee ſomewhat to eate.

For behold, with that godlie heroicall matrone of Canaan, Matth. 15, verſe 21. I come vnto thee, and ſaie, Lord helpe me, according to thy promiſe: for I feele the burthen of thy diſpleaſure, euen my miſeries and vncleanneſſe, and ſuffer not the ſight of mine owne vnworthineſſe to withdrawe me from thee. Make me ſweetlie and reuerentlie to reaſon with thee, as thy holie ſpirit enforced that good woman to do, in theſe and the like words: I am vnworthie, I am giltie and vncleane, I am a dog, I was an outcaſt from thy houſe and courts, I haue barked againſt the glorious maieſtie of thee and thine eternall father, I am defiled with the filth of idolatrie, with fowleneſſe of life, with the ſpots of diſobedience againſt thee, but haue mercie vpon me O ſonne of God, which appeareſt in the fleſh, and becameſt a worme, to waſh vs from our ſinnes which were vncleane beaſts. Haue mercie vpon me; O Lord haue mercie vpon me. For behold, I am vnto thee euen as the little whelpe nigh famiſhed for lacke of meate and drinke, wearied with ſeeking about for reliefe; and almoſt dead. I fall downe before thy glorious table, where the ſweet ypocraſſe, and pretious nectar of immortalitie is taſted. The Fathers & Prophets, Confeſſors and Virgins, moſt excellent lights of thy Church, ſit alreadie at thine heauenlie table: they feede vpon the meate of eternall glorie. O ſuffer me to eate of the crums. Thou art the bread of life, repell my hunger, ſatiſfie my deſire with thy preſence; fill me with thy comfort & ſpirituall deinties. Make my faith ſtrong to beleeue thy word and promiſes, that being made holie, as thou art holie, I may now holilie taſte and ſee how ſweet thou art in this life by inchoa-

tion,

tion,and in the life to come, perfectlie,pleaſantlie, and perpetuallie enioie thy heauenlie table.

O our Father, giue vs this daie our dailie bread, that we may walke in the ſtrength thereof daie and night, vntill we come to thy holie hill of Horeb. My ſweet Lord,let me feed vpon thee. My life enter into my ſoule. O ſweet loue, O louing ſweetneſſe, let my bellie eate thee,and my ſoule be refreſhed by thee the heauenlie Bridegrome. For thou art the bread and fountaine of life, yea all things indeede whereby the righteous liue, which loue thee. Thee do I couet, loue and worſhip,with whome I ſhall dwell, reigne, and be bleſſed. Vpon thee do I call for my ſoule,which thou preparest to receiue thee, through the deſire which thou breatheſt into it. Come therefore,O purger of ſinnes,thou which art the curer of wounds, the ſtrength of the feeble,the comforter of the ſorowfull, the worſhip and honour of all them that liue, and the onelie health of the dead. Come I ſaie, O bleſſed Trinitie, and enter into my ſoule; come I beſeech thee, and haue mercie vpon me: make me meete for thee, that thou maiſt poſſeſſe that which thou haſt both made and redeemed, ſanctified and preſerued, that I may haue thee as a ſeale vpon my hart. Giue me thy ſelfe O God my God, reſtore thy ſelfe vnto me,for nothing elſe can ſuffice thy ſeruant; and mercifullie graunt vnto me according to the multitude of thy great mercies, that my baſeneſſe may pleaſe thy Maieſtie, & my vileneſſe thine almightie power.

O ſweet Chriſt, O Charitie, my God, dulcet honie, ſnowie milke, the foode of Angels; make me to growe in thee, that I may eate thee with a ſauorie taſte. Make me to ouercome the enimie of my ſaluation, that thou maiſt vouchſafe to giue me(according to thy promiſe) to eate of the tree of life, which is in the middeſt of the Paradiſe of God, and of the Manna that is hid;

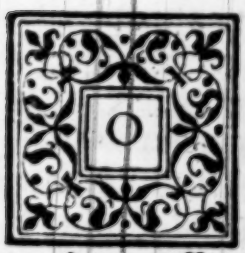
hid; and that I may one daie or other be called vnto the Lambes supper, and eate bread at thy table in the kingdome of GOD, among the blessed ones. O deere God, I praie thee, let my mind thus kindeled with the loue of thee, flie euen till it come to the beautie of thy celestiall house, & to the throne of thy glorie, and there let it be fed at the dining table of the heauenlie citizens, in the place of full feeding, by the plentifull running streames and pleasant pastures. Behold Lord, I stand at the doore and knocke; I beseech thee, by the bowels of thy mercie, wherewith thou being the daie-spring from an high hast visited vs; open the hand of thy pitie to a wretch that knocketh, and vouchsafe mercifullie to bid me enter into thee; that I may rest with thee; dwell with thee, and sup with thee, and thou with me, and that I may be refreshed to the full of thee, which art the liuing sweet white-bread and heauenlie repast: wherewith when I am once fed; and that my strength is come perfectlie vnto me againe, I may ascend vnto the more high things, & neuer from henceforth hunger or thirst anie more so greatlie after vanities: So be it.

When ye are about to receiue the bread, lift vp your *hart and eies vnto God in heauen, and saie:*

O Father, I hartilie thanke thee, who hast giuen thine onlie begotten son to take vpon him our naturall bodie; which bodie was once offered to thee vpon the altar of the crosse, for the health, welth, and saluation of all sinners: for whose sake, O father, I beseech thee, to haue mercie vpon me; and in remembrance of whose most bitter death and painfull passion, with all possible thanks for all thy benefits briefflie compriſed therein; I now in trem-

trembling and feare receiue this holie bread, to fæd therby in my soule on Christs blessed bodie, which was giuen for me, and that onelie by faith: to mine euerlasting comfort and saluation, and thine eternall glorie, Amen.

Or thus.



Heauenlie Father and blessed God, I render vnto thee most hartie thanks for all thy benefits, which thou hast shewed vnto me most wretched sinner: but especiallie for that most swæt smelling sacrifice, which thine onlie begotten sonne offered vnto thee on the altar of the crosse, by giuing his most pure & vndefiled bodie vnto the death, for the redemption of mankind. In remẽbrance wherof, according to thy welbeloued sonnes ordinance, I now receiue this holie bread most intirelie, beseeching thee that I may both be partaker of the merits of thy dære sonnes bodie breaking, and also lead a life worthie of so great a benefit vnto the glorie of thy name, Amen.

When you see the wine, behold it with your corporall eies, *For as Christ saith, it is wine: but lift vp your soule vnto* Christ in heauen, whose bloud is there alwaie fresh *and liuelie before the Father, to sprinkle and* quicken thee; and praie, saieng:

Lord Jesu Christ, Sonne of the liuing GOD, which being vpon the crosse, with thy hands spred abroad for the redemption of all mankind, diddest drinke the most bitter cup of thy passion: I beseech thee, vouchsafe now to drawe the mouth of the soule that thirsteth after thee, vnto the high flouds and flowing streames of thine eternall abundance

abundance and ſatietie: yea drawe me wholie vnto thy ſelfe, which art the liuing well, to the intent I may according to my capacitie drinke of that wherevpon I doo liue.

O my God, my life, thou didſt ſaie with thy holie and bleſſed mouth; If anie man thirſt, let him come vnto me and drinke. O well of life, grant vnto my thirſtie ſoule alwaie to drinke of thee, that according to thy holie and true promiſe, waters of life may flowe out of my bellie. O well of life, repleniſh and fill my mind full of the riuer of thy pleaſures; make my hart to be drunken as it were in thy loue: that after the maner of them that be drunken with wine, which forget all things ſaue the cup; ſo I may forget all vaine and earthlie things, and continuallie haue nothing elſe in my remembrance, but thee onelie; thy bitter death, thy painfull paſſion, and pretious bloud-ſhedding. Come I praie thee, into my hart, and make it drunken with the abundance of thy plentifulneſſe, ſo that I may forget all temporall things; make me, I ſaie, throughlie drunken with thy cup, that I may forget euen my ſelfe, and vtterlie renounce all mine owne vngodlineſſe & ſinne.

O Chriſt, which art the euerlaſting ſuffiſance that ſhalt be giuen to the hungrie and thirſtie: refreſh vs continuallie with the moſt exquiſite and well furniſhed banket of thy bleſſed Sacraments, and make vs drinke plentiouſlie of the holie cup of thy bleſſed ſpirit and grace. Let the inſpiration of thy moſt ſweet ſpirit ſucced like ſprings of water; and let not perpetuall food be wanting to our weakeneſſe, wherewith to feed and repleniſh vs. Let me taſte of the pleaſant riuers of the holie Ghoſt, that I may be refreſhed, and that my ſoule may be cooled with the ſweet liquors thereof; ſo that I burne henceforth with no iniquitie or luſt to ſinne. Make me to quaffe hartilie the cup of thankesgiuing: yea let my bowels be filled with the pleaſant

wine

wine of thy loue, and refresh me continuallie with the most swæt riuers of thy heauenlie consolation.

Thou art my life, wherby I liue; the hope that I sticke vnto, the glorie that I desire. O giue me vnderstanding, chære vp my loue. Lift thou vp my soule, and drawe the mouth of my spirit, which thirsteth after thæ, vp to the water streames that are aboue. Vouchsafe, swæt Iesu, in the midst of my monings, sore complaints, and dæpe sighs of my hart, to take vp my sad and sorowfull mind to the top of the high mountains, euen to the beds of swæt spices, putting me in a place of pasture by the riuers of swæt waters, where thou prepares a table, diuerselie furnished for thy friends against they come: to refresh mine appalled spirits; to chære vp my heauie hart, & make it merie. Through the which deinties, I being at the length well refreshed, may forget my manifold miseries, and the vanities of this life; and rest in thæ, which art the true peace euerlasting, passing all vnderstanding.

Lord God, which art the sanctifier of the Saints, I beseech thæ, consecrate and make me mæte for thy dwelling, and continue thou euer with me: vouchsafe all to besprinkle me with the bloud of thy onlie begotten sonne, by which one souereigne thing both in bodie and soule, I may be reuiued with a maruellous comfortable ioie. O Lord, these are thy great benefits, wherewith thou wilt releæue the want of thy thirstie children: grant, I beseech thæ, that I may drinke on thy cup with a glad mind, willing hart, pure conscience, and clensed spirit: and bring to passe by thy mercie, that this drinke, which I shall now drinke, may be to my health and saluation. Finallie grant, O good God, that I may, through thy most rich spirit, and his eternall deinties, enioie the princelie palace of heauen, and quaffing verie abundantlie of the well-spring of life, which is with thæ, I may by the excellent benefit

nefit of thy glorious passion, death, resurrection and light, behold the brightnesse of perpetuall felicitie, and see thee face to face, where my mind may be fed and full satiate with the meate and drinke of life without end. For like as the hart thirsteth after the water springs: so thirsteth my soule after thee, O Lord my GOD and king, Amen.

When you are about to receiue the wine *or cup, praie:*

I Thanke thee, deere father, that thou didst not spare thine onelie and most deerlie beloued sonne Jesus Christ, to shed euen his most pretious bloud vpon the altar of the Crosse for to wash awaie our sinnes. In remembrance whereof, I now in trembling and dread drinke of this cup: humblie beseeching thee, O Father, that the crucifieng of his blessed bodie, and shedding of his pretious bloud may be meritorious to my saluation, Amen.

Or else thus.

O Blessed and mercifull Father, thy loue towards me sinfull creature is so exceeding great and vnspeakable, that I can not but giue vnto thee most humble thanks: namelie, for the shedding of the most pretious blood of thy deere sonne Jesu Christ; by the vertue whereof, thy wrath stirred vp against me wretched sinner, is pacified, my ransome is paid, the lawe is fulfilled, mine enimies are ouercome, and put to flight. In remembrance of this so noble a victorie, and of so great a benefit, I am come vnto this thy table, O mercifull father, to drinke of

of this cup; desiring thee, that as my outward man is comforted by the drinking of this wine: so likewise my inward man may be comforted, and made strong by true faith in the pretious blood of thy most deere sonne. O Lord, and my heauenlie Father, giue me thy holie spirit, which may so rule and gouerne my hart, that I neuer be vnthankfull, nor forgetfull of this thine exceeding kindnesse: but to traine my life according to thy blessed will, that whatsoeuer I do, speake or thinke, may be vnto the glorie of thy blessed name, and the health of my soule, through Iesus Christ our Lord, Amen.

After you haue receiued the holie Communion, *giue God thanks, and saie:*

I Thanke thee, good Lord, of thine infinite goodnesse, that thou this daie hast fed me with thy blessed bodie & bloud in the Sacrament; desiring thee meeklie that this Sacrament which I haue receiued, may be to me a purgation and clensing of my sins; a fortitude & spiritual strength against my frailtie; a sure defence against worldlie troubles and aduersities; a purchasing of grace and pardon; a medicine of life; and a continuall remembrance of thy blessed passion: so that in the waie it may conduct me; when I stumble it may vphold me; and when I am fallen it may raise me: so that by good continuance in thy will, to euerlasting glorie it may bring me. And so order the tallage and taste of my hart, that I neuer seeke other swetnesse, but thee; that I neuer seeke other louer, but thee; nor none other comfort beside thee; so that I care for none other delight, but thee; nor anie other honour, but thine. And giue me such perfect loue towards thee, wherewith I may

come

come to as great merit in heauen, as though I had ſpent all my life daies in the remembrance of thy bleſſed paſſion, and gratiouſlie deliuer me from all tribulations of bodie and ſoule, captiuitie, anguiſh and perils. This grant not onlie vnto me, but alſo vnto all thine elect and choſen Chriſtian people hære and elſewhere, for thy holie name ſake, Amen.

Another thanks-giuing after the Communion.

I Thanke thee O Chriſt Lambe of God, for offering thy ſelfe vpon the altar of the croſſe to thy Father an offering and a ſacrifice of a ſweet ſauour to God, for our ſinnes, to reconcile vs vnto him: for certaintie whereof, and confirmation of our faith, thou haſt inſtituted on our behalfe this holie Sacrament of the ſupper, that as oft as we receiue the ſame, we may celebrate thy memorie, and with thankes-giuing remember the merit and fruit of thy paſſion. I beſeech thee by thy bitter death ſtirre vp our minds, that by often receiuing this thine ordinance and inſtitution, we may conſider how bitter a death thou didſt ſuffer on our behalfe, and how great the loue was, which draue thee to take ſo cruell and ſhamefull a death to ſaue vs: and withall continuallie yeeld, as we are bound, hartie thanks vnto thee for the ſame, and after the like ſort anſwer to our power, that vnſpeakable good will by our good life, and carefull obſeruation of thy commandements; and may when either through frailtie of our flеſh, or by anie other fault preuented we ſinne, runne by and by vnto thee by repentance, and through conſideration of this new and eternall couenant, touching the remiſſion of ſinnes made with vs, be erected and vpholden vnto a liuelie and puiſſant hope.

O ſweet Jeſu grant, that being faſt linked vnto thee by this holy myſterie, I may receiue power & ſtrength from thee, beleeuing thy promiſes, and be wholie addicted thereunto without anie doubting, that ſo my conſcience in feare and troubles may haue perfect conſolation. Suffer me not to be ſeparated from the members of thy bodie, which is the Church; whereof thou art head, fulfilling all in all: but graunt, that abiding in thy word and kingdome, I may be without fault in the foundation, and without ſinne againſt my conſcience, and walke worthie this Sacrament; forſaking vtterlie, and renouncing the diuell, and all idolatrie, all vices and carnall deſires, which fight againſt the ſoule. For we cannot be partakers of the Lords table, and of the diuels tw. Make me alſo to remember that by this Sacrament I am bound to dw good vnto others. For, as manie graines of corne dw make one loafe, and manie grapes make one wine: ſo being manie, yet are we but one loafe and one bodie, in aſmuch as we all participate of one bread, and drinke of one cup. Joine vs therefore togither, O Sauiour of the world, at this common banket, through the band of loue, that we may be faſtened vnto thee our head, that as thou didſt die for vs, ſo we againe may not feare to ſuffer, and to giue our liues for the glorie of thy name, that we neuer be ſeparated from thee neither in life nor death. Make vs alſo hartilie to loue one another, like the true and liuelie members of thy bodie, that if neede require, we may giue our liues for our brethren. Suffer not concord of minds to be broken. For he that receiueth the myſterie of vnitie, and kæpeth not the bond of peace, he doth not receiue the myſterie for himſelfe, but a teſtimonie againſt himſelfe.

Giue grace therefore, that leauing aſide all wrath, fierceneſſe, malicioulneſſe and enuie, we may forgiue one another, euen as thou forgiueſt vs, and beare one with

with another for the better auoiding of strife, dissention, sectes and pernicious heresies. Kæpe this thine ordinance, and right vse of thy Sacrament amongst vs euermore, that this good worke and diuine ceremonie may alwaies be a note and badge of our publike profession, whereby we are knowne from pagans, and tokens of loue, confession and thankefulnesse. Remoue awaie all abuses, and prophanations of this holie and sacred supper, together with the horrible and idolatrous adorations inuented by Sathan and his members, to the shamefull deforming of thy godlie & goodlie institution: but maintaine, I humblie beseech thee, the true and vnpolluted vse thereof, till thy pleasure is to returne in the clouds to iudgement with great power and glorie, that it neuer be out of remembrance; and last of all, at our resurrection from death, appoint vs places of thine heauenly table, where we may taste the new wine in the kingdome of thy father, abiding with thine elect, Angels, and blessed Saincts for euermore, Amen.

## A meditation of the trust which a Christian soule ought *to haue in the passion of our Lord Iesu, with a thanksgiuing* vnto God for the manifold *benefits thereof.*

I Might despaire verelie, because of my manifold sinnes and negligences without number; if it were not that thy word, O God, was made flesh, and dwelt amongst vs. But I can not, neither dare I now despaire; because that seeing when we were enimies, we were reconciled by the death of thy Sonne, who being obedient vnto thee to the death, yea euen to the shamefull death of the Crosse, hath taken awaie the hand-writing of our

sinnes, and nailing the same to his crosse, hath crucified both sinne and death. How much more are we now reconciled, and saued by him? For all the hope, certitude, and sureneſſe of all my truſt is in his pretious bloud, which was shead for vs, and for our saluation. In him do I take hartening, and by meanes of him, who sitteth at the right hand of God, and sueth for vs, I looke backe with a careleſſe eie; and now trusting in him (in whome I am alreadie risen againe and receiued, alreadie mounted vp into heauen, and there do sit among the Angels) I haue a desire to come vnto thee, not hauing mine owne righteousneſſe, but that which I haue through the same thy Sonne our Lord Jesu Christ.

For the which, O most mercifull God, and most gentle louer of mankind, we giue thee thanks; who through Jesus Christ thy Sonne our Lord, when we were not, didst mightilie make vs, and when we were lost through our sinnes, most maruellouslie didst deliuer and recouer vs againe. To thy goodneſſe, I saie, do I giue thanks, and manifold praises do I shew forth to thee with all my hart & mind, which through the vnspeakable loue (wherewith thou hast vouchsafed of thy maruellous goodneſſe to loue vs wretches, and vnworthie to be beloued) didst send the same thine onelie begotten Sonne from thy bosome, vnto our Common-weale, to saue vs sinners, which were at that time the children of perdition and damnation. I render vnto thee all possible thanks for his holie incarnation, and natiuitie, and for the blessed virgin Marie his mother, vpon whom he did vouchsafe to take flesh for vs, and for our saluation, to the intent that like as he is verie God of God, so he might be verie man of man. I giue thee condigne thanks for his passion and crosse; for his death and resurrection; for his ascension into heauen, and his seate of his Maiestie on thy right

right hand. I giue thee thanks, I saie, for that most sacred shedding forth of his pretious bloud, wherewith we are redeemed; and also for the most holie and quickening sacrifice of his blessed bodie & bloud, which this daie, and dailie in thy Church we feed of, and drinke of, wherewith also we are washed, cleansed, and sanctified, & are made partakers of the onelie high diuinitie. Finallie, I giue thee thanks for the maruellous and vnspeakable charitie and loue, wherewith thou didst loue vs vnworthie persons, and didst saue vs by thine onelie and beloued sonne. For so thou didst loue the world, that thou gauest thine onlie begotten sonne, to the intent that none, which trulie beleeue in him should perish, but haue euerlasting life. And this thing verilie is euerlasting life, to knowe thee, and also Iesus Christ whom thou hast sent, to be verie God, by an vpright faith, and works worthie for such a faith. Wherefore with all my hart and mouth I do confesse, praise, and blesse thee, O God the father vnbegotten, and thee O God the sonne onlie begotten; also thee O holie Ghost and comforter. To thee O blessed trinitie be all glorie, and praise, & thanks, togither with all power, dominion, and might, in the world of worlds for euer, Amen.

A meditation to be vsed after the receiuing of the holie *Communion, to stirre vs vp through the consideration* and knowledge of so great a benefit, to giue *God thanks therefore, and to be gratefull* for his goodnesse.

BLesse the Lord O my soule, and all mine entrailes laud his most holie name. Forget not O my soule the infinite mercies and continuall benefits receiued of his most liberall hand; amongst the which, well maist thou reckon that which hath been this daie giuen thee, that so in-

finite a Maiestie should vouchsafe to visite thee, to enter into thy homelie habitation, and with surpassing clemencie, wholie to giue himselfe to thee in this most maruellous Sacrament.

O thou incomprehensible God, no lesse pitifull than puissant, what shall I saie, seeing the depth of thy bottomlesse mercies hath vouchsafed to impart it selfe to the depth of mine vnspeakable miseries! What thanks can I yeeld thee for so great kindnesse and loue, who wot right well, that if all the members and muscles of my bodie were turned into tongues, yet could I not condignelie thanke thee for the least of all thy benefits. How much lesse able shall I then be with one tongue to laud and thanke thee for this present gift, being of so great and inestimable a value?

If Elizabeth the mother of the fore-runner Saint Iohn Baptist, being visited of the most sacred virgin Marie thy mother, when she perceiued thy presence, illuminated with the holie Ghost, was so astonished thereat, as she cried out alowd, and said; Whence haue I this, that the mother of my Lord doth come to me? How much more iustlie am I to be astonished, and to crie out; Whence haue I this, that the onlie sonne of that most blessed virgin, euen my Lord himselfe, and Lord of all Angels, heauen and earth, and of all the creatures of the world, hath visited me, entred into me, honoured me, fostered me, and filled me in this most worthie Sacrament? Whence haue I this, that a Lord so high, so puissant, so worthie of all worship, hath vouchsafed to come vnto mee a most wretched worme; to me the most heinous sinner of all sinners; to me that haue so manie times offended him, to me that with my lewdnesse and abhominations haue so oft banished and expelled him out of me?

Worthilie did the holie Prophets Iob and Dauid, wonder at thy diuine clemencie, at what time they

they said; What is man that thou so magnifiest him? What is the sonne of man that thus thou visitest him? But much greater reason haue we most wretched caitifs to saie the same in these our daies; What is man that thou hast thus extolled him: as for man, to make thy selfe man, and to giue thy selfe in foode to man, wherewith he may euerie daie be visited and refreshed? And albeit all men may maruell at this thy diuine clemencie vsed towards man: much more yet may I maruell, which of all men am the basest and vnworthiest.

If Dauid, when king Saule would haue chosen him for his sonne in lawe, reputed himselfe vnworthie, and said; What am I, or what is my life, or my fathers linage, that I should be a sonne in lawe to a king? How much more cause haue I now to saie the same; seeing the king of all kings hath admitted mee to so high a dignitie? What am I: or what is my fathers offspring? What other am I, than a vessell of corruption, a sacke of dung; and filth ingendred of a most vile & stinking matter, touching my flesh, which ere long shall yeeld food to wormes: and am concerning my soule all soiled with sinne, fraught with ignorance and forgetfulnesse, with manie mo defects, and wicked inclinations?

What other is my life than a vanitie, a puffe of wind, a smoke, and shadowe that quicklie vanisheth, a confusion and disorder, a continuall exercise of sinne and transgressions of thy commandements? Such hath my life, mine exercises, and mine inclinations beene; such also is my father Adams offspring, and all his ancient familie; sith all that descend of him are generallie borne thus blemished, thus bent, and all like children of a traitour, as he was adiudged to suffer death.

Wherefore, O most puissant Prince, and dreadfull

King aboue all kings, thou knowing me and my life to haue bæn such, & much worse than I either knowe or can imagine, hast vouchsafed to receiue me; not for a sonne in lawe, but for thine owne child, and as a yonger one right tenderlie beloued. For such are fathers accustomed most of all to cherish; as now thou hast cherished and fed me with this Angels bread, wherein is found all sauour, and all diuine delight.

S. Luke reporteth, how one of those ghests, that were at table with thæ in a prince of the Pharisies house, should saie, Blessed are those that shall eate the bread of life in the kingdome of heauen: but much more happie am I, if I can knowe it, and gather fruit out of it, which in this life eate the bread, wherein is the selfe-same God spirituallie by faith conteined; and therewith receiue a pledge to eate him in his euerlasting kingdome. Happie eke are all those that shall dispose themselues to repaire to this most gratious banket, wherein are found all swæt tasts and sauours, all riches and renowme, and all the things that happilie be to be desired.

Yea, what is it that man may long for, that is not here offered him? If he desire delights and pleasures; here be the sincerest, the choisest, & the swætest. If he wish for wealth; behold here the treasure that inricheth both heauen and earth. If state and souereigntie be sought for, behold here the highest dignities that can be possiblie atchieued. Sith by meanes of this most venerable sacrament the soule is vnited to God, and resteth associated, and reuerenced with quires of Angels that assist about it.

Wherefore, O ye blind beguiled children of Adam, what other pleasure & profit do you prowle for? Why do you (as Esaie saith) spend your monie; and not vpon bread? Why imploie you your trauell. and not in this that may satiate and content you? Why lose you

such

such satietie, such swœtnesse, and such treasure, as is here conteined in this gift? Do not thou so, O my soule, do not thou so; be not thou henceforth anie more blind; see thou seeke not anie carnall contentations, hauing meanes to be a partaker of this meere spirituall and celestiall delight.

Take no more taste and pleasure in the food of death (whereof thou earst didst feed) hauing this bread of life giuen and granted vnto thee. Regard not the pomps, and most vaine vanities of this world; seeing thou maiest enioie in this Sacrament the true happinesse, and good things, which in the world cannot possiblie be atteined. Imbrace and keepe this treasure, which sufficeth to make thee trulie happie; possesse this good, which exceedeth all good; content and quiet thy selfe in this repose, which may abundantlie satiate thy desire: and be not ingratefull to this thy benefactor; but yeeld him hartie thanks, as well for this, as all other benefits heretofore, from the beginning bestowed vpon thee.

Howbeit, my gratious and mercifull Lord, how can I yeeld thee worthie thanks; the debt I owe thee being so great, and mine abilitie to discharge the same so small? With all my hart, and with all my might, and power, I thanke thine infinite liberalitie, for hauing created me to thine owne likenesse and similitude, and for hauing for my conseruation created likewise so great varietie of other creatures: and much more do I laud & blesse thee, for that with thy pretious death and bloud-shed thou hast redeemed me: yea O Lord & now I do with all my bowels and powers of my body & soule thanke thee, blesse thee, & adore thee, for hauing left vs this heauenlie and most worthie Sacrament; and for giuing me miserable wretch, the grace eftsoons to receiue it, that eftsoones I may thereby be made partaker of the fruit of thy redemption.

And

And bicause these my thanks and praises be slender, weake, and vnworthie of such gifts as I haue receiued: I beseech thy swæt sonne Iesus Christ, to supplie my want. Here vouchsafe to sound perpetuall peales of praises for me; euerlastinglie to adore thæ for mæ: to reuerence thæ for me, and to offer the continuall sacrifice of thanks-giuing for me. And yet for that, all that I can dw is finite, & is not correspondent to the value of the benefit I haue this daie receiued, being infinite. Those most holie and gratefull thanks, which thou Lord Iesu ganest to thy Father, minding to grant vs this so inestimable a gift, euen those same, which are infinite, dw I offer both to him and thæ together. For verelie beleæue I, that for this cause didst thou pæld them; that so incomparable a gift should not be destitute of condigne graces, and thanks. And now dw I humblie beseech thæ, of thy most bountifull clemencie, that seeing it hath pleased thæ to satiate and honour me with thy most worthie presence in this venerable and redoubted Sacrament; thou wilt also vouchsafe to grant me thy grace to be alwaies gratefull, and to answere worthilie to this most happie visitation.

This hath alwaies bæne thy woont, my Sauiour and Redæmer; that where through thy gwdnes thou hast vouchsafed to enter, there hast thou departed of thy blessings most abundantlie; heaping grace vpon grace; and mercie vpon mercie. Thou enteredst into Matthew the Publicans house; and from a Publican thou madest him thy Disciple, & an Apostle. Thou enteredst into Zacheus house; when by and by he was changed from his old custome: and health was giuen to all his household. Thou enteredst into Simon Peters house, & draugest awaie the ague from his wiues mother; leauing hir whole and comforted. Eftsones didst thou enter into Martha & gwd Marie Magda-

lens

lens house; and what tongue can tell the spirituall riches thou gauest to that house; and the ineffable graces thou endowedst those two sisters with? Finallie, the figure of this Sacrament, to wit, the arke of the old Testament, because it entred into Obed Edoms house, was cause that thy blessings were powred vpon him, and all his, paieng plentifullie for the harborough that in that house was offered thee.

Wherefore, O most sweet and welcome ghest, seeing through thy goodnesse thou hast vouchsafed this daie to enter into my poore cottage, send downe withall thy holie blessings thereon; by meanes whereof, I may worthilie answer vnto this thine incomparable mercie. Cleanse and fine this house, Lord, from all the filth thou seest in it. Repaire and bestow some cost on it, least it decaie and fall to ruine; driue out the darkenesse in it, with the glistering beames of thy light; adorne and decke it vp with the vertues and graces of the holie Ghost; that being thus cleansed, repaired, adorned, and illuminated, it may please thee to dwell therein, and neuer to depart. Tarrie still with me, O Lord, my comforter; the night draweth nigh, & without thee shall I remaine in darkenesse, and so be sore endangered. O therefore, I saie, tarrie thou still with me, and depart not from this lodging. Thou hast affirmed, O eterne all truth, how thy whole delight is to dwell with the children of men, and how thou standest knocking at the doore, ready to enter and sup with such as shall open, and let thee in. Behold how I haue giuen thee free entrance into me; and thou of thy goodnesse hast admitted me to the sweet supper of thy most sacred bodie. Abandon me not therefore my souereigne Lord, ne depart thou from me; drawe me after thee; knit and tie me fast to thee; yea drawe me quite out of my selfe, sith I am much better in thee, than in me. In thee I liue, in me I die; in thee I remaine firme and con-

conſtant, in me I decaie and come to naught.

Renew me therefore, O my ſanctifier, and through loue transforme me into thee, & grant me ſo to liue in thee, as that I onlie liue to thee, I onlie loue thee, I onlie delight in thee, that thou be mine onlie ioie, mine onlie comfort, mine onlie foode, wherewith my ſoule may in ſuch ſort be refreſhed, as that all other meats ſeeme loathſome and vnſauorie to it. This onlie haue I choſen, this onlie ſhall ſuffice me, with this alone will I liue contented, ſatiſfied, and happie; vntill the deſired daie come, when I ſhall feed of thee in another forme, and enioie thee continuallie in the companie of all the elect and bleſſed Saincts of the celeſtiall court, where with the Father and the holie Ghoſt, thou liueſt and reigneſt euerlaſtinglie,

Amen.

Another fruitfull meditation of the Chriſtian ſoule, exhorting *to thankefulneſſe, newneſſe of life, and holie conuerſation*; in deepe conſideration of the great benefits of Chriſt receiued *in the Sacrament, to be read after the receiuing of the holie* Communion in the Church (if time ſerue) or at home, *eſpeciallie on Eaſter daie.*

THat thou maiſt not doubt, O my ſoule, of ſo great wealth and felicitie, as is wrought for thee in theſe holie myſteries of Chriſt (whereof now thou haſt beene a partaker) by his glorious death and reſurrection; let vs a little refreſh our ſelues with the contemplation thereof, & as it were chaw the cud, by calling them often to our remembrance; that ſo taking great delite in the ſweet taſte thereof, we may the leſſe feele or perceiue the bitterneſſe

terneſſe of this miſerable life. Go to therefore, O my ſoule, call to mind now, I ſaie; and wæ that therefore thou haſt receiued into thine owne poſſeſſion, the euerlaſting veritie, euen our Lord and Sauiour Ieſus Chriſt, to confirme to thy conſcience the truth of all this matter.

Thou haſt receiued him, if in true faith & repentance of hart thou haſt receiued him; if in purpoſe of amendment of life thou haſt receiued him; for an euerlaſting gage and pledge of thy ſaluation. Thou haſt receiued his bodie, which was once broken; and his blood, which was once ſhed for the remiſſion of thy ſinnes: thou haſt receiued his bodie to haue within thæ the Father, the Sonne, and the holie Ghoſt, for to dwell with thæ, to indue thæ with grace, to ſtrengthen thæ againſt thine enimies, to helpe thy weakneſſe, to poſſeſſe thæ with peace and gladneſſe, to make thæ thankfull to thy redæmer, and carefull to lead a godlie conuerſation, and to comfort thæ with their preſence in weale and wo: thou haſt receiued his bodie, I ſaie, to indue thæ with euerlaſting righteouſneſſe, to aſſure thæ of perpetuall bliſſe, and life eternall. For with Chriſt, by true faith, art thou, my ſoule quickened againe from death of ſin, to life of grace; and in hope tranſlated from corporall and euerlaſting death, to the euerlaſting life of glorie in heauen; where now from henceforth thy conuerſation indæd ſhould be, and thy hart and deſire alwaie fixed and ſet.

Doubt not therfore, O my ſoule, of the truth of this matter; how great and high ſo euer theſe myſteries and things be. For it becommeth thy God to dw no little dæds; how impoſſible ſo euer they ſæme to thæ. But praie to God hartilie, that thou maiſt haue faith to perceiue theſe great myſteries; that by faith thou maiſt certeinlie knowe and belæue nothing to be impoſſible with God. Onelie bring thou faith, I ſaie, to

Chriſts

Christs holie word and Sacraments, and thou shalt well feele and perceiue the benefits of Christ conteined therein to thy comfort. Let thy repentance shew thy faith also; let thy purpose of amendement and obedience of thy hart to Gods lawe hereafter declare thy true beleefe. And now endeuour thy selfe, O my soule, to saie with S. Paule: From henceforth my conuersation is in heauen; from whence I looke for a Sauiour, euen the Lord Iesus Christ, which shall change our vile bodies, that they may be made and fashioned like to his glorious bodie; which he shall dw by the same power, whereby he rose againe from death, and wherby he shall be able to subdue all things vnto himselfe.

For else, what shall it auaile thee, O my soule, to bee escaped, and deliuered from the filthinesse of the world, through the knowledge of thy Lord and Sauiour Iesus Christ, if thou be intangled againe therewith, and be thereby ouercome againe? Certeinlie, it had beene better neuer to haue knowne the waie of righteousnesse, than after it is knowne and receiued, to turne back-ward againe from the holie and most righteous commandements of God giuen vnto thee: so shall the prouerbe be verified of thee, where it is said; The dog is returned to his vomit againe, and the sow that was washed, to hir wallowing in the mire againe. Oh what a shame were it for thee, O my soule, being thus so clerelie and freelie washed from thy sinnes, to returne to the filthinesse thereof againe? What a great follie were it, thus indued with righteousnesse, to lose it againe? Yea, what wilfull madnesse were it, to lose the inheritance that thou art now set in, for the vile and transitorie pleasures of sinne? Finallie, what vnnaturall vnkindnesse should it be, where thy Sauiour Christ of his meere mercie is come to thee, to dwell within thee as thy ghest; to driue him from thee, and

to

to banish him violentlie out of thee; and in stead of him in whome is all grace and vertue, to receiue the vngratious spirit of the diuell, the founder of all vnrighteousnesse, naughtinesse and mischiefe? Oh my soule, how canst thou find in thy hart, I saie, to shew such extreame vnkindnes to Christ Iesus, which hath now so gentlie called thee to mercie, offered and giuen himselfe vnto thee, and is now entred into thee? Yea, how darest thou be so bold, to renounce the presence of the Father, the Sonne, and the holie Ghost, (for where one is, there God all whole in Maiestie together with all his power, wisedome, and goodnesse is,) and fearest thou not the danger and perill of so traiterous a defiance and departure?

O my soule, aduise thy selfe well what thou dooest, consider the dignitie thou art now set in, and how thou art therfore cleansed, washed, sanctified, and renewed, that thou shouldest from henceforth sinne no more; but serue God in true holinesse and righteousnesse all the daies of thy life, that in the end thou maist reigne with him in euerlasting life. If thou refuse so great grace whereto thou art called, what other thing dooest thou, than heape vp thy damnation more and more, and so prouoke God to cast his heauie displeasure vpon thee, and by his iust plagues to reuenge this thy mockage of his holie Sacraments, in so great abusing of them? Be verie warie and well aduised therefore I saie, O my soule, how from henceforth thou dooest behaue thy selfe; and let not follie lose that thing, which grace hath so pretiouslie offered and purchased. Let not wilfulnesse and blindnesse put out so great light as is shewed vnto thee, but applie thy selfe to liue in Christ, that Christ may still liue in thee, whose fauour and assistance if thou haue, then hast thou euerlasting life alreadie within thee, then can nothing hurt thee: whatsoeuer is hitherto done amisse and committed,

Christ

Christ (thou sæst) hath offered thæ pardon, and clærelie receiued thæ into his fauour againe; in full suretie whereof, thou hast him now presentlie inhabiting and dwelling within thæ. Onlie take good hart vnto thæ, shew thy selfe thankefull in thy life, and determine with thy selfe to refuse, auoid, detest and abhorre all such things in thy conuersation, as should offend the eies of his mercie. Endeuour thy selfe now, I saie, O my soule, that waie to rise vp againe, which waie thou hast fallen into the pit or sinke of sin; as if by thy tong thou hast offended, now thereby rise againe, and glorifie God therewithall; accustome it to laud and praise the name of God, as thou hast therewith dishonoured it. And as thou hast hurt the good name of thy neighbour, or otherwise hindered him; so now intend to restore it to him againe: for without restitution, God accepteth not thy confession, nor yet thy repentance. It is not ynough to forsake euill, except thou set thy courage to do good. By what occasion soeuer therfore thou hast offended, I saie turne now the occasion vnto the honouring of God, and profiting of thy neighbour.

True it is, O my soule, that sin is strong, and affections vnrulie; yea and hard it is to subdue and resist thy nature so corrupt and leauened with the sowre bitternesse of the poison, which thou receiuedst by the inheritance of thine old father Adam, but yet neuertheless, be of good chære, for Christ thy Sauiour hath ouercome the world, and all other enimes for thæ. Sin shall not haue power ouer thæ, for thou art now vnder grace: though thy power be weake, yet Christ is risen againe to strengthen thæ in the battell; his holie spirit shall helpe thine infirmities. In full trust therefore of this confidence, O my soule, take a good hart vnto thæ; I saie, be of a good courage in the Lord, and put vpon thæ all the holie armour of God, that thou maist stand fast against the enimies, which would againe assault

ſault and ſubdue thee, and bring thee againe into their thraldome, ſlauerie, and bondage.

Remember now O my ſoule, that thou art brought from thy vaine conuerſation, and that thy freedome is purchaſed neither with gold nor ſiluer, but with the deere price of the moſt pretious hart bloud of that innocent and immaculate lambe Ieſus Chriſt. And euen now at the leaſt O my ſoule, begin and take in hand in the name and feare of God, to purge the old leauen of ſinne and wickedneſſe, that corrupteth and ſowreth the ſweetneſſe of thy life, before the maieſtie of God, that thou maiſt be as new and freſh dough, void of all ſowre leauen of wickedneſſe; ſo ſhalt thou ſhew thy ſelfe to be ſweet bread to God, that he may haue his delight in thee; ſo ſhalt thou declare thy ſelfe a worthie hoſt for ſuch a gheſt, and that Chriſtes gifts and graces haue their effect in thee, and that thou haſt the right beleefe and knowledge of his holie myſteries now receiued of thee: finallie, ſo ſhalt thou, in applieng thy faith to the vertue of this holie Sacrament, and in thy life and conuerſation conforming and faſhioning thy ſelfe to the example and ſignification meant thereby, be moſt certaine and ſure to liue in this life happilie, & in the world to come to dwell with Chriſt (whome thou haſt now receiued) in euerlaſting glorie, which God for his mercies ſake, and for the deere and pretious merits of his onelie Sonne our Lord and Sauiour Ieſus Chriſts ſake grant vnto vs, Amen.

The Praier.

SO great and manifold are thy benefits O moſt good and mercifull God, towards mankind, as all people in euerie place ought greatlie to laud, worthilie to praiſe, and highlie to extoll & magnifie thy bleſſed name. For what thing can be more pleaſant to men,

than that thou dweſt eaſilie heare them at what time they call vpon thee, for ſuch things as they ſtand in need of: In what other good things ought we more to reioice of, than this, for that thou yeeldeſt thy ſelfe appeaſed and fauourable to our iniquities: Or why bee we not right happie and bleſſed, whome thou diddeſt vouchſafe to annere vnto thy ſelfe in thy ſacred congregation, in feeding our hungrie ſtomachs with ſpirituall good things, and heauenlie deinties, and refreſhing vs continuallie with the moſt erquiſite and well furniſhed banket of thy bleſſed Sacraments, making vs to eate aboundantlie of thy heauenlie Manna and food of Angels, and to drinke plentiouſlie of the full cup of thy holie ſpirit and diuine grace, to our endleſſe comfort and conſolation in thee:

Oh Lord, thou dealeſt fauourablie euen with all other creatures alſo for thine elects ſake. Thou ſtabliſheſt the mountaines; ſtilleſt the raging of the ſea; appeaſeſt the madneſſe of the people, and dweſt refreſh and lighten with great ioie the vttermoſt parts of the earth, through the brightneſſe of the heauenlie fires. Thou ſendeſt ſeaſonable weather, and timelie ſhowers, whereby onlie commeth fertilitie of the feelds, wonderfullie garniſhed with all kinde of fruites, whereby both men and beaſts haue aboundantlie wherewith to feed. Grant thou therefore thus much alſo vnto vs (who art the author of ſo manie good things) that we may alwaie be mindfull thereof, to render moſt condigne thanks vnto thee, and that an alteration of our old leauen being now made through the vertue of this bleſſed Sacrament, which we haue receiued, we may like the eagle from time to time, renew our youth in godlines of life, and vſe to our health and comfort thoſe things, which thou ſo louinglie beſtoweſt vpon vs, through Jeſus Chriſt our Lord, Amen.

At

At the ſolemnization of Matrimonie,
*praie thus:*

ALmightie God, and moſt mercifull father, who haſt ordeined marriage to be kept without blame or breach to the end, not ſuffering that anie ſhould put aſunder thoſe, whome thou haſt ioined together. Sanctifie thoſe, which are called to this eſtate of life, to kæpe it according to thy holie inſtitution and ordinance. And furthermore, as thou requireſt that we ſhould loue thæ aboue all things, eſtæming more thy fauour, than either the riches or honour of this world, or life it ſelfe: ſo we beſæch thæ, O Lord, to teach vs how to vſe theſe tranſitorie things, that we abuſe them not in ſetting our harts vpon them, or delighting more in them than is mæte; but that we may ſo loue our huſbands, children, houſe & lands, and our owne liues, or whatſoeuer thou giueſt vs for our comfort hære for a time, that we may kæpe ſtill the higheſt degræ of our loue for thæ our ſpirituall huſband; ſo that where the queſtion ſhall be betwæne thæ and anie thing elſe, we may make loſſe of all things, to abide perfectlie in our loue towards thæ to the end; to whome, with the father, and the holie ghoſt, be all laud and praiſe for euer and euer, Amen.

Or as at the ſolemnization of Matrimonie in the fift Lampe.

At the buriall of anie, meditate and praie, as followeth:

O Lord Jeſu Chriſt Sonne of God, which art the giuer of eternall life; we hartilie thanke thæ, becauſe thou art inwardlie touched with mercie towards vs, oppreſſed both with temporall and euerlaſting

miſeries: thou haſt taſted death, and with thy fleſh thou haſt touched the graue, and earth, wherby it is ſanctified and made light to the godlie, ſo that it can not kæpe them in etternall death. According to thy commandement, there ſtand the bringers and miniſters of death, euen ſinne and Satan: but thou pluckeſt the faithfull out of the iawes of death; bringeſt them to a new life; through the comfort of thy Goſpell teacheſt them to ſpeake, and ſound forth thy glorie; cõmendeſt them in this life to the mother the Church, and at length, death and all euils being ſubdued, thou wilt bring them into thy kingdome.

Wee humblie beſæch thæ, take mercie vpon thy Church in theſe miſerable daies. For ſhe is as a widowe deſtitute of all worldlie helpe, and dependeth onlie vpon thy mercifull aid and protection. Speake vnto hir with chærfull voice, and ſaie; Wæpe not: powre vpon thine, the true light of faith and comfort; lift vs vp in the mids of death with a confidence of thy preſence, and hope of eternall life. Driue awaie the gard of death, teach vs to ſet forth thy truth, and at the length, let vs be placed with the ſwæt mother of all Saints, in the true countrie of that happie citie Jeruſalem, where we ſhall for euermore enioie the bleſſed ſight both of thæ, and thy heauenlie congregation, Amen.

Another deuout praier at burials.

LORD, thou art God for euer; ſhort is our life; alwaies ſome of vs die; & other ſome come into the world: and with thæ a thouſand yæres bæ but one daie; yea as the leaſt minute of an houre. This life paſſeth awaie as doth a dreame, euen as graſſe in the field; græne to daie, and

and drie to morowe. If thou be displeased, then we be lost; if thou chasten, then shrinke we for feare. For thorough sinnes we be dead vnto thee. Certes Lord, if thou haue respect to our sinnes, who shall continue? Shew vs how manie be the daies of our life, that we may dispend them wiselie to the praise of thy name; least that we falselie, trusting vpon long life, might come vnto death. Oh good God, how fraile and corrupt a worke be we indeed: Euen but verie dust and ashes; and the length of our daies be as the flower in the field. No man can deliuer himselfe from death; no man can saue his owne soule from the graue: thou onelie, O Lord, must do it; namelie, to such as beleeue in thee. O my GOD, haue mercie vpon me, and take mee not awaie vnprouided, in the middest of my daies; but let me go to my graue in a full age. Let me remember mine end, that when I shall depart out of this life, I be not depriued of euerlasting life. Let me beare alwaies before mine eies, the shortnesse of this life; and what a vanitie, and what a thing of naught it is; as well the men themselues, as all their things and affaires.

Staie my feete, O Lord, that at no time they slip with some cruell zeale or enuie, that I might haue at the vngodlie, which for the most part passe their liues quietlie, and die more quietlie. I beseech thee, let not thy chosen persons be discouraged, nor offended, by this thy godlie prouidence, in ordering of worldlie things; nor shrinke from thee by reason thereof: but rather let vs remember in what dangers in verie deed these vngodlie be in; and with how vnhappie a conclusion and terme they close & finish their happie course. And againe on the contrarie part, what pleasantnesse of conscience; and what comfort and quietnesse shall followe this our vnquietnesse. Finallie, O good God, in the daie of my buriall, when all my friends shrinke

from me, do not thou forsake me: when my father and mother, husband and children forsake me, vouchsafe thou, O Lord, to take me vp, and defend me from the roring lions, that wait for their praie; & lead mee safelie through the vnknown countrie, & bring me happilie to the streets of the heauenlie Zion, wherein is the habitation of all that reioice in thee; and there set mee amongst thine Angels, before the face of thine owne Maiestie; where with the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins; yea and with all my deere parents and faithfull friends, in full measure of happinesse, passing excellent glorie, and superabundant ioie of thanks-giuing and praise, I may magnifie thee, my God, among thy chosen holie ones, for euer and euer, Amen.

See another praier in the Ladie Aburgauennies praiers.

## Another meditation of death.

O GOD, what other thing do wee daily in this present life than heape sinne vpon sinne, and hourd trespas vpon trespas? So that this daie is worse alwaies than yesterdaie; by increasing as daies, so sins; and therefore thine indignation, good Lord, against vs: but when we shall be let go out of the prison of this bodie, and so taken into thy blessed companie; then shall we be in most safetie of immortalitie and saluation; then shall come vnto vs no sickenesse, no need, no paine, no kind of euill to soule or bodie: but whatsoeuer good we can wish, that shall we haue; and whatsoeuer we loath, shall be farre from vs. Oh deere Father, that we had faith to behold these things accordinglie! Oh that our harts were persuaded thereof, and our affections inflamed with

with the deſire of them! Then ſhould we liue in longing, for that which now we moſt loath. Oh helpe vs, and grant that we being ignorant of things to come, and of the time of our death, which to thee is certaine, may ſo liue and finiſh our iournie here, that we may be readie; and then depart, when our departing may make moſt to thy glorie, and our comfort, through Ieſus Chriſt our Lord, Amen.

## Another ſweet meditation, of the longing of *the ſoule to be with God*; *out of* Saint Auguſtine.

O kingdome of all worlds eternall, wherein is ioie ſurmounting all ioies; and the peace of God, which paſſeth all vnderſtanding: wherein alſo the ſoules of all holie folke do reſt and reigne with thee, O Lord, in euerlaſting ioie, mirth and gladneſſe. When ſhall I enter into thee, that I may ſee my God, which dwelleth in thee? When ſhall I go thither, & behold this great ſight? What is it that holds me backe? Wo is me, that my ſoiourning is prolonged: wo is me; how long ſhall it be ſaid vnto me; Wait, and wait againe? And now to what purpoſe is my waiting? My Lord God, do we not wait and watch for the Sauiour, our Lord Ieſus Chriſt, to come and repaire our baſe bodies vnto the likeneſſe of his glorious bodie? We wait and watch, like wiſe virgins, with our loines girt, and our lamps burning, for the Lord our Bridegroome, when he ſhould come from the Bridehouſe, to fetch vs into his wedding. Come Lord Ieſus, and tarie not: come Lord Ieſu Chriſt; come viſit vs in peace: come lead vs priſoners out of priſon, that we may reioice before thee with a perfect hart: come our Sauiour, thou that art

longed for, of all nations and people; come shew thy countenance vnto vs, and we shall be safe: come my light, and my redæmer, my GOD, and my spouse, take my soule out of prison, that it may giue praise vnto thy name.

How long shall I be tossed in the waues of my mortalitie, crieng vnto thee Lord, and thou heerest me not: Lord heare me how I crie vnto thee out of this huge sea, and bring me to the hauen of endlesse blisse. Happie are they, O God, which are conueied out of this sea, and haue obteined to arriue at thee, the safest harborough of all hauens. O happie are they indeed, which are escaped alreadie from sea to shore; from banishment home into their owne countrie; and from prison into a palace; enioieng their wished rest! Blessed are they that alreadie haue gained the garland of endlesse glorie, which they sought for here by manie tribulations; and ioie now in happie mirth for euer. O blessed are they indeed! O treble, and foure-times blessed are they, which being alreadie quite rid of all miseries, haue atteined to the kingdome of beautifulnesse, and euerlasting blissefulnesse, and are assured of their vnappearable glorie! For there is ioie endlesse; mirth sorowlesse; health griefelesse; waie without labour; light without darknesse; life without death. Happie therefore, I saie, are those, that alreadie haue escaped the shipwracke of this present miserable life, and obteined the grace to come to so great ioies in heauen. But alas, we are yet still in the waues of the sea, longing for thee, O Lord, the hauen of our sea. O Jerusalem the heauenlie countrie of ours! O quiet countrie! we looke towards thee, and ken thee a farre off. We hale thee from this sea; we sigh vnto thee out of this vale of miserie, and labour with teares, if we may by anie meanes attaine vnto thee. O Christ, God, and the onlie hope of all mankind; our refuge and strength,

whose

whose brightnesse inlightneth our eies a farre off, as the beames of the sea-starre doth in the mistie darknesse of the stormie sea, to guide vs vnto thee our hauen. Lord, gouerne our ship with thy right hand, by the helme of thy crosse, that wee perish not in the waues; that the tempest of the water drowne vs not, and that the deepe swalowe vs not vp: but with the hooke of thy crosse, plucke vs backe out of this vast sea, vnto thee our onlie comfort, whom we see waiting for vs a farre off, as the morning-starre, and as the daiesunne of righteousnesse, in maner with weeping eies, vpon the shore of the heauenlie countrie. Behold we, whom thou hast ransomed, do crie vnto thee, yea euen we, as yet thy banished exiles, whom thou hast redeemed with thy pretious bloud, do crie vnto thee: heare vs, O God our Sauiour, the hope of all the ends of the earth, and of all them that be in the sea a farre off. We be conuersant in a troublesome sea, and thou standing vpon the shore, lookest at our perils. Oh saue vs for thy name sake, that we perish not. And Lord, grant vs so to keepe our course betweene Scylla and Charybdis, and to hold so with thee, that we may escape the dangers of both, and come safe to land without losse of ship, or fraight, Amen.

## Another meditation of the happinesse of the good *soule hence departing: at burials.*

HAppie is the soule, which departing from the earthly bodie goeth directlie into heauen: secure it is and quiet, and feareth neither enimie nor death. For it enioieth continuallie thy presence, O God, & vncessantlie beholdeth the most glorious Lord, whome she hath serued and loued, and whom now at the length full ioifullie and glori-

ouslie

ouslie she hath attained vnto.

And this glorie of so great blessednesse, neither time shall diminish, nor anie wicked person take awaie. The daughters of Zion haue seene hir, and counted hir blessed; euen the Quænes and the concubines haue praised hir, saieng: Who is she that commeth vp out of the desert, abounding in pleasure, leaning vpon hir welbeloued? Who is she that looketh forth as the morning; faire as the Moone; pure as the Sunne; terrible as an armie with banners? How chærefullie goeth she out, hastneth, runneth, when all amazed shee heareth hir beloued saieng vnto hir on this wise: Arise my loue, my faire one, and come awaie. For behold, the winter now is past, the raine is changed and gone awaie, the flouds appeere in our earth, the time of the singing of the bird is come, and the voice of the turtle is heard in our land. The fig-tree hath brought forth hir yong figs, and the vines with their small grapes haue cast a sauour. Arise my loue, my faire one, and come awaie; my doue that art in the holes of the rocke, in the secret places of the staires, shew me thy sight; let me heare thy voice, for thy voice is sweet, and thy sight comelie. Come awaie my chosen, my faire one, my doue, mine vnspotted one, my spouse, come awaie, and I will put thee into my bed-chamber, because I haue longed after thy beautie. Come awaie, that thou maist triumph in my presence with mine Angels, whose companie I haue promised thee. After manie perils and labour come awaie, enter into thy maisters ioie, the which no man shall take from thee, Amen.

Another which may be vsed on all Saincts daie.

O How happie are all thy Saincts, O Christ, which haue passed ouer the sea of this mortalitie, and attained vnto the hauen of perpetuall quietnesse, securitie and peace, where they

they are at reſt, and alwaie iolfull and merrie! Wherefore of thy tender loue I beſæch thæ, O Chriſt, who art without care of thy ſelfe, be carefull for vs; who nædeſt not to care for incorruptible glorie, haue thou a conſideration of our manifold miſeries. O our God, who haſt choſen a people to thy ſelfe, and endued them with glorie, making them both immortall of thine immortalitie, and iolfull through thy bleſſed ſight; I beſæch thæ be thou alwaies mindfull of vs, and helpe vs, who as yet in the ſalt ſeas of this life are toſſed with the ſurges about vs. O thou gødlie gate, who art raiſed into a maruellous highneſſe, helpe vs vile pauement, lieng much beneath thæ; giue vs thine hand, and raiſe vp ſuch as lie vpon the ground, that waring ſtrong out of weakeneſſe, we may be made couragious in battell. Make thou interceſſion for vs continuallie, and vnceſſantlie praie for vs wretches, and moſt negligent ſinners, that through thy praiers we may be conioined to the holie companie of ſaincts, for otherwiſe we ſhall neuer be ſaued. For alas, we are verie fraile, weakelings of no courage, creatures giuen to the ſeruice of the bellie and fleſh, hauing in vs almoſt no ſparkle of vertue, and yet placed vnder thy confeſſion. O Chriſt, we are borne by the wood of the croſſe through this great and wide ſea, where are things creeping innumerable, both ſmall beaſts and great; wherein the moſt cruell dragon is, alwaie prepared to deuour vs, wherein be the dangerous rocks, Scylla and Charybdis with other ſuch like innumerable things, whereby the hædleſſe and wauering in faith make ſhipwracke. Wherefore O Chriſt praie for vs, O gød Chriſt praie thou (we ſaie) for vs; that through thy gød praiers and merits, we may deſerue, ſhip and merchandiſe being ſaued, to attaine vnto the port of perpetuall ſaluation, quietneſſe, peace and ſecuritie, which neuer ſhall haue end, Amen.

After

After the ſeruice and common praier ended,
*praie thus:*

O Jeſu Chriſt, the verie true Aaron, and onlie high Biſhop of our ſoule, which in thine own name art gone vp into the moſt holie place, and beareſt our names before the Lord vpon thy ſhoulders for a continuall remembrance. Forſomuch as our offerings and ſacrifice cannot be ſo perfect, but that through our frailtie ſome fault and imperfection ſhall be found therein in thy ſight; vouchſafe we beſeech thee, O holieſt of all holies, and our moſt perfect high prieſt, in mercie to beare the iniquities of our publike praiers, and common ſacrifice, which we thy people with one accord, by thy grace, haue here at this time made, and offered vnto God the Father, in thy name. Pardon, O pardon our dulneſſe and coldneſſe in deuotion; and let this our oblation be alwaies vpon thy forehead, to cauſe theſe our burnt offerings to be preſented and accepted, for a ſweet ſauour of reſt before the Lord our God; that through thy onelie mediation, he being pacified, our ſinnes pardoned, and we gratiouſlie reconciled and ſanctified, may be worthie often to haue acceſſe to thy mercie-ſeate, to worſhip thee in thy holie Temple; and now as thy ſeruants, to go in peace, to glorifie thee in all holie obedience to thy word, & to dw vnto the poore as much as we can, So be it.

Or elſe thus.

ALmightie God, which haſt giuen vs grace at this time with one accord to make our common ſupplications vnto thee: and dweſt promiſe, that when two or three be gathered together

gither in thy name, thou wilt grant their request; fulfill now O Lord the desires and petitions of thy seruants, as may be most expedient for them; granting vs in this world knowledge of thy truth, and in the world to come, life euerlasting, Amen.

When the people arise to depart out of the Church, *saie thus to thy selfe.*

RIse vp, O Lord, arise, and let thine enimies be scattered; yea, let all them that hate thee, and prophane thine honour, flee before thee: but gather the Saincts togither continuallie, and let them neuer depart from thy Church, So be it.

So soone as you be out of the Church dore *saie:*

BLessed bee the glorie of the LORD out of his place.

Going homeward from the Church, meditate and *praie as followeth.*

O Christ, whose home is heauen, and whose house is a place of ioies eternall; I thanke thee for all thy great mercies shewed towards me, especiallie for vouchsafing mee yet time to repent and liue godlie: grant also I beseech thee, that being trulie humbled before thee this daie, I may by my good life declare, that I haue not come to Church in vaine; and that with the penitent Publicane, I may returne home now to my house vnder thy protection, imbettered and iustified both before God and man, and in all holie obedience glorifie thee both at home and abroade, in my life and in my death, Amen.

Another.

Another.

BEhold me, O Lord, I praie thee, a poore sælie woorme here cræping & walking bodilie on earth for a time in this life, (which is our pilgrimage and passage to our home) and make me more mindfull of mine euerlasting home, and very desirous to returne to the house of the liuing: that hauing mine affections inflamed by thy holie spirit, I may vtterlie contemne all earthlie things, and couet euermore to be present with thee: that my conuersatoin may be in heauen, whither grant mee at the length to come, there in my long home with thy children to be partaker of thy glorie, and to reioice as thy child, because of this my euerlasting home, and the great glorie thereof.

For I knowe, O Lord, that if mine earthlie house of this tabernacle (my bodie) were destroied, I haue a building of thee, euen an habitation not made with hands, but eternall in heauen; for the which I sigh, desiring to be further clothed with my house, which is from heauen, that mortalitie might be swalowed vp of life; because I knowe, that as long as I am at home in the bodie, I am absent from thee; therefore had I rather to be absent from the bodie, and to be present with thee, O Lord: neuertheless, whether I be at home, or from home, I am of good comfort, and alwaies of good cheere in thee: beseeching thee in mercie to grant me grace, to endeuour my selfe so to walke by faith in thy feare, after the inward appearance, that when we shall all appeare before the iudgement-seate of Christ, euerie one to receiue the workes of his bodie, according to that he hath done, whether it be good or bad, I may be found accepted vnto thee, Amen.

When

When you enter into your houſe, praie.

THY fauour and grace, O God, being my guide, I enter into this my materiall houſe and home: beſeeching thy mercie ſo to bleſſe and preſerue my comming in, and my going out, both now and euer; that thy peace, O God, which paſſeth all vnderſtanding, may be euermore therein, and that I neuer turne back, or be deformedlie ſcattered abroad from thee, vntill thou bring me home from this painfull pilgrimage, whereas be the firſt fruits of my ſpirit: So be it.

Being come home, praie.

LORD bleſſe vs, and make our houſes, Churches of thy ſaints, linked in one confeſſion and religion, that being by thee made all of one mind in this houſe, we may with the deuout Galileans praiſe thee for thy benefits both now and euer.

O Lord, now faſhion & conforme me by thy holie ſpirit in this houſe of my peregrination; that herein, enioieng the benefit of perfect peace, moſt ſæmelie quietneſſe, and comlie order, I may make thy myſteries my ſongs, vntill it ſhall pleaſe thee to lead me vpward, vnto the peace of thy children; euen into thy holie houſe, and manſion place, where thou haſt placed vs; and where we ſhall will or deſire nothing elſe; but to tarrie and remaine for euer. For whileſt we are clad with this bodie, we do as it were go aſtraie, and are ſtrangers vnto thee, neither haue we here anie abiding place for euer; but we muſt ſeeke for one that is to come. To the which thou bring vs, that

that camest from thence to redeeme vs, Iesus Christ the righteous; to whom with the Father and the holie Ghost, be all possible praise, and endlesse glorie, now and for euer, Amen.

## Praiers before meate on Sundaie.

ALmightie God, and most mercifull Father, who hast taught vs that outward things defile not a man, but those that proceede from the hart: grant vs so to esteeme cleane, that thou pronouncest cleane, as that by praier and thankes-giuing, the vse of thy creatures made for our benefit, may be sanctified vnto vs: and of the other part, so to abhorre the pollution of sinne, which onelie thou declarest to be common and vncleane, that we may auoid by thy grace all murders, adultries, thefts, false-witnesse-bearing, vnlawfull desires, and concupiscence, and whatsoeuer thou hast forbidden touching our dutie towards men, or seruice and obedience vnto thee: that being thus sanctified by thy grace, we may alwaies haue free accesse vnto thy sanctuarie, in this life; and be receiued into the heauenlie Ierusalem, where no Canaanite, nor vncleane person shall enter in the life to come, through Iesus Christ our Lord: to whom with thee, and the holie Ghost, be all honour, glorie, and praise, for euer, Amen.

## Another.

OSonne of God, which by thy miraculous multiplieng of a few fishes and loaues of bread, didst feed fiue thousand of thy people in the wildernesse, both inwardlie with spirituall comfort, and outwardlie with corporall food, thereby shewing

shewing thy selfe in deed to be the Creator & sustainer of all things: we beseech thee, who onelie giuest vs the breath of life, and knowest what we need, and alone canst giue a reason, why after this maner thou wilt feed vs with corporall things; and not as thou dwest the starres without anie nourishment. Giue vnto thy Church, of thy wisedome, such things as are necessarie for the sustentation of this life, wherein the ioies of the life eternall and to come do begin. And albeit sometime we lacke diuers things, although thine aduersarie throweth stones at vs for bread, yet by thy power strengthen vs that we faint not. And that we which liue not by bread alone, or by our owne industrie; being armed with thy word and promise, (the spirituall food and sword of our soule) may receiue comfort thereby, and being protected by thee after a wonderfull sort, to liue and glorifie thee both here, and in the world to come, Amen.

Another praier before meat, to be vsed that daie that *you haue receiued the holie Communion.*

WE thanke thee, O eternall housholder, for that after the banket of paradise troubled by the diuell & man, thou hast againe of thine infinite goodnesse, through thy sonne, prepared a sumptuous supper, and great feast. And for as much as thy people, among whom the tower of thy daily iunkets was placed, together with the most part of the world, do despise thy holie table, and suffer themselues to be caried about vnto the bankets of Satan, and vaine pleasures of this world. Thou hast vouchsafed to call vs, most vnworthie wretches, being lame, blind, and beggerlie in this last age of the world, that the number of thine elect may be filled: yea, thou com-

pelleſt ſome, lieng in the high waies, and about hedges, by reaſon of the troubles and decaie of kingdoms, through the preaching of thy word, to come to the participation of thy banket. We humblie beſæch thee bring vs to thine heauenlie table; appoint vs a place therein euermore. Grant that from thy ſonne, which is the bread and liuelie wine, we may drawe nourishment and iuice; that the drineſſe of our nature may be watered, and we at length taſte of thy ſupper in the table of euerlaſting life, and drinke the new wine of thy ſonne, enioieng his viſible ſight in the bleſſed ſocietie of all thine elect, Amen.

When you begin to eate, immediatelie *bleſſe, and ſaie:*

LORD God, which art the ſanctifier of thy Saints, and the euerlaſting ſuffiſance that ſhalt be giuen to the hungrie: bleſſe thou from heauen theſe thy good creatures and great benefits, (which thou haſt created to relæue the want of thy hungrie children, and to be receiued with thanks-giuing) with thy celeſtiall benediction: that they may be as a healthfull medicine or remedie to our humane nature. And grant that by the inuocation of thy holie name, we now ſoberlie taking, and temperatelie and thankfullie taſting hereof, may therewithall receiue both helth of bodie, and ſafegard of ſoule, through Jeſus Chriſt our Lord, Amen.

Or elſe praie thus for the ſober vſing of *your meate and drinke.*

GRant, O moſt mercifull God, that ſo long as we wander in this wretched world, we may ſo take our meate and drinke, for the infirmitie of our fleſh, that we neuer be corrupted by

by fine fare, (wherein the flesh delighteth) neither yet by anie foolish superstition; nor that we be drawne awaie at anie time from temperance and sobrietie: but let vs alwaies remember so to vse our abundance, that when we abound in all things most plentifullie, we may giue our selues to moderate abstinence continuallie; as also that we may patientlie beare all pouertie and hunger when it commeth: and that wee may so vse libertie in our meates and drinks, that alwaies the glorie of thy name, O Lord, may be before our eies; and that such frugalitie may appeare in all our life, that we may continuallie seeke that satietie and fulnesse, whereby we shall be satiate for euer most abundantlie, when the glorie of thy countenance shall appære vnto vs in the heauens, through Iesus Christ our Lord, Amen.

When you take salt, meditate a little to *your selfe, and saie:*

EVerie man shall be salted with fire, and euerie sacrifice shall be seasoned with salt. Salt is good; but if the salt be vnsauourie, wherewith shall it be seasoned? O God, giue vs grace to haue salt in our selues, and to haue peace one with another; & let all our communication now be so well sauoured and powdered with salt; that is to saie, seasoned with godlie wisedome, that we knowing how and when to speake, all our talke may tend to the glorie of thy name, and the edifieng of our owne soules, through Iesus Christ our Lord, Amen.

In the meale time.

LEt one of your children or seruants, that best can, reade this caution following; and after that, some chapter or portion of the Scripture

distinctlie and reuerentlie, that all at the boord may giue diligent eare therevnto.

## The cautions or remembrances to be said of the child *in the meate time.*

REmember that these meates and drinkes heere set before you, are giuen you of God to vse; but not to abuse in surfeting and dronkennesse.

Remember that they are giuen you to profit your bodies, and not to hurt your soules.

Remember that they are not giuen to you alone, but vnto others also that need the same, by your liberalitie and almes to their releefe.

In eating and drinking, remember that you dow but feed the wormes, and pamper the carcasse, and ouercharge your soule if ye surfet with taking too much.

In the midst of your mirth and abundance, remember the poore prisoners, the sicke; and the afflictions of Joseph, and his persecuted members, as though ye were in their case.

Finallie, remember the food of your soules, Christs bodie broken, and his bloud shead. Desire the meate, I saie, that lasteth for euer. Labour for it, and harken diligentlie to his word, which now shall be read vnto you. And first let vs praie.

## A praier to be said of the child or seruant in the meale *time, before the reading of the Chapter out* of the Bible.

O Lord, which hast prouided these earthlie creatures for the feeding of our mortall bodies, direct vs carefullie to seeke, and with delight to tast of thy most holie word, that we may by that immortall seed be begotten

gotten to be thy children, and thereby be nourished and fed, vntill we become perfect men in thy Sonne Christ Iesus, So be it.

Or else thus:

BLessed Lord, which hast not onlie created all things for mans sustenance, but also hast caused all holie Scripture to be written for our learning, grant vs to be so conuersant among these thy gifts purelie and holilie, because thou art so, that we may in such sort also now both reade thy word, heare it, marke, learne, and inwardlie digest this heauenlie food of our soules, that being well refreshed, and vertuouslie transformed both in bodie and soule, we may holilie walke in the strength thereof, to glorifie thee, through Iesus Christ our Lord, Amen.

After the Chapter read, saie thus:

BLessed are they that heare the word of God, and keepe it. Grant therefore we beseech thee, O Lord, that we may not onlie be readers and hearers of thy word, but doers and followers also of the same; that being now fed and nourished at thy hands both in soule and bodie, we may here be apt and readie to do all good works, which thou hast prepared for vs to walke in, and in the life to come be receiued to thine eternall kingdome of glorie, through Iesus Christ our Lord,
Amen.

## Another thanks-giuing after the receiuing of our bodilie *ſuſtenance, and reading of ſome part of* Gods holie word, or ſpirituall *food.*

O Lord our God, the onlie giuer of all good gifts, who of thy great mercies haſt made vs partakers both of the heauenlie gifts of thy holie word, to feed our minds; and of thine earthlie creatures, for the neceſſarie ſuſtenance of our weake bodies: grant we beſeech thee, that through thy grace, theſe thy gifts may be made perfect vnto vs. Giue ſtrength vnto our meate, that it may be our healthfull nourishment, not to breed in vs ane carnall deſire of our vaine life; but to enable our bodies with all good workes, during the time of this preſent pilgrimage, that ſo thy good creatures may be our good releefe ſo long as thou wilt, and ſo much as thou knoweſt to be expedient for vs thy ſeruants to finiſh our daies, which thou haſt numbred in the edifieng of thy Saincts, and glorifieng of thy holie name.

And becauſe, O Lord, we knowe nothing of our ſelues, but our ignorant harts are full of darkeneſſe; therefore we beſeech thee, that this thy word (which is thine eternall wiſdome) that now we haue read (and wherein we haue had our conference) may be in our minds a burning lampe and ſhining light of thine onlie truth in our harts, and in our ſoules a fruitefull ſeed of a new birth: ſo that thine owne image may be happilie againe reſtaured in vs; that we may bee made before thee a holie and righteous people, by the inward working of thy gratious ſpirit, dailie ſtrengthening our harts in earneſt loue of thy truth, and carefull obedience of thy commandements, through

Jeſus

Jesus Christ our onlie mediator, who in the sacrifice of his owne bodie, hath purchased vnto vs all thy fauour, and hath giuen vs boldnesse to call vpon thee, vnto whome, O father, with thee, and the holie Ghost, bee all honour and glorie, world without end, Amen.

Another praier after meate on the Lords daie.

SAnctified be thy name, O eternall father, who by thy Sonne Jesus Christ our Lord, dwelt euermore protect and prouide for thy Church both spirituall and corporall blessings, bestowing most liberallie vpon vs all good things asked according to thy will. Lift vp thine eies, O Christ, and behold thy miserable people, which depend altogither vpon thy prouision, and acknowledge our selues to be fed, and defended miraculouslie by thee. Assist vs, that we also may withdrawe our eies from the consultations of flesh and bloud, and looke vpon thee our Lord, by whose blessing we eate and store our selues. And albeit, all worldlie helps do faile, yet bee thou a firie wall still about vs, and feed and defend thy Saincts in the fields of comfort, vntill thou begin that ioifull Passouer, and euerlasting Sabboth, and bring vs out of the wildernesse, out of the sea and penurie, into the court of ioie, wealth, satietie, and euerlasting welfare. In the meane while, make vs thankfull for the benefits which we enioie. Let vs gather vp the remnants or fragments cast from thy sumptuous and rich banket vnto vs. Preserue our baskets, and blesse our store, euen the arts and schooles of learning, that by them thy doctrine may be spread abroade in the world. Make vs not onlie to honour thee for these thy corporall benefits, but much more for giuing thy selfe vnto vs, which art the bread of life. Be

thou our King, defending vs in this life against the power of Sathan, and fæd vs with thy heauenlie bread, which may nourish vs to eternall life and happinesse, Amen.

Another praier after meate that daie you haue receiued the holie Communion.

SEeing that of thy frée grace and mercie, O almightie God, thou hast made vs partakers this daie of all thy riches, both in spirituall and corporall things in Christ Iesu, who of our selues are vnworthie to haue gathered the crumbs vnder thy table, make vs more and more mindfull of so great mercies, and continuallie thankefull to thée for so manifold benefits, and to walke worthie the honour and dignitie thou hast done vnto vs, that we may receiue the full accomplishment of thy loue towards vs in the life to come, through the same our Lord and Sauiour Iesus Christ, to whom with thée and the holie Ghost be all honour and glorie world without end, Amen.

Another thanks-giuing vnto God for our food, to be read and meditated vpon after meate.

WE thanke thée, O King of glorie, Lord of heauen and earth, because thou hast from our youth to this present houre, marueilouslie nourished vs, giuing vs meate, drinke, & cloathing, with all other things pertaining to the sustentation of this present life. Naked and bare came we out of our mothers wombs: we brought nothing into the world, but whatsoeuer we haue, thou gauest

gauest the same; yea it was afore we were borne, and in our mothers wombe, didst thou ordeine things necessarie for this life, and sufferedst vs to enioie all things aboundantlie. Allwaie thou hast a care of vs, as a father vseth his children; neither art thou ignorant that we stand in næd continuallie of thy blessings, and dailie are destitute of new relæfe, all which thou giuest after thy wonted and vnspeakable goodnesse.

We acknowledge that whatsoeuer we haue or possesse, it is thy gift, and confesse thæ to be the fountaine of all good things, and perceiue thy fatherlie goodnesse to be spread, not onlie ouer all mankind, but also ouer the liuing creatures. Thou giuest meate to all flesh, thou giuest fodder to the cattell, and fædest the yoong rauens that call vpon thæ. For corporall goods are not distributed among men by chance, or without thy prouidence; neither be they atteined by the onlie industrie and power of man. Thou giuest, and we gather; thou openest thy hand, and all liuing creatures are filled with thy blessing. For without thæ all our endeuours be in vaine, and if thou blesse not our labours, we do but eate the wind, and receiue no profit.

Great is thy mercie, O Lord, which disdainest not to prouide for sinfull flesh. O Lord our God, great are thy wonderous works, which thou hast done for vs, the which we can not so much as in thought comprehend, much lesse in words expresse. When we would report and vtter them, we found them more than we could recite: but notwithstanding thine infinite benefits can not be comprehended of mortall man, yet will we not surcease to set forth thy praise, nor hide thy goodnesse from the sonnes of men; but will declare it, and speake of thy truth from one generation to another.

Blessed art thou, O our God, for euer and euer; all that is either aboue in the heauens, or in the earth beneath,

neath, is thine. All things come from thee, and from thine hands we receiue whatsoeuer we possesse, and all these things of thy meere mercie, without our merits or worthinesse. Therefore we will magnifie the Lord, which doth mightie things in all corners of the earth, which doth nourish vs from our mothers wombs, and giueth vs all good things. Grant vs likewise quietnesse of mind, and peace in our time, that thy grace may abound toward vs, continue, and defend vs while we liue.

O almightie and mercifull father, by thy breath we take life, the which through thy blessing doth abide in vs. In thee we liue, moue, and haue our being. For man liueth not by bread onlie, or by his owne wisedome and forecast, neither art thou bound with a fatall chaine of second causes, but by thy decree and will we enioie life, and all things created at thy becke, do continue, while thou thinkest good. Giue vs not onlie store of all things to the necessitie of life, but grant also to our meate and drinke vertue and power to releeue and strengthen our bodies. For thou alone vpholdest all things by thy word of power. Unlesse thou dailie didst feed vs with the hidden grace, which thou doest inspire into the bread to feed vs, all the heapes of our yeerelie increase were to small purpose. For be it, that there be abundance of wheate, wine, and of all other things, yet vnlesse they be watered by thy blessing, quicklie would all come to naught, and we should perish for lacke of food in all that aboundance. For all the substance that we possesse, what is it, without thou prosper and fructifie the same with thy blessing?

And albeit we feed on bread, yet we ascribe not our life to the vertue of the bread; neither is thy power tied to the bread; nor mans life included within the same, but altogither it dependeth vpon thy will and good pleasure. We beseech thee for thy most large and bounti-

bountifull liberalitie, cast vs not off in the time of our old age; and when our strength faileth vs, forsake vs not. Likewise, confirme our faith, that we distrust not thy promises; neither be driuen from thee by anie meanes, seeme they neuer so contrarie to naturall causes: but giue grace that we may withdrawe our eies from all worldlie consultations, and as touching our food, and other necessaries for this life, may wholie depend vpon thee, and at no time go beyond the limits which thou hast prepared, through our Lord Iesus Christ, which liueth and reigneth with thee for euermore, Amen.

At noone-tide, or mid-daie, saie thus:

O Lord my light, my inlightning, and my welfare, from whence all true brightnesse and light doth come: grant I beseech thee, that as of thy goodnesse thou hast giuen me thus plentifullie this corporall light to compasse my bodie on euerie side, so of thy mercie giue me aboundantlie the spirituall light of thy grace and knowledge, which may inlighten my mind, and cause mine age to appeare as cleere as the noone daie. And because, O Lord, nothing in this world is so perfect and glorious, but when it is at the full, it will decrease and weare awaie: euen as we see in the course of this thy glorious creature the Sunne, which now being at the highest, will begin to drawe downeward. Graunt also, I beseech thee, that when at the age of fortie yeres my bodie by little and little shall begin to fade, and the beautie thereof wither, and drawe towards an end, it together with my soule in the daie of iudgement, may shine as bright as the Sunne, being now at the highest, doth; and may then begin to be glorified to the full, in the

the region of the celestiall world, where the Sunn
all righteousnesse, and the brightnesse of perpet
charitie and felicitie doth euerlastinglie shine, an
lighten all the holie companie of heauen, Amen.

Or else thus:

LOrd let thy fauour preuent vs
doth the Sunne, which being
in the highest region, spreadeth
beames ouer all the parts of
earth. And as the brightnesse t
of shineth now without the clo
after the same sort giue vs
clærenesse, and shewe thy br
countenance ouer vs, that lightened by thy word,
may walke this daie thorough, circumspectlie
warilie in the waies of thy commandements; tha
ing blinded in the mid daie, we run not headlong
darkenesse, neither grope at noone daie as in the n
wandering from the paths of thy iudgements. T
thine eies, O God, ouer vs, & be thou vnto vs a mig
protector this daie, a firmament of strength, a c
ring against heate & parching, a shadow at noone
a defender from offence, an assister from falling, a c
forter of our soules, a lightener of our minds, and
uer of health and happines in Christ our Lord, A

¶ After meate, the better to keepe you from vaine ex
ses, and idle cogitations, and to spend the Sabboth
both wholie and holilie to the Lord as it behoueth;
occasion on Gods name either to cathechise your
dren and familie, or to praie for the preseruation o
Queenes most excellent maiestie, or to reade deuo
some of these godlie meditations and praiers of
works, and feasts following.

*On Sundaie.*

## A praier for the right keeping of the Sabboth or Sundaie.

O Eternall father of our Lord Jesu Christ, which togither with thy Sonne, and the holie Ghost, didst create man, & of thine infinite mercie powredst into him a similitude of those things, which are most excellent in thee the fountaine of all goodnesse; and wouldest in that nature, as it were in a Temple (seeing thine image to shine therein) continue, and celebrate the ioifull Sabboth. When man had defaced thine image, and was plucst from thee, it was thy will that the Sonne of thine owne substance should take our flesh vpon him, and be made a sacrifice for the sinnes of mankind, bee crucified, die; yea and on the great Sabboth daie of the lawe, lie in the graue, where the word after an vnspeakable manner rested, that we may receiue againe the societie of the new and celestiall Sabboth.

We beseech thee grant that thy Sonne, which is the Lord of that Sabboth, may begin in this life to rest in vs; to heale the corruptions of our nature by his holie spirit, which is the heauenlie fire; to drie vp the dropsie of our flesh; that he may loue vs, which are bone of his bones, to make vs one with him through his spirit; and finallie, to bring vs into that glorious companie, where the eternall Sabboth is in such excellencie, as can not be conceiued by the hart of man.

In the meane while, let vs ceasse from this hurlie burlie, this toiling, and drudging, in the vaine trumperie of this world; so as once at last we may religiouslie halowe, and keepe the godlie rest of the new Sabboth, in doing such things as be allowable and pleasant vn-

to

to thee, and sanctifieng thee in true rest and peace. Drawe vs from the vaine fantasies of present things, that we may attend and await vpon thee, and thy ioifull comming. Grant I saie, that we may be humbled vnder thy mightie hand, that we may knowe our infirmities, obeie thee in our crosses and correction, looke vnto thee in a liuelie faith and hope of a ioifull deliuerance, which then shall be perfect, when thy Sonne by his trumpet shall summon the new Sabboth, and drawe vnto him on high, where he sitteth at thy right hand eralted, thine elect; all thine enimies, which through beastlie arrogancie blushed not to contend and fight against thee, being subdued, Amen.

## Another.

ALmightie God, and most mercifull heauenlie father, who after that in sixe daies thou haddest created all things, didst rest the seauenth daie, and sanctifiedst it; teach vs to keepe holie the Sabboth daie, not in shew and ceremonie onlie, but much more in euerie good worke, which thou hast commanded; not in part for fashion sake, but wholie and to the end for thine owne glorie sake. And we beseech thee, O Lord, to heale not onlie our heads and limmes, but also our harts and soules; that we may both in the lawfull keeping of thy Sabboth, and all other thy commandements, be obedient vnto thee the Lord of the Sabboth. And as thou hast taught vs the right keeping of the Sabboth to stand chieflie in doing of good one vnto another, giue vs grace continuallie to keepe this Sabboth inuiolable, and vnprophaned, that we may onlie doo those things which are holie and acceptable vnto thee, and may ceasse from all our lewd workes and waies. And especiallie, O Lord, grant

grant that we may auoid carefullie the first step of the ladder that leadeth to that horrible sinne of blasphemie, which is not to be forgiuen, neither in this world, nor in the world to come, Amen.

Ghostlie Meditations, with the which it is meete for vs Christians to occupie our selues once in the daie, or at the least (for those, whose leasure will not serue) once in the weeke, and that euerie Sundaie and holie daie: which the Author found in an old and ancient written copie: & for the excellent matter therin conteind, hath thought it good now to publish it, to the glorie of God, and profit of his Church.

FIrst, let vs call to our memorie the bountifull goodnesse of almightie GOD, extended towards vs in the creation of the firmament, the earth, the sea, and all that therein is conteined; which he hath made for our onelie comfort, and the seruice of vs. And let vs herewith also consider the greatnesse and omnipotencie of his power, which was able with his word onlie of nothing to make all things, & those so wonderfull works, that they are not able to be comprehended within the compasse of mans reason. Call we also to mind the vnsearchablenesse of his diuine wisedome, through which in so goodlie order continuallie he both can, & doth conserue all those things: and lastlie, let vs not forget his incomparable loue towards vs, who of his onlie meere goodnesse, without anie part of ableneſſe of our deserts, hath prouided all these things for our vse: and not onlie that; but hath moreouer made vs of capacitie and vnderstanding to discusse, and knowe how to vse the same, for the seruing of our necessities, as the diuersitie of times and occasion requireth. Let vs not therefore

therefore shew our selues vnto him vnthankfull.

Nextlie, let vs call to mind from how sundrie perils, as well ghostlie as bodilie, he hath and doth from time to time preserue vs: namelie, from perils on the land, perils by water, perils of fire, perils through sicknes, from imprisonment, from open shame, from slanders, from extreme beggerie, from famine, from pestilence, and other horrible diseases; from sudden and shamefull death, and sundrie other mischiefes, which we may vnderstand to haue happened, and dailie do perceiue to happen vnto others; which should in like sort haue happened vnto vs, if through his mercifull goodnesse we had not beene therefrom preserued: and herewith let vs also call vnto mind, our health, our wealth, and all other Gods good gifts, which he hath lent vnto vs, and render vnto him most humble thanks therefore.

Also, let vs thinke how he hath made vs of no vile sort nor condition; but euen vnto his owne likenesse, indued with the most pretious gifts of reason, vnderstanding, memorie and will; which noble gifts he hath giuen vs, to the intent we should with these honour him accordinglie: which if we do not; but do abuse the same, to worldlie, vaine, and fantasticall delights; we may then assure our selues, not onelie to make a straight account thereof; but also to be most grieuouslie punished therefore.

Moreouer, let vs call to mind how mercifull, and like a most louing Maister and Sauior, Christ the Sonne of God, and second person in Trinitie, Lord and king ouer all rule and power, descended downe from the bosome of his Father, and from his heauenlie throne into this miserable world, and here tooke vpon him our fraile flesh; suffering in the same by the space of three and thirtie yeares, hunger, thirst, cold, watch, pouertie, euil report, hatred, disdaine, slanders, rebukes, checks, taunts, scornes, buffets, binding, beating, whipping,

wrongfull

wrongfull accusation, false condemnation; yea, and at the last, most vile, spitefull, cruell, and shamefull death; and that innocentlie and giltlesse, thereby to deliuer vs from our gilt, and the eternall death, which all we, by the transgression of our first parent Adam, had most iustlie deserued. And herewith let vs also thinke what reproch & shame it is to vs, to repine or grudge to suffer the like for his sake: sith he being both our Lord and Maister, of the singular loue he did beare vnto vs, hath suffered all those for our sakes: should not we then, being but seruants (or rather vile slaues in respect of him) disdaine or repine at that, which he, not onelie our Maister; but king ouer all kings hath not disdained to suffer?

Also, let vs consider how that by the merits of his most bitter passion, and his grace giuen vnto vs in the Sacrament of baptisme, he hath forgiuen vs, clærelie clensed vs, and vtterlie discharged vs of all our former sinnes. Herevpon, let vs call to mind, how oft since that time we haue offended him, by falling againe into deadlie sinne; & therewith let vs call to remembrance the particularitie of our offences, the græuousnesse of the same, how long we haue continued in them without repentance taken for them: and then let vs weigh the abundance of his great mercie; first, how gratiouslie he hath abidden the time of our repentance; how readie he hath bæne to forgiue vs vpon due repentance taken, and perfect confession without dissimulation made thereof vnto him.

Remember we also, how lewdlie, how wickedlie, and how sinfullie we haue bestowed the short time, which God hath here in this world lent vnto vs, to fight and warre continuallie against our most mortall aduersaries, the world, the flesh, and the diuell, which trauell without ceassing to worke our euerlasting destruction, and to bring vs to euerlasting death; and to bæ-

reue vs from the life eternall, & ioies endleſſe. Thinke we alſo, if God of his great mercie had not gratiouſlie ſpared vs life, vntill we had repented that wickednes; in what wretched condition, and moſt extreme torments of hell paines, had we bæne in now; and ſo ſhould haue continued for euer world without end: But how dære then ſhould thoſe ſhort pleaſures and vaine delights of the fleſh haue bæne vnto vs:

Let vs alſo call to mind the houre of death, the vncerteintie of the time thereof, and that we knowe not when, where, or in what maner it ſhall be: but like as we are moſt certeine we can not eſcape it; ſo are wæ as ſure, if we happen then to depart this life in deadlie ſinne, that we ſhall then not onelie die the bodilie death; but alſo the ſpirituall death, which is eternall death both of bodie and ſoule. Let vs therefore endeuour our ſelues, ſo to liue, as though euerie houre ſhould be vnto vs the laſt houre; and by that meanes we ſhall not be vnreadie, how ſuddenlie ſoeuer death ſhall ſteale vpon vs, nor yet ſhall we feare his cõming.

Furthermore, let vs thinke what ſhall become of our wretched bodies, and vile carcaſes, which we haue ſought by all meanes to pamper; whoſe eaſe wæ haue ſo much procured; which we haue ſo delicatelie nouriſhed; which we haue ſo finelie araied; whoſe vaine pleaſures we haue ſo much followed: doubtleſſe, it ſhall then become an abhominable ſtinking carion; from which, thoſe which be now our moſt dærest friends ſhall be forced to turne awaie their heads, ſtopping of their noſes, for the verie noiſomneſſe of the corrupt ſauour and euill ſtinch thereof.

Let vs alſo conſider, what ſhall then auaile vs for our poſſeſſions and riches, which we haue ſought for ſo buſilie, and ſo grædilie to heape togither. We muſt then leaue behind vs, and of them ſhall carie awaie nothing with vs, ſauing a heauie burden of conſcience of

ſuch

ſuch part of them, which we dw vnlawfullie poſſeſſe, wrongfullie withhold, or elſe haue euill gotten.

Let vs then weigh, what ſhall become of our ſoule, when it ſhall leaue the bodie to rot in the earth, and it ſelfe ſhall be called into iudgement before the high Iudge, where it ſhall be forced to make a ſtreight account of all workes, words, and thoughts. Where it ſhall be able to conceale nothing, but the verie ſecrets of all our doings ſhall then be made open: and that which here we be aſhamed to confeſſe; ſhall then be manifeſt; and the booke ſhall be opened, in which all our deeds and thoughts ſhall be rehearſed, before the whole companie of heauen, and then ſhall be ſaid to euerie one of vs: Behold this man and his workes: then ſhall our conſcience accuſe vs, all our euill deeds as witneſſes ſhall come in againſt vs. The diuell ſhall be there readie to drawe vs with him into eternall perdition, and with the terribleneſſe of his countenance ſhall put vs in horrible feare. Then ſhall we tremble and quake, and deſire to haue reſpite for the amendement of our former wicked life, and to repent vs of our ſinfull liuing: but then in no wiſe it may bee granted vs, for aſmuch as then mercie muſt giue place to iuſtice. Let vs now therefore, while God doth lend vs time, repent in time; which if we dw vnfeinedlie, then may we aſſure our ſelues to receiue mercie and forgiueneſſe of God: for aſmuch as he willeth not the death of a ſinner, but rather that he ſhould conuert and liue.

Then let vs alſo weigh with our ſelues, what a noble thing our ſoule is, & how grieuous hir wounds were: for the curing of the which, our Sauiour Chriſt was of neceſſitie wounded. Yea, if thoſe had not beene vnto death, and that death eternall, the ſonne of God ſhould neuer haue ſuffered. Shall we then lightlie eſteeme of the loſſe of the ſoule, vnto whom we may perceiue ſo

much compaſſion to be ſhewed of ſo great a Maieſtie? Then ſith he hath ſhed his teares for vs, let vs likewiſe nightlie waſh our beds with cõpunction of hart, and continuall teares, for verie heauineſſe that wee haue ſo greeuouſlie offended ſo louing a Maiſter. And ſith he hath ſhed his pretious bloud for vs, ſhed we ours alſo in a ſort: that is to ſaie, with dailie affliction, and mortifieng of our bodies. And let vs not haue regard what the fleſh deſireth, but what is moſt conuenient for our ſoules health. For then ſhall our ſoules be glorious, when they ſhall returne to our Lord God by true repentance and penitence.

Let vs then call to remembrance the louers of this world, that were here among vs not long agone, what is now become of them: and that nothing remaineth of them but duſt and wormes. They haue bene men as we are: they ſolicited and vſed all kind of mirth; they banketed, they were gorgiouſlie apparelled, they were verie pleaſant, and led their daies in all worldlie delights: but ſuddenlie, and as it were in the midſt of their iolitie, death areſted them, & caried them downe into hell. Here the fleſh of them is appointed to fede the wormes; and there their ſoules be euermore tormented in the vnquenchable flame of hell fire, where now they find no profit of all thoſe fleſhlie pleaſures, worldlie reioicings, and euill concupiſcence. And for ſo ſhort and vaine pleaſures, what continuall torment and miſerie dw they now endure: where they neuer ſee light; neuer receiue eaſe of their paine, nor comfort of their heauineſſe: where the fire continuallie burneth them, and yet neuer conſumeth them; nor by his long burning leeſeth anie part of his heate? Where the worms dw gnawe their conſcience; where the diuels, which are their tormentors, ware neuer wearie in tormenting of them, or take anie pitie on them, nor will be intreated to mitigate anie part of their torment.

ment. Where nothing shall be heard; but weeping, lamentation, groning, and wofull criengs. Where they shall sauour and smell nothing; but horrible stinch and corrupt aire. Where they shall see nothing; but the monstrous shape of the horible tormentors the diuels. Wherefore, let vs now aduise our selues, whether in following of the vaine worldlie pleasures, we will giue our soules in like sort to be eternallie tormented; or else in refusing them, for the little times of paines we shall here suffer, to reioice with Christ, and to be blessed Saints in heauen for euer. For whilest we are here in this world, God doth set before vs both fire and water; that is to saie, saluation and damnation; that vnto which we will we may stretch our hands.

Let vs lastlie consider what comfort it is, and shall be to all saued soules to see God, and the brightnesse of his face; to liue with God, to possesse God, which is high and perfect goodnesse; and where the perfect goodnesse is, there is the highest, and most perfect felicitie; there is the chiefe and perfect charitie; eternall suretie, and sure eternitie; true gladnesse; full knowledge; all beautie; all blisse. In this sort shall the man be blessed with God, in whose conscience shall be found no sinne; he shall see God after his owne desire; he shall possesse to pleasure, and enioie to gladnesse; he shall flourish in eternitie; he shall shine in veritie; he shall ioie in righteousnesse; and as he shall haue eternitie of continuance, so he shall haue facilitie of knowledge, and felicitie of rest. He shall be delighted in God; whose countenance is amiable; whose face is beautifull; whose speech is pleasant. He is delectable to behold; sweet to possesse; pleasant to enioie. In him vnderstanding is made cleere; affection is purified, that we may loue and knowe him as he is: so that then we shall not need to seeke anie thing besides him. For the whole is found in him, so much as is to be desired, or

may possiblie reioice or delight vs.

Let vs to conclude, finallie thinke, what madnesse doth then possesse vs, so much to thirst after the bitter potion of sinne, to followe after vanities of this world, to suffer the inconmodities of this slipperie life, and the dominion of Sathans tyrannie, and not rather to flee vp to the felicitie of Saincts, to the fellowship of Angels, and to the solemnitie of the heauenlie ioies, where we shall see, behold, and enioie the plentifull aboundant riches of the inestimable treasures of Gods goodnesse, for euer and euer world without end, Amen.

## A meditation of Gods woonderfull works, and a *thanks-giuing for our creation.*

MOst heauenlie father, and eternall God, which art neither made, nor begotten, but before all worlds from euerlasting diddest beget a Sonne, an image of thine owne substance: we honor thee, we praise thee, we glorifie thee, we yeld thee most hartie thanks for all thy benefits, especiallie for creating the heauens, the Sunne, Mone, and all the starres, by thy liuelie word, for gouerning through thy wisdome, and for thy gratious mainteining them.

The Sunne in his vprising doth manifest the daie, a woonderfull worke of the highest. Great is the Lord which made, and commanded the same to take his course from the top of heauen, vnto the end thereof. The ornaments of heauen be the glorious starres: the Lord on high doth lighten the world; at his commandement they keepe their order, and will not faile, nor be wearie in their watch.

O Lord our God, how woonderfull is thy name in all the world, which hast set thy glorie aboue the heauens!

uens! Out of the mouth of babes and ſucklings wilt thou be praiſed, becauſe of thine enimies, that thou maiſt confound thine aduerſaries, and him that enuieth thy renowme. We ſee the workemanſhip of thy hands, the Mwne, and Starres, which thou haſt ordeined; and we will ſignifie thy glorie vnto all nations, and among all people will we declare thy wonderfull things. For thou art mightie, O Lord, and worthie to be praiſed: great is thy vertue, and thy power wonderfull.

We thanke thee, holie father, God of heauen; becauſe thou haſt created by thy word of power the vniuerſall world, with all the creatures, and whatſoeuer is, liueth, or moueth in the ſame. By thy wiſdome thou dweſt gouerne, and by ſending of thy ſpirit, as yet doeſt vphold, and cheriſh the ſame. For all woods, fruitfull trees, ſtones, graine, flowers, herbes, and all the graſſe of the feeld haſt thou ordeined for the vſe of man. We magnifie thee, O God moſt wiſe, for creating the Sea, and ſprings of water, by the power of thy word; and for giuing them vertue to bring forth fiſhes of all kind to be eaten of man. We bleſſe thee, O eternall God, for making the ſuperiour and lower regions of the aire, with all birds and feathered fowles of ſundrie kinds, for the food of man. We glorifie thee, for giuing the whole frame of this earth, with all the creatures in the ſame, vnto mankinde; and ſetting man ouer the works of thine hands, haſt ſubiected all things vnder his feet, all ſheepe and oxen, yea and all the beaſts of the feeld, the fowles of the aire, and the fiſh of the Sea, which walke through the paths of the Sea.

Eſpeciallie we praiſe thee, our Lord and maker, for making vs thy creatures reaſonable men and women, according to thine owne ſimilitude; for giuing vs reaſon, and all the ſenſes; and for preſeruing vs hitherto. Thou didſt nourish vs, and that wonderfullie,

being within our mothers wombe, and out thereof hast thou brought vs sound in all parts, without imperfection; and yet continuest thy fauour, and dooest keepe vs against all dangers, and deliuerest vs from all euill: and all these things dooest thou of thy fatherlie and diuine goodnesse, without anie merit or desert of ours; for all which we are bound to thanke thee, to praise thee, to serue, honor, and obeie thee.

We ertoll thy sacred name, O God most high, for separating from the rest a Sabboth daie, that so men (ceassing from their handie labour) might the better serue and celebrate thine honour.

Who is he that can recite all the power of the Lord, or declare all his works? Who can number out all his praises? No man can vtter all his benefits. Notwithstanding, although we be miserable men, and wretched sinners, and therefore most vnmeete to ertoll thee according to thy deserts: yet will we not be still, we will praise thee euermore to the vttermost of our power. We will declare thy iustice and mercie: and while we liue, we remember thy goodnesse, and at no time forget thy benefits. O our soules, praise the Lord; we will praise the Lord during our life; we will sing to the Lord while we haue breath. We will bee mindfull of our maker, euen from our youth, and seeke him euermore: yea euen vnto our old age, and graie head. O God, forsake vs not, vntill we haue declared thy power vnto all nations that are to come. Praise the Lord, all ye nations; praise him all ye people. For his louing kindnes is great toward vs; and his truth endureth for euer. Praise ye the Lord in his Sanctuarie; praise him in the firmament of his power; praise him in his mightie acts: praise him according to his excellent greatnesse. Let euerie thing that hath breath, praise the Lord. Praise ye the Lord, Amen.

Another

Another meditation and thanks-giuing for the *creation of the world.*

MOst mightie, most wise, and most maruellous Lord GOD; which of nothing hast created heauen and earth, with all that is therein; and hast prepared with due & new properties, euerie worke which thou hast brought forth by thy diuine word & holie commandement; and hast ordeined and established all the holie works of thy hands, so that they yet stand and serue to the vse and seruice of men. For through the course of the heauens, which neuer stand still, is ingendered vnto vs all that euer we haue need of; and through the same course also dieth, withereth, and rotteth, all that is old; because that for the old and decaied, there should arise vp new and fresh. And this course hast thou, O mightie God, made so maruellouslie, and so agreeably, that man (thorough the agreeable works of thine hands, without anie other externall learning, teaching, or instruction) might come to the knowledge of that, which is inuisible in thee; that is, thy holie, exalted, and euerlasting blessed Godhead and inuisible might. Insomuch as there is none that can make himselfe vngiltie, and inexcusable of misbeleefe or ignorance, how farre soeuer he be departed from thy holie word. For the verie heauens giue knowledge inough of thy diuine glorie; the which, though they haue no tongue to speake, neither do we heare anie thing of their mouth: yet neuertheless their voice is gone out to all corners of the world, and there is no place, but men heare their voice sounding in their eares. For no man is so farre distant from them, but he both feeleth alwaies the benefits that come from the heauens; and also seeth continuallie

tinuallie thy maruellous handie works, which the firmament doth shew and declare vnto vs.

We thanke thee, we praise thee, and we laud and magnifie thy glorious name, O most meeke Lord, for all thy benefits; especiallie for that thou hast not thought it inough for thee to haue giuen vs the heauens, and earth, and all that is therin to serue vs, and to instruct vs; but also hast vouchsafed to send thine onlie deere beloued Sonne our Sauior Jesus Christ downe amongst vs into this vale of teares: and after that he was ascended into heauen, hast left vs thy holie word, and sent thy holie Ghost into vs, to the intent we should learne of him all truth, & in thy word might in deed behold more effectuallie, better and clearer thy Godhead. We now also praie and humbly beseech thee, O most mercifull God, that thou wilt gouerne vs, and driue awaie from vs all fleshlie conuersation, to the intent we may hencefoorth liue a godlie and ghostlie life; so that we through the flesh may not be hindered to passe our pilgrimage in such perfection as thou requirest in Christian men: but that we may knowe and discerne, and vse to thy glorie the vnmeasurable great good things, which thy large and bountifull hand hath giuen and reached vnto vs, through Jesus Christ our Lord, Amen.

A meditation of mans creation.

O Almightie Lord God, that hast created heauen and earth, and all that is therein of naught; but especiallie hast made man vnto thine owne godlie image, infunding and creating in him a reasonable soule, not mortall, nor transitorie, as are the soules of vnreasonable beasts: but such a soule, as liueth like the spirit or ghost of God for euer. By which soule man knoweth thee to be his God,

doth

doth beleeue thee, and shall behold thee. And with soule and bodie together, thou hast made man aboue all other creatures so much superiour: and hast so highlie exalted him, that thou hast made him prince and chiefe gouernour, lord and captaine ouer all thy other creatures, that be in the earth, and hast cast them all vnder his feet and subiection.

O most mercifull Lord, powre into vs thy heauenlie light, through which we may euer haue in due regard the vile and lothsome stuffe or matter that thy godlie hand hath made vs of; and how thou hast neuertheless exalted vs so mightilie of miserie. Let vs knowe, I saie, O Lord, that man is crept out of the dust and mire; and the woman but out of the rib of hir husband; to the end we may not by anie meanes be puffed vp with pride, by vaine-glorie and presumption of the great glorie wherewith thou hast vouchsafed to endue and cloath vs: but that in true humilitie, we may impute and exhibit all things vnto thine onlie goodnesse, clemencie, grace, and mercie. And that we may bee drawne thereby vnto the loue of thee, and to kindle the lampe of our soules, which is cold in thy loue, with the light of thy grace; so that we may diligentlie fulfill and accomplish all that thou hast commanded vs, and leaue that which thou hast forbidden vs, like as it becommeth thine obedient children: so that we, both here in this vale of miserie, and also afterward in that heauenlie paradise, being vndefiled, and like vnto thee, may be found like as thou hast created vs, like vnto thine owne similitude, image, & likenesse, through Iesus Christ our Lord, Amen.

Another meditation of mans creation.

THine almightie hand, O GOD, keeping alwaies at one staie, created the Angels in heauen, and the faelie wormes vpon earth; and yet was neither higher in the one, nor lower

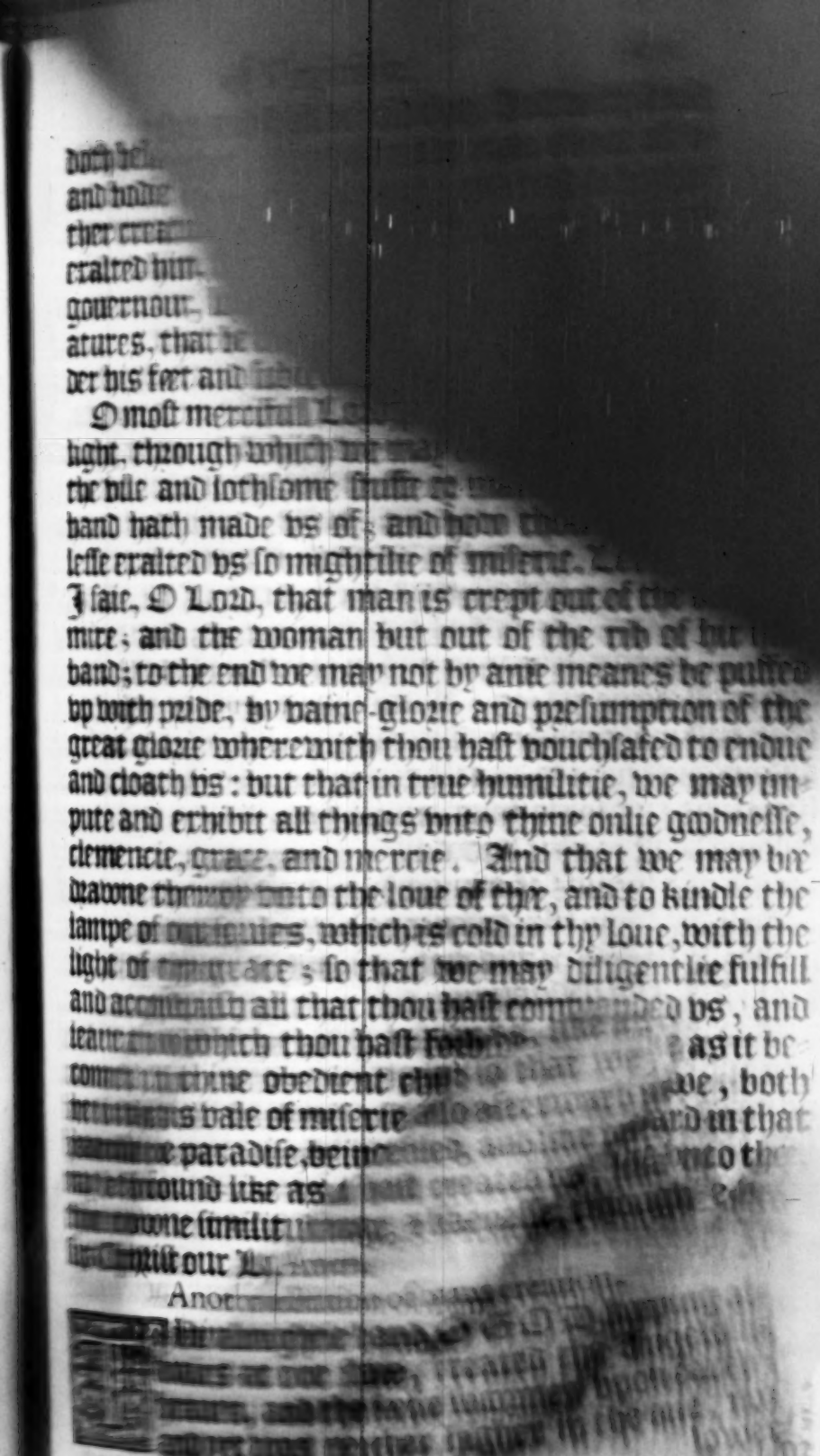
tinuallie thy maruellous handie wozks, which the firmament dooth shew and declare vnto vs.

We thanke thee, we praise thee, and we laud and magnifie thy glozious name, O most meeke Lozd, foz all thy benefits, especiallie foz that thou hast not thought it inough foz thee to haue giuen vs the heauens, and earth, and all that is therin to serue vs, and to instruct vs; but also hast vouchsafed to send thine onlie deere beloued Sonne our Sauiozr Iesus Christ downe amongst vs into this vale of teares: and after that he was ascended into heauen, hast left vs thy holie wozd, and sent thy holie Ghost into vs, to the intent we should learne of him all truth, & in thy wozd might in deed behold moze effectuallie, better and clearer thy Godhead. We now also praie and humbly beseech thee, O most mercifull God, that thou wilt gouerne vs, and driue awaie from vs all fleshlie conuersation, to the intent we may hencefozth liue a godlie and ghostlie life; so that we through the flesh may not be hindered to passe our pilgrimage in such perfection as thou requirest in Christian men: but that we may knowe and discerne, and vse to thy glozie the vnmeasurable great good things, which thy large and bountifull hand hath giuen and reached vnto vs, through Iesus Christ our Lozd, Amen.

A meditation of mans creation.

O Almightie Lozd God, that hast created heauen and earth, and all that is therein of naught; but especiallie hast made man vnto thine owne godlie image, infunding and creating in him a reasonable soule, not mozrall, noz transitozie, as are the soules of vnreasonable beasts: but such a soule, as liueth like the spirit oz ghost of God foz euer. By which soule man knoweth thee to be his God,

doth



Anot

lower in the other. For like as none other hand could haue created an Angel; so could none other hand haue created a worme: like as none other could haue created heauen; so could none other haue created a leafe of a tree: like as none other could haue made a bodie; so could none other make a haire white or blacke; but onlie thine almightie hand, wherevnto all things are possible alike. For it is not more possible with thee to create a worme, than an Angel; nor more impossible to spread out the heauen than a leafe; nor easier to fashion a haire, than to fashion a bodie; nor vneasier to stablish the earth vpon the waters, than the waters vpon the earth: but all that thou listest to do, that hast thou done. According as thou listedst, thou hast made all things in heauen and in earth, and in the sea, and in all deepe places: and among all other things, thou hast made me according as thou listedst, couldest, and knewest how to do it. Certes, Lord, thy hand could haue made me some stone, or some bird, or some serpent, or some beast: and it knew how to haue done it; but it would not bicause of thy goodnesse. Why then am I not a stone, some tree, or some beast? Trulie bicause thy goodnesse hath so ordeined it, and bicause thou louedst me first.

And why hast thou done so to me, O maker of heauen and earth, and of the bottomlesse deepe, who hast no neede of me? Wherevpon commeth it that thou hast thus loued me? For lo, I am, bicause thou hast created me; and the cause that thou didst create me, and account me in the number of thy creatures, was thy fore-ordinance from euerlasting, before thou madest anie thing, euen from the beginning, before thou didst spread all the heauens; when as yet there were no deepes; neither haddest thou yet made the earth, nor founded the mountaines, neither were anie water-springs yet broken out. Before thou madest all these

things,

things, I saie, which thou madest by thy woord, thou foresawest by the most assured prouidence of thy truth, that I should be thy creature, and also thou willedst that I should be thy creature.

And whence commeth this to me, O most gentle Lord, most high God, most mercifull Father, and alwaies most mœke? What had I deserued? What kindnesse had I shewed, that it should like thy roiall Maiestie to create me? I was not; and thou diddest create me. I was nothing, and of nothing thou madest me somewhat. And what maner of somewhat? Not a drop of water; not fire; not a bird or fish; not a serpent, or some of the brute beasts; not a stone, or a block; not of those sort of things, which haue but being onelie; or of those things that haue but onelie being and growing; nor yet of those kind of things that haue but onlie being, growing, and fæling. But aboue all these things, it was thy will to haue me both of that sort, which haue but being onlie; for I am: and of those that haue no more but being and growing; for I am, and growe: & also of those kind of things, which haue both being, growing, and fæling; for I am, and also do both growe and fæle. Yea, and thou hast made small ods betwæne me and the Angels. For I haue receiued reason to knowe thæ and thy hand, as well as they.

But I did well to saie there was some ods betwæne vs. For they haue the happie knowledge of thæ alreadie in possession; and I haue it but by hope: they sæ thæ face to face; I sæ thæ in a riddle through a glasse: they sæ thæ fullie; and I but partlie. Howbeit when the thing commeth, which is perfect, then shall the vnperfect be done awaie, at such time as we shall behold thæ vncouered face to face. And what should let vs to be counted little inferiour to Angels; seeing that thou O Lord, hast crowned vs with the garland of hope, which is decked with glorie and honour; and seeing thou

thou hast inhonoured vs exceedinglie as thy friends, or rather as fellowes and coequals in all things with thine Angels? Verelie euen so saith thy truth; They are equall with the Angels, and they be the sonnes of God. And what be they else, than the sonnes of God, if they be made fellowes with the Angels? They shall be the sonnes of God in verie deede. For the sonne of man is become the sonne of God. Trulie when I bethinke me of this, I am bold to saie, that man is not onlie little inferiour to the Angels, yea or haile-felowe with the Angels; but also superiour to them: because a man is God, & God is a man, & not an Angel. And in this respect I may saie, that man is the worthiest creature, because the word, which in the beginning was God with God: the word whereby God said; Let light be made, and light was made: the word, whereby God created althings in the beginning, euen the selfe-same word became flesh, and dwelt among vs, and we haue seene the glorie of it. Lo heere the glorie, when I glorie discreetlie; lo heere the ioie, when I ioie discreetlie; O Lord my God, the whole life and glorie of my soule!

Therefore I acknowledge vnto thee my Lord God, that when thou createdst me indued with reason, thou didst create me after a sort equall with the Angels. For by thy word I may be perfect, to attaine to equalitie with the Angels; so as I may haue the adoption of thy children by thine onlie begotten word, O Lord; by thy deer beloued Son, in whom thou art well pleased, by our onelie coheire, which is of the same substance, & euerlastingnes that thou thy selfe art; yea euen by Iesus Christ our onlie Lord and redeemer, our inlightner and comforter, our spokesman with thee, & the light of our eies, who is our life, our sauiour, our onlie hope, who hath loued vs more than himselfe, by whome we haue assured trust laid vp in store, and stedfast faith to thee-ward, and entrance to come vnto thee, because he hath

hath giuen them power to become the children of God, as manie as beleeue in his name.

I will giue praise vnto thy name, O Lord, who by creating me after thine owne image, hast made me capable of so great glorie, as to become the sonne of God. This trulie can not trees do; this can not stones do; this, to speake generallie, can not anie of the things do that moue or growe in the aire, or in the sea, or on the earth; in asmuch as he hath not giuen them power by thy word, to become the sonnes of God: because they haue not reason. For the power whereby we knowe, consisteth in reason. But he hath giuen this power vnto men, whome he created reasonable, after his owne image and likenesse. Certesse Lord, it is by thy grace that I am a woman, and by grace I may be thy child, which thing the other can not be.

Whence haue I this, O Lord, the souereigne truth and true souereigne, and the beginning of all creatures? Whence haue I this, O Lord, that I may become the child of God, which the other things cannot? Thou art he that endurest for euer, and thou hast made all things at once. Thou hast made man and beasts, stones, and greene things of the earth all at once. For there went no desert of theirs afore; there went no good turne of theirs afore. Thou hast created all things onlie of thine owne goodnesse; no creature hath deserued more than other: for none of them had deserued ought at all. And why then did thy goodnesse shewe it selfe more in this creature, which thou hast made reasonable, than in all other that be without reason? Why was not I as all they be; or why are not all they as I am; or I alone as they be? What had I deserued, that thou shouldest make me able to become the child of God, and denie the same abilitie to all the rest? God forbid that I should thinke so. It was thine onlie grace, it was thine onlie goodnesse, which

brought

brought it to passe, that I might be partaker of that swætnesse. Of that grace therefore, whereby thou hast created me of nothing, I beseech thæ, O Lord, to giue me the grace to be thankefull vnto thæ.

And I thy creature will put my trust vnder the shadowe of thy wings, and in the goodnesse wherethrough thou hast created me. Helpe thy creature, whome thy gratious goodnesse hath created. Let not that perish through my naughtinesse, which thy goodnesse hath wrought. Let not that perish through my wretchednesse, which thy singular mercie hath made. For what auaileth it me that thou hast created me, if I shall sinke downe into mine owne corruption? O God, hast thou made all the sonnes of men in vaine? Thou hast created me, O Lord: rule thou the thing that thou hast created. Despise not the worke of thine owne hands, O God. Thou hast made me of naught, O Lord; and if thou gouerne me not, I shall returne to naught againe. For like as when I was not, thou madest me of nothing: so if thou gouerne me not, I shall yet againe be brought to nothing in my selfe. Helpe me O Lord my life, least I perish in mine owne naughtinesse.

Lord, if thou hadst not created me, I should not haue beene at all: but because thou hast created me, I am. Now if thou gouerne me not, I am vndone. For it was not mine owne merits, or mine owne deserts (as I haue said) that made thæ to create me, but thine owne most gratious goodnesse and mercifulnes. That louingnesse of thine, O Lord my God, which made thæ to create me, I beseech thæ let the same make thæ to gouerne me. For what boteth it that thy louingnesse caused thæ to create me, if I must perish in mine owne wretchednesse; and that thy right hand gouerne me not? O Lord my God, let this mercifulnesse, which caused thæ to create that that was not created, cause

thæ

thæ also to saue that which is created. Let the louingnesse, which wan thæ to create, win thæ also to saue; sith it is no lesse now than it was then. For thou art the verie loue and mercie it selfe, and thou continuest alwaie one, vnchangeable, immortall, and invisible God, blessed and praised for euer and euer, Amen.

That God hath put all things vnder the seruice of man: *and that by the consideration of the temporall benefits, we coniecture the heauenlie wisedome and goodnesse of God.*

THou, O gratious God, hast put all things vnder mans fæt, to the end that man alone should wholie be subiect vnto thæ. And to the end that man should be wholie thine, thou hast made man lord of all thy works. For thou hast created all outward things for his bodie; his bodie for his soule; and his soule for thæ; that he might serue thæ onlie, and loue thæ onlie, possessing thæ to his comfort, and all inferiour things for his seruants. For whatsoeuer is conteined vnder the cope of heauen, is inferiour vnto mans soule, which was made to inherit the souereigne goodnesse aboue, and to become happie by possessing it; wherevnto if he sticke fast, he shall surmount the need of all the inferiour things which are changeable; and in euerlasting immortalitie quietlie behold the souereigne maiestie, whereof he representeth the image. Then shall he enioie those excellent good things in the Lords house, in comparison whereof, all the things that we see, are counted as nothing. Those be the things which no eie hath seene, nor eare hard, nor hart of man conceiued, which God hath prepared for them that loue him. And trulie Lord these things wilt thou giue vnto my soule: with these dwelst

thou (which loueſt mens ſoules) dailie glad the harts of thy ſeruants.

But why wonder I at theſe things my Lord God: Thou inhonoureſt thine owne image, and thine owne likeneſſe, whereunto they were created. For to the end our bodie (though it be yet corruptible & baſe) might ſee, thou haſt giuen vs the light of the ſkie, by the hand of thine vnweariable ſeruants, the Sunne and Moone, who according to thy commandement, doo continuall ſeruice daie and night to thy children. To the intent it might breath, thou haſt granted vs the pure aire. To the intent it might heare, thou haſt giuen vs the diuerſitie of ſounds. To the intent it might ſmell, thou haſt giuen vs the ſweetneſſe of ſents. To the intent it might taſte, thou haſt giuen vs the qualities of ſauours. To the end it might feele, thou haſt giuen vs the ſubſtances of all bodilie things. To helpe vs in our neceſſities, thou haſt giuen vs bearing beaſts. To refreſh vs withall, thou haſt beſtowed vpon vs the fowles of the aire, and the fiſhes of the ſea, and the fruits of the earth. For euerie ſore, maladie and diſeaſe of ours, thou haſt created medicine, ſalue, and plaiſter out of the earth. And for euerie ſeuerall euill, thou haſt prepared a ſeuerall remedie to encounter it; becauſe thou art mercifull, and full of compaſſion, and thou our potter knoweſt of what mettall we be made, and how that all of vs are claie in thy hand.

O holie Lord God, our good maker, by theſe leaſt things we comprehend the great things: and by theſe viſible things we comprehend thine inuiſible things. For if thou ſend ſo great and ſo innumerable benefits vnto me for this baſe and corruptible bodie of mine, from the ſkie, and the aire; from the land and the ſea; from light and darkeneſſe; from heate and ſhadowe; from dew and raine; from wind and ſhowers; from fowles and fiſhes; from beaſts and trees; by diuerſitie

uerſitie of herbes and things that growe vpon the earth, and by the ſeruice of all thy creatures ſeruing our turnes by courſe in their ſeaſons, to eaſe vs of our wearineſſe: how excellent I praie thee, and how great & innumerable ſhall thoſe good things be, which thou haſt prepared for them that loue thee, in that heauenlie Realme, where we ſhall ſee thee face to face? If thou do ſo much for vs in priſon, what wilt thou do in thy pallace? Great and innumerable are thy workes, O Lord, thou King of heauen and earth. For ſith that all theſe things be exceeding good & pleaſant, which thou haſt deliuered to good men & bad men togither in common; what maner of things ſhall thoſe be, which thou haſt laid vp in ſtore for good men onlie? If the gifts be ſo ſundrie and ſo innumerable, which thou dealeſt now as well to thy foes as thy friends; how great & innumerable, how ſweet & delightfull ſhall thoſe be, which thou wilt deale onlie to thy friends? If thou giue ſo great ſolace in this time of mourning, how great ioies wilt thou giue in the daie of wedding? If our priſon conteine ſo manie delectable things, how much more delectable things conteineth our fathers houſe? O God, no eie without thee hath ſeene the things that thou haſt prepared for them that loue thee. For according to the manifoldneſſe of thy mightie workes, ſo alſo is the great aboundance of thy ſweetneſſe, which thou keepeſt in ſtore for them that loue thee. For great art thou O Lord our God, yea vnmeaſurable art thou, and there is no end of thy greatneſſe, nor number of thy wiſedome, nor meaſure of thy mercie: neither is there end, number, or meaſure of thy bountifulneſſe. But like as thou thy ſelfe art great, ſo are thy rewards great: for thou thy ſelfe art both the price, and the reward of all thy lawfull combators.

To thee therefore be all honour, glorie, and praiſe for euer, Amen.

## A meditation of Gods power, beautie, *and goodneſſe.*

BEcauſe thou, Lord, wouldeſt haue vs to loue thee, not onelie dooſt thou will, intiſe, allure, and prouoke vs; but alſo dooſt command vs ſo to doo: promiſing thy ſelfe vnto ſuch as loue thee, and threatening vs with damnation if we doo otherwiſe. Whereby we may ſee both our great corruption and naughtineſſe, and alſo thine exceeding great mercie toward vs.

Firſt concerning our corruption and naughtineſſe, what a thing is it that power, riches, authoritie, beautie, goodneſſe, liberalitie, truth, iuſtice (which all thou art good Lord) can not moue vs to loue thee? Whatſoeuer things we ſee faire, good, wiſe, mightie, are but euen ſparks of thy power, beautie, goodneſſe, wiſdome, which thou art. For to the end thou mighteſt declare thy riches, beautie, power, wiſdome, goodnes, &c. Thou haſt not onelie made, but ſtill dooeſt conſerue all creatures to be (as Dauid ſaith of the heauens) declarers and ſetters forth of thy glorie, and as a booke to teach vs to knowe thee.

How faire thou art, the beautie of the ſunne, moone, ſtars, light, flowers, riuers, fields, hils, birds, beaſts, men, and all creatures; yea, the goodlie ſhape & forme of the whole world doth declare.

How mightie thou art, we are taught by the creation of the world euen of naught, by gouerning the ſame, by punishing the wicked mightie Giants thereof; by ouerthrowing their deuiſes; by repreſſing the rages of the ſea, and keeping it within hir bounds; by ſtormes, by tempeſts, by fires. Theſe and ſuch like declare vnto vs thine inuiſible, almightie, and terrible power,

power, whereby thou ſubdueſt all things vnto thee.

How rich thou art, this world, thy great and infinite treaſure-houſe, doth well declare. What plentie is there, not onelie of things, but alſo of euerie kind of things? Yea, how doſt thou yerelie and dailie multiplie theſe kinds? How manie ſeeds doſt thou make of one ſeed? Yea, what a great increaſe doſt thou bring it vnto? Theſe can not but put vs in remembrance of the exceeding riches that thou haſt. For if to thine enimies, which loue thee not (as the moſt part of this world be,) if to them thou giueſt ſo plentifullie thy riches here: what ſhall we thinke, that with thy ſelfe thou haſt laid vp for thy freends?

How good thou art, all creatures generallie and particularlie do teach. What creature is there in the world, which thou haſt not made for our commoditie? I will not ſaie how that thou mighteſt haue made vs creatures without ſenſe or reaſon, if thou hadſt would. But amongſt all things none doth ſo teach vs thy great loue towards vs, as doth the death of thy moſt derlie beloued ſonne, who ſuffered the paines and terrors thereof: yea, and of hell it ſelfe for our ſakes. If this thy loue had beene but a ſmall thing, it would neuer haue laſted ſo long, nor Chriſt would neuer haue died.

Praiers and meditations to be vſed in the foure *ſeaſons of the yeere, and firſt:*

In the Spring-time.

ALmightie renewer of all things, Lord Jeſu, which haſt made this moſt goodlie world for our ſakes; which haſt garniſhed the heauens with ſo manie lights, vnto the vſe of the daie and the night; which temperеſt the earth with ſundrie times and ſeaſons, ordeined by thee

to be the nouriſher of man and beaſts: and now (thou being reſtoꝛed to life) all things renew and confirme to vs the hope of reſurrection pꝛomiſed by thæ. The medowes afoꝛe being withered, ware græne againe with new graſſe: the herbs are garniſhed with diuers gems of flowers: the coꝛne herbeth: ſæds buried in holes ſhote foꝛth: træs being dead afoꝛe, ware yong againe with new boughes; and being gꝛodlie decked with new blоſſoms, giue vs hope of fruit. The ſunne it ſelfe increaſeth the grace of his light: bꝛieflie, the whole face of nature ſpꝛinging againe, whitherſoeuer we turne our eies, doth ſpeake out, and pꝛeach thy gꝛodneſſe towards mankind, wherethꝛough with ſundꝛie ſolaces thou doeſt eaſe and mitigate to vs, being thꝛough our fault dꝛiuen out of Paradiſe, our deſerued exile. Grant, I ſaie, O gꝛod God, that we which being boꝛne againe thꝛough baptiſme, haue put off the old man, made now a new creature, neuer ſlide againe to old age; but that we may be euer græne with perpetuall innocencie, by the pleaſant bꝛeathing on of thy ſpirit, that we may be adoꝛned dailie moꝛe and moꝛe with the flowers of vertues, pꝛoceeding to fruit woꝛthie of that Goſpell, which with the Father, and the holie Ghoſt reigne thꝛough all woꝛlds, Amen.

## In the Summer.

MOſt wiſe Gouernoꝛ, and Ruler of all things Ieſu Chꝛiſt; behold, the yære obeieng thy commandments waxeth hot with the feruour of the ſunne, pꝛeparing ripe fruits vnto the vſe of thy ſeruants: humblie we beſeech thæ, which art our true Sunne, without whom nothing is bꝛight in our ſoules, neither bꝛingeth foꝛth anie fruit; ſtretch the beames of thy grace into the earth of our

our ſpirits, that daily they may ware hot more & more with the fire of thy gratious loue, and that they may bring forth ſundrie fruits of wholeſome good workes. For thou haſt witneſſed in thy holie Goſpell, that thou art ſingularlie delighted with this meate and drinke. This is the raine that thy feruent loue thirſted for, this is alſo the meate that the holie Apoſtle Paule hungered for, euen before he vnderſtood and did knowe what it meant. Thou cameſt into the world, to ſend fire among vs: neither diddeſt thou deſire anie thing more, than that it ſhould be kindeled; except our hart be touched with the beames of thy grace. Increaſe, Lord Ieſu that, that thou haſt giuen; finiſh that, that thou haſt begun: vntill we growe to perfect men, vnto the meaſure of thy fulneſſe. Thou haſt put off mortalitie, but thou haſt not put off loue towards vs; but euen now fulfilleſt the office of a mightie and friendlie Aduocate for vs with God the Father, to whom equall in power and authoritie thou reigneſt with the holie Ghoſt, Amen.

## In Harueſt.

WE giue thanks vnto thee moſt mercifull Father, maker of heauen and earth, that by thy good prouidence the yere is waxen ripe, powring out vnto vs plentious abundance of victuals: grant, we humblie beſeech thee, that as thy bountiouſnes miniſtreth ſundrie and rich abundance of fruits, to the ſuſteining & nouriſhment of our bodies: ſo by the grace of thy ſpirit, without which there is no good thing brought forth, is nouriſhed, or liueth; let the affection of godlineſſe ware ripe, and be made vp in our minds, that abiding in the faith of thine onelie begotten Sonne, through all our life, wee

may be fruitfull in good workes, and also receiue a plentifull haruest in the resurrection of the iust, by the same our Lord Iesu Christ, which liueth and reigneth with thee in the companie of the holie Ghost for euer, Amen.

## In Winter.

O God, the most wise maker and gouernor of the world, at whose commandement by time appointed, course is changed and turned into it selfe by the same: behold as it were the old age and death of the yeere. Winter is come, whose sadnesse and incommodities be more easie vnto vs, because of the pleasantnes of the Spring time, which shall shortlie succeed. According to the ensample of the yeere, our inward man flourisheth in his childhood; is feruent in youth; wareth ripe in mans age; falleth awaie and dieth in his old age: but the hope of liuing againe asswageth the houre of death, which is sure vnto vs, euen for this cause, that thy sonne hath promised it, which is the euerlasting truth, which also can no more be deceiued or deceiue, than he can cease to be thy sonne. Through this thy sonne, our inward man knoweth no old age or death: but by his gift it euer flourisheth with innocencie; it is euer feruent in the studie of godlinesse; it euer bringeth forth fruit, and powreth out that, that he hath receiued vpon other: and as much as the bodies courage faileth, so much more the spirit flourisheth. We beseech thee, that thou wilt maintaine and increase those things, which thou hast vouchsafed to giue vs, through thine onelie begotten sonne, which liueth and reigneth with thee for euermore, Amen.

Another

## Another praier to be said at all times and *seasons of the yeere.*

OEuerlasting GOD, Creator of all things, in whose hands lieth the disposition of all times and seasons: qualifie we beseech thee, the inclinations of thy creatures, heauen and earth, with such naturall and kindlie moderation as may most serue to the commoditie, health and welfare of all mankind; that we may receiue the fruits of the earth to our comfortable sustentation, dulie honoring and praising thy holie name therefore. Mortifie within vs the old roots of our native iniquitie, killing them as it were with the winter of a cold lust to ensue them. Sowe the seeds of thy grace within vs, that we may spring vp in all godlinesse. Send vs the feruencie of thy spirit, that we may shew forth the ripe fruits of a liuelie faith: that when it shall be thy good pleasure to appoint thy final haruest, thou wilt vouchsafe to bring vs into thy wished barne, like good and clensed corne, that is to saie, into thine euerlasting kingdome, there to rest with thy chosen, Abraham, Isaac, and Iacob, in all eternitie, So be it.

## The song of Anania, Azariah, and Misael; wherein they *exhort all creatures, both in heauen and earth, to* praise and magnifie the Lord *their maker.*

OAll ye works of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O

O ye heauens, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſunne and moone, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſhowers and dew, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye winds of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye winter and ſummer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye dewes and froſts, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye froſt and cold, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and daies, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightenings & clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O

O ye welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the aire, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye holie and humble men of hart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glorie be to the Father, &c. As it was in the beginning, &c.

## Of the incomprehenſible praiſe due vnto God for all *his works and benefits.*

HOw ſhall I do, O Lord? Whence ſhall I haue praiſe to praiſe thee withall? For like as thou madeſt me without mine aduiſe, as it liked thy ſelfe beſt; ſo haſt thou praiſe without me, as it liketh thee. Thou thy ſelfe Lord art thine owne praiſe. All thy workes & creatures both in heauen and

and earth praise thee according to thy manifold greatnesse. Thy praise, O Lord, is incomprehensible: no hart can comprehend it, no tong can measure it, no eare can receiue it: for these things passe awaie, but thy praise O Lord, continueth for euer. Thoughts haue a beginning, and thoughts haue an end: voices make a sound, and forthwith passe awaie: the eare heareth, and the hearing ceasseth: but thy praise standeth fast for euer. Who is he then that can praise thee? What man is able to vtter forth thy praises? Thy praise is euerlasting, and not transitorie. That man praiseth thee, which beleeueth thee to be thine owne praise. The man praiseth thee, which acknowledgeth himselfe vnable to attaine to thy praise.

O praise perpetuall, which neuer fadest: in thee is our praise, in thee shall my soule be praised. It is not we that praise thee, but it is thou thy selfe that doest it both thy selfe, and in thy selfe; and we also haue praise in thee. Then haue we true praise, when we haue praise of thee, when light alloweth light: for thou being the true praise, yeldest vs true praise. And looke how often we seeke for praise at anie other bodies hand than thine, so often do we forgo thy praise; because the other is shadowish, but thine is euerlasting. If we hunt after the transitorie praise, we lose the eternall praise.

O praise eternall, O my Lord God, of whome is all praise, without whome there is no praise; I am not able to praise thee without thee. Let me haue thee, and I will praise thee. For what am I of my selfe, Lord, that I should praise thee? I am but dust and ashes, I am but a dead and stinking dog, I am but wormes and rottennesse. I! what am I to praise thee, O most mightie Lord God? How can the breath of no better than flesh praise thee, which dwellest in euerlastingnesse? Can darkenesse praise light, or death life? Thou art

art light, I darkeneſſe: thou life, I death. Can lieng praiſe truth? Thou art truth, and I am a woman no better than vanitie it ſelf. How ſhall I then praiſe thee O Lord? Shall my wretchednelle praiſe thee? Shall ſtinch praiſe ſweet ſents? Shall mans mortalitie, which is here to daie, and gone to morrowe, praiſe thee? Shall man which is but rottenneſſe, or the ſonne of man which is but wormes, praiſe thee? O Lord, can he praiſe thee, which is bred, borne, and brought vp in ſinfulneſſe? Praiſe is not ſeemelie in the mouth of a ſinner.

O Lord my God, let thine owne incomprehenſible power, let thy vnbounded wiſedome, let thine vnſpeakable goodneſſe, let thine ouerpaſſing mercie, let thy ſuperabundant pitie, and let thine euerlaſting vertue and Godhead praiſe thee. Praiſed be thou by thine owne almightie puiſſance, and alſo by thy ſingular gratious goodneſſe and louingneſſe, whereby thou haſt created vs, O Lord, the life of my ſoule.

## Of Gods manifold benefits generallie, with an humble *thanks-giuing vnto his Maieſtie for* the ſame.

AND I thy handmaid, whome thorough thy goodneſſe thou haſt created, will to the vttermoſt of my power, praiſe thee my God, my creator, my preſeruer, and my deliuerer, with all my hart; and call to mind all the good that thou haſt done me from my youth vp, to this inſtant. For I knowe that vnthankefulneſſe doth greatlie diſpleaſe thee, which is the roote of all ſpirituall euill, and a wind that blaſteth and burneth vp all good, damming vp the fountaine of thy godlie mercie for euer. Through it, the workes that be dead alreadie, reuiue not:

not: and the workes that be aliue, dew die out of hand, and recouer not againe. But I thy creature will giue thanks to thee, O Lord, least I be vnthankefull to thee my deliuerer, for the deliuering of me.

How often had that dragon swallowed me vp long ago, but that thou, O Lord, hadst plucked me out of his mouth: How often haue I sinned, & he stood readie to snatch me vp, but that thou didst defend me O Lord my God: When I dealt wickedlie, and when I brake thy commandements, he stood waiting to carrie me awaie to hell; but thou withstoodest him. I offended thee, and thou didst defend me. I feared thee not, and yet thou didst keepe me. I started awaie from thee, and yelded my selfe to mine enimie, and yet thou didst fraie him awaie, that he should not take mee.

These good turnes hast thou done for me O Lord my God, & I wretch wist it not. For so hast thou often times deliuered me out of the diuels chaps, plucked me out of the lions mouth, and manie and sundrie waies brought me backe againe from hell, though I wist it not. For I haue gone downe to the verie gates of hell, but thou hast held me from going in. I drew neere to deaths doze, but thou hast not suffered it to take me in. Also, thou hast oftentimes preserued mee from bodilie death, O my sauiour, when I haue beene attached with sore sicknesses: and when I haue beene in manie dangers by sea, and by land, thou hast alwaies stood by me, deliuering me from fire, and from sword, and from all perill, and mercifullie preseruing me. Trulie Lord, thou knowest, that if death had dispatched me at that time, hell had receiued my soule, and I had beene damned for euer: but thy mercie and thy grace preuented me, rescuing me from bodilie death, and also from the death of my soule, O my Lord God. These and manie other good turnes hast thou done for me I saie; and I was blind and wist it not,

vntill

vntill thou inlightenedst me.

Now therefore, O light of my soule, my Lord God, my life whereby I liue; the light of mine eies wherewith I see; behold thou hast inlightened me, and I perceiue how I liue through thee. And I yeld thee thanks though little worth and slender, and farre from thy benefits; howbeit yet such as my frailtie hath to giue. For thou onelie art my God, and my gratious maker, which louest our soules, and hatest none of the things that thou hast made. Behold I am the chiefe among the sinners whom thou hast saued, that I may be an example vnto others of thy most merciful louing kindnes. I will acknowledge thy great benefits vnto thee. For thou hast plucked me out of the bottome of hell once, and twise, and thrise, and an hundred times, and a thousand times. Yea, I alwaies made toward hell, and thou didst alwaies bring me backe againe, when thou mightest iustlie haue damned me, if thou haddest would: but thou wouldest not, O Lord my GOD, bicause thou louest mens soules, and bearest with mens sinnes, that they might repent: all thy waies be full of mercie.

Now therefore, O Lord my God, I see these things, and discerne them by thy light; and my hart is astonished at thy great mercie towards me, in that thou hast deliuered my soule from the bottome of hell, and brought me backe againe to life. For I was starke dead, and thou hast made me thoroughlie aliue againe. Therfore am I altogither beholden to thee for my life. And whole as I am, I yeld my selfe wholie vnto thee. Let my whole spirit, my whole hart, my whole bodie, and my whole life, liue vnto thee my sweet life. For thou hast deliuered me whole, that thou mightest possesse me whole; thou hast made me whole new againe, that thou mightest haue me whole againe.

And therefore let me loue thee, O Lord my strength;

let

let me loue thee, O mine vnspeakable ioie, and let me liue henceforth, not to my selfe, but vnto thee. All my whole life, which was perished in mine owne wretchednesse, is reuiued againe in thy mercie. For thou art a pitifull and mercifull GOD, and manie are thy compassions towards thousands, in them that loue thy name. And therfore, O Lord my God, thou my sanctifier hast commanded me in thy lawe, that I should loue thee with all my hart, with all my might, yea euen from the bottome of my hart, at all houres and times, wherein I enioie the benefits of thy mercie. For I should perish for euer, but that thou rulest me euer. I should euer die, but that thou euer quickenest me: yea, euerie moment thou bindest me vnto thee, in as much as euerie moment thou bestowest thy great benefits vpon me. Therfore like as there is no houre or instant of time in all my life, that I haue not the vse of thy benefits: so ought there to be no moment, wherein I should not haue thee in remembrance before mine eies, and loue thee to the vttermost of my power. But this I am not able to do, except thou make me able; of whom commeth euerie good gift and excellent gift; in whom there is no change, nor intercourse of darknes. For to loue thee commeth not of our owne will, or of our owne running; but of thy mercie. Lord, it is thy gift, whose all good things are. Thou commandest vs to loue thee; giue vs that which thou commandest, and command what thou wilt.

## Another meditation of Gods great *benefits.*

VNto thee, O souereigne light, O ghostlie Physician, & the health of my soule, will I now & euer giue praise, with all my whole hart, for all thy benefits, wherwith thou feedest me from my youth vnto mine old age,

age, and euen till my laſt gaſpe, I beſæch thæ by thy ſelfe forſake me not. For thou madeſt me when I was not; thou redæmedſt me when I was forlorne; thou inlightenedſt me when I was in darkneſſe; thou raiſedſt me when I was dead: yea, when I was both forlorne and dead, thou cameſt downe from the boſome of thy Father, to me, & tookeſt mortalitie vpon thæ. Thou being my King, cameſt downe to thy ſeruant. To redæme thy ſeruant, thou gaueſt thy ſelfe: to the intent that I might liue; thou tookeſt vpon thæ to die, and ouercameſt death. Thou diddeſt ſet me vp againe, by abaſing thy ſelfe lowe. I was vndone; I was gone farre awaie in my ſinnes; I was ſold to ſinne: then cameſt thou for me to bring me out againe; and thou didſt loue me ſo well, that thou gaueſt thine owne blood for my ranſome.

Lord, thou haſt loued me more than thy ſelfe. For thou diddeſt find in thine hart to die for me. Vpon this condition haſt thou with ſo dære a price brought mæ backe againe from baniſhment; ranſomed me out of bondage; reſcued me from puniſhment; called mæ by thine owne name, and ſealed me with thy blood; that the remembrance of thæ ſhould be euermore with me, and that he ſhould neuer depart from my hart, who for my ſake ſhunned not the croſſe. Thou haſt annointed me with the oile, wherewith thou thy ſelfe wert annointed, that I might be called a Chriſtian, after thy name Chriſt. Behold, thou haſt regiſtred me vpon thine hands, to the end that the remembrance of mæ might be alwaies preſent with thæ: yet notwithſtanding, ſo as if the remembrance of thæ, be alwaies preſent with me.

Thus then haue thy loue, thy grace and mercie alwaies preuented me. For thou haſt oftentimes deliuered me from manie and great perils, O my deliuerer. When I went aſtraie, thou broughteſt mæ backe

againe; when I was ignorant, thou taughtest mee; when I sinned, thou diddest chastise me; when I haue beene in heauines, thou hast cheered me; when I haue beene in despaire, thou hast recomforted me; when I haue beene fallen, thou hast lifted me vp; when I haue stood, thou hast vpholden me; when I haue gone, thou hast guided me; when I haue come, thou hast receiued me; when I haue slept, thou hast watched me; and when I haue cried vnto thee, thou hast heard me.

O Lord, where shall I haue words to vtter the signes of thy singular loue toward me; considering thine innumerable benefits wherin thou hast brought me vp from the beginning? Namelie, euen from the benefit of the creation, when at the first beginning thou madest me of nothing after thine owne image, in honouring and aduancing me among the creatures, which thou madest, and innobling me with the light of thy countenance, which thou imprintedst vpon the lampe of my hart, thereby disseuering me as well from sensible, as from senseless creatures, and abasing mee but little beneath the Angels. And yet was all this but a small matter in the sight of thy Godhead. For without ceasing thou hast dailie nourished this vnprofitable wormе, which stinketh with sinne, with all the singular and exceeding great store of thy good gifts and benefits: and thou hast as it were suckled and strengthened me thy little tender babe, with the teates of thy comfort. For to the intent that I should wholie serue thee, thou hast appointed all thy creatures to serue me.

These and manie other good turnes, hast thou done vnto me, O Lord my God, the life of my soule: for all which I render vnto thee againe most humble and hartie thanks-giuing: beseeching thee, O Lord, that it may be a pleasure to me, wretch that I am, to be alwaies talking of them, alwaies thinking vpon them,

and

and alwaies giuing thee thanks for them. O my God, shew me, I saie, how much I am bound to loue thee; make it appeare to me how much I ought to please thee. Open me the doore of thy light, that I may enter in, and both knowe, & acknowledge vnto thee with my whole hart, that thy mercie is great toward mee, and that thou hast deliuered my hart from the bottome of hell: so as I might euer praise thee for all thy good gifts, and loue thee with all my hart, and with all my soule, and with all my mind, and with all my strength, yea and that with the verie bowels and intrailes of my hart, and of all my sinewes. O Lord my God, the blessed swætnesse of all that delight in thee: whose name is wonderfull, and praise worthie through heauen and earth: So be it.

Another forme of thanks-giuing vnto God, for all *his benefits, and praier for grace to con-*firme and increase the same.

O Most highest, almightie and eternall God, whose glorie replenisheth heauen and earth. If thy holie and celestiall powers do neuer cease in lauding thy most holie Maiestie; how should we cease, earthlie and lowlie seruants, which are redæmed with the pretious bloud of thy onelie sonne? And for as much as thy louing kindnesse and fauour in especiallie worketh towards vs, we also ought continuallie to giue thanks for thy great goodnesse; but haue mercie, O mercifull father. For the necessitie of this life, doth not suffer vs to thanke thee continuallie. Wherefore (though not continuallie as I ought) I worship thee my maker with trembling & feare; I giue thee thanks for all thy benefits: that when I was nothing, thou madest mee, gauest me a li-

uing ſoule, quickened with thy holie ſpirit, formed mæ with thine owne image, that it might be able to receiue thæ, which art the high God. By thy prouidence thou haſt brought me to thoſe things that are expedient for me, giuen to me knowledge and true faith in thæ, and planted a godlie mind in me, and inſtructed me in the myſteries of thy holie word & Sacraments.

But oh Lord, how dare I recite thy benefits by number; ſæing thy louing kindneſſe is an vnſearchable bottomleſſe ſea, and an innumerable: For I can not ſo ſone giue thanks for thy benefits ſhewed of old, as new haue euen ouerwhelmed me. Oh Lord, how great a benefit is this, that I may to thæ giue thanks: For what fellowſhip hath vnrighteouſneſſe with righteouſneſſe: What partaking darkeneſſe with light: What agræment filthineſſe with puritie: Follie with wiſedome: Mortalitie, with thæ that art immortall: Oh my vileneſſe! Oh thy goodneſſe! Yea, though the ſpirit were readie, yet is the fleſh fraile: but thou O Lord, if thou wilt, canſt make me ſtrong. And ſo, O moſt mercifull father, vouchſafe that I may euer giue thanks and laud to thæ. For what good gift did I euer deſire of thæ, but thou firſt willedſt it to me: Who better knoweth what is good for me, than thou: And becauſe I næd a mediator, accept thine innocent Sonne Jeſus Chriſt, with his croſſe and paſſion, bloud-ſhed, death, and reſurrection for me. I haue not this deſerued: but thou father, of thy mercie and truth haſt by the ſame thy dærelie beloued Sonne, promiſed and giuen vs thy mercie and fauour. Open therefore, O my mercifull Father, for this thy dærelie beloued Sonnes ſake, euen this daie thy woonted hand of mercie, and fulfill my mind and hart with a good will, and let thy right hand defend me. And if my ſinnes, which I acknowledge to be great and innumerable, (therefore I repent and am hartilie ſorie) do let thy good-

neſſe,

neſſe, O father wipe them awaie, for this is thy glorie, to forgiue ſinnes, and therefore no fleſh may reioice before thee: for thou Lord onlie art pure, and without ſinne. Haue mercie vpon me thy bondſeruant, and vpon all people; and O father, bring them vnto the knowledge of thee that art onlie God, and of Jeſus Chriſt whome thou haſt ſent, the onlie ſauiour and redeemer, mediator, and aduocate for vs: and after this preſent life, bring vs to eternall bliſſe and felicitie, by the deere merits of thy Sonne Jeſus Chriſt. For thine is the power, kingdome, and glorie, for euer, Amen.

Another to the ſame effect.

HOnour and praiſe be giuen to thee, O Lord God almightie, moſt deere father of heauen, for all thy mercies and louing kindneſſe ſhewed vnto vs, in that it hath pleaſed thy gratious goodneſſe freelie, of thine owne accord, to elect and chooſe vs to ſaluation afore the beginning of the world: and euen like continuall thanks be giuen vnto thee, for creating vs after thine owne image, for redeeming vs with the pretious bloud of thy deere Sonne, when we were vtterlie loſt; for ſanctifieng vs with thy holie ſpirit, in the reuelation and knowledge of thy ſacred word; for helping and ſuccouring vs in all our need and neceſſitie; for ſauing vs from all dangers of bodie and ſoule; for comforting vs ſo fatherlie in all our troubles and afflictions; for ſparing vs ſo long, and giuing vs ſo large time of repentance. Theſe benefits, O moſt mercifull father, like as we acknowledge to haue receiued of thine onlie goodneſſe, euen ſo we beſeech thee, for thy deere ſonne Jeſus Chriſtes ſake, to grant vs alwaie thy holie ſpirit, whereby we may continuallie growe in thankefulneſſe towards thee, be led into

all truth, and comforted in all aduersitie. Strengthen our faith, O Lord, kindle it more and more in feruentnesse and loue towards thee, and our neighbours for thy sake. Suffer vs not, most deere father, to receiue thy word anie more in vaine; but grant vs alwaie the assistance of thy grace and holie spirit, that in hart, word, and deede, we may sanctifie, and doo worship to thy holie name, that we may help to amplifie thy kingdome, and that whatsoeuer thou sendest, we may bee hartilie well content with thy good will and pleasure. Suffer vs not to lacke the thing, O father, without the which we can not serue thee; but blesse thou so all the works of our hands, that we may haue sufficient, and not to be chargeable, but rather helpfull vnto others. Be merciful, O Lord, vnto our offences, and seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our neighbors so much the more. Be thou, O father, our Captaine and defender in all temptations. Hold thou vs by thy mercifull hand, that we thereby may be deliuered from all inconuenience, and end our liues in the sanctifieng and honouring of thy holie name, through Iesus Christ our Lord,

Amen.

On

## ¶ On the ſeuenteenth daie of *Nouember, commonlie called* The Queenes daie.

Sundrie formes of Chriſtian praiers and thanks-giuings vnto God, for the preſeruation of the moſt vertuous Ladie Elizabeth, our moſt deare, and dread ſouereigne Quéene of England, France, and Ireland, defender of the faith, &c. verie neceſſarie to be vſed, as generallie of all faithfull ſubiects continuallie, ſo eſpeciallie of the Mother and hir Daughter, vpon the ſeuentéenth daie of Nouember, and euerie Sabboth and holie daie, in honourable remembrance of that ioifull Sabboth, reſt and peace, from carefull mourning, which that memorable ſeuententh daie brought to vs the baniſhed exiles of England, and perſecuted members of Chriſt, by the moſt happie entrance of hir moſt roiall and excellent Maieſtie, into this hir Emperiall Crowne and kingdome.

### A Pſalme.

Mother.

COme O all you that feare God, come hither I praie you, and giue eare a while, and reherſe with me ỹ great benefits that he the Lord hath beſtowed vpon vs.

Daughter. For lo, when the moſt mightie men gathered their power againſt vs, and laie in wait for our life, they conſpired togither to worke our deſtruction, as though the Lord had determined the ſame; and exhorted one another, ſaieng, God hath forſaken them, therefore perſecute them now flieng awaie, and take them being deſtitute of all helpe.

Moth. Theſe men, our aduerſaries I ſaie, whereſoeuer we remoued or went by ſea or by land, laie in wait

moſt diligentlie for vs, yea multitudes of the cruell enimies did not ceaſſe craftilie to enuiron and beſet vs round about, and ran vpon vs with gaping mouthes, like raging and roring lions, of malicious minds to bring vs to extremitie, and to deuoure vs.

Daugh. For thy ſake O Lord alone were we killed euerie daie, neither were we in anie better condition, than ſheepe appointed of butchers to the ſlaughter.

Moth. Manie of vs wandered in the waſte wildernesſe, and ſought ſtrange cities commodious to dwell in, halfe dead, and killed with famine and thirſt, ouerwhelmed with the ſhadowe of death, and being caſt downe by the burthen of our miſeries, laie downe flat cleauing to the earth.

Daugh. The bands of death compaſſed vs round about, and bound vs: moſt wicked men like moſt raging flouds made vs afraid, enuironing vs round about.

Moth. We were ſnared, and caſt faſt bound with chaines into moſt darke dungeons: yea we taſted the heate of the fire, and the force of the water.

Daugh. Then we called vpon the Lord in theſe extremities. We called vpon the Lord, I ſaie, and he heard our voice out of his high palace, and receiuing into his eares the crie that we made vnto him, he deliuered vs from our miſeries and diſtreſſe.

Moth. He gathered vs home which were ſcattered, from the Eaſt & the Weſt, from the North & South, and brought vs from the dungeons of the priſons, and darkeneſſe of death, breaking the fetters and giues of iron in peeces.

Daugh. The Lord hath deliuered our life from death: he ſtaid the teares of our eies, and eſtabliſhed our feet, that they did not fall: he hath brought vs out of our diſtreſſe. Hence haue we our light, whereby he cauſeth vs to ſhine, and hath driuen awaie our darkeneſſe.

Moth.

Moth. Therfore will we praise thee, O Lord, among the nations, and will sing lauds vnto thy Maiestie: yea, we will declare thy power, and will shew forth thy praise and mercie earlie in the morning; because thou hast defended vs, and wast our refuge in extreme dangers.

Daugh. Oh acknowledge, and declare ye openlie, that the Lord is good: for his bountious goodnesse is for euer. Let all the sincere worshippers of the Lord now confesse, that his louing kindnesse is perpetuall. Praise ye the Lord.

Moth. Glorie be to the Father, and to the, &c.

Daug. As it was in the beginning, is now, &c.

## ¶ The Versicles.

Mother.

O Lord shew thy great mercie vpon vs miserable sinners.

Daughter. And grant thine euerlasting helth and saluation vnto vs.

Moth. O Lord saue Elizabeth our gratious Quene and Gouernor.

Daugh. Which putteth hir onlie confidence in thee, O God, hir tower.

Moth. Oh send hir still continuall helpe from thy most holie place.

Daugh. And euermore from dangers all, defend thou hir most roiall Grace.

Moth. O let not the infernall so haue anie aduantage of hir.

Daugh. Nor let the wicked enimie once approch to hurt hir.

Moth. Indue hir ministers alwaie with righteousnesse and equitie.

Daugh. And make thou thy chosen seruants full ioifullie to praise thee.

Moth.

Moth. O Lord saue thy people from all perils, and dow them with thy gifts.

Daugh. And blesse thou thine inheritance with all thy bountious benefits.

Moth. In our time, O Lord, giue vs thy peace, which passeth all vnderstanding.

Daugh. Bicause none other God doth fight for vs; but onelie thou our king.

Moth. O soften thou our hardened harts, and clense our filthie soules from sinne.

Daugh. And by thy spirit and gifts of grace, make vs a holie life for to beginne.

## The praier.

Mother.

O Lord GOD, most mercifull father, who as vpon this daie placing thy seruant our most dær Souereigne, and most gratious Quæne Elizabeth, in the Empire of this kingdome, diddest deliuer thy people of England from danger of war and oppression, both of bodies by tyrannie, & of conscience by superstition, restoring peace, and true religion, with libertie both of bodies and minds, and hast continued the same thy blessings, without all desert on our part, now by the space of these foure and twentie yæres. We, who are in memorie of these thy great benefits, assembled here togither, most humblie beseech thy fatherlie goodnesse, to grant vs grace, that we may in word, dæd and hart, shew our selues thankfull and obedient vnto thee for the same; and that Elizabeth our vertuous Quæne, through thy grace, may in all honour, goodnesse, and godlinesse, long and manie yæres liue and reigne ouer vs, and we obeie and enioie hir Maiestie, with the continuance of thy great blessings,

blessings, which thou hitherto hast by hir, thy blessed minister, powred vpon vs hir people. This we beseech thee to grant vnto vs, for thy deere Son Iesus Christs sake, our Lord and Sauiour.

Daughter: Amen.

Or else saie thus:

WE yeeld vnto thee, most mightie and mercifull father, immortall thanks, for that it hath pleased thee of thy meere mercie and fatherlie bountie, after the stormes of so manie troublesome times, to conduct vs as vpon this daie out of banishment and exile, into the comfortable port of tranquillitie, by the hand of thy most gratious seruant and our deere Souereigne Ladie Queene Elizabeth. When we were as sheepe wandering astraie in the wildernesse, thou ordeinedst hir Maiestie to bee our shepheard, to gather vs againe into thy sheepefold. When we had beene long tossed hither & thither with the outrage and cruell furie of tyrannicall persecution, like a poore weather-beaten barke, that hath beene continuallie tormoiled and tossed on the perilous surges of the outragious and swelling seas, finding no sure rode nor harborough wherein to rest; but continuallie in danger, either to sinke into the sands, or to be ouerwhelmed with waues, or violentlie to be dashed in peeces against the maine rocks. Euen then, I saie, when we despaired vtterlie of safegard, standing stil in feare of the hazard of euerlasting confusion, thou cõmittedst the helme to be guided by hir Graces wisedome, who at last conducted vs into the hauen of this long desired peace and tranquillitie.

Therefore, whereas thou hast placed hir in the regal throne to be our Dauid, our Iosias, our Samuel;

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yea to be our shepheard and ring-leader in the waie of true holinesse and sincere religion. Inspire hir mind with the manifold blessings of thy grace, that she may walke all the daies of hir life in the path of thy commandements, and happilie discharge hir dutie in that stewardship and dispensation, which thou hast committed to hir Maiesties hands. Inflame hir mind more and more with the loue of thy holie Gospell; that all hir deeds, thoughts, and practises may tend to the propagation and planting of thy word, and Christian religion, in these hir Maiesties dominions. Incline the motions of hir vertuous disposition, aboue all things to seeke thine honour and glorie; to sowe the seeds of the Catholike faith abundantlie in all places; to cut off the brood of superstition and idolatrie; to constitute true preachers of thy word; and stablish euerie where thine holie Gospell and true religion.

Preserue hir, most mercifull Father (as hitherto thou hast most miraculouslie done) from the diuelish deuises and practises of hir enimies, that she may haue a long and happie reigne among vs, to the aduancement of thy glorie, and ioie and comfort of all vs hir subiects. Let hir naturall disposition continue to hir foes terrible, to hir subiects amiable; to hir offenders mercifull; to the vertuous bountifull; indifferent to all men, and in all respects parciall in no point, neither in causes ecclesiasticall, nor yet in matters concerning politike gouernement. Assist hir, most mercifull Father, with the might of thy heauenlie spirit, to quaile the pride of the triple-headed Romish Cerberus, to banish his beggerlie ceremonies, to abridge the terme of his reigne, and finallie to cut off and preuent the seeds that continuallie striue to spring vp from abhominable superstition and idolatrie.

Grant hir grace, most mercifull Father, to run the remnant of hir race in the right path of thy commandements,

dements, declining neither to the right hand, nor to the left; but so vsing all times thy heauenlie word, as the rule and compasse to direct hir course. Preserue hir Grace, most mercifull Father, in continuall health of bodie, and quietnesse of mind, that she may be alwaies able to rule the bridle of hir high charge, and to execute right and iustice to all sorts and degrees; to the aduancement of thy glorie, and the vniuersall commoditie of hir Maiesties subiects. And finallie grant, O most mercifull Father, that when it shall please thee to end the terme of hir daies in this world, thou wilt make hir partaker of the celestiall ioies, which are prepared for them that feare and loue thee, since the foundation of the world. Grant this, most mercifull Father, for thy deere Sonne our Lord Iesus Christs sake, to whom with thee, and the holie Ghost, three persons & one God, be all glorie, honour, and praise, world without end, Amen.

Another thanks-giuing and praier vnto God, for the preseruation of the *Queenes Maiestie*, and the Realme.

ALmightie God, and most mercifull Father, which in thy great mercies hast both giuen vnto vs a peaceable Prince and gratious Queene, and also hast hitherto verie often and miraculouslie saued hir from sundrie great perils and imminent dangers; and by hir mercifull, vnbloudie, and gratious gouernement, hast preserued vs and the whole Realme from manifold mischiefs and dreadfull plagues, wherewith nations round about vs haue beene, and yet be most greeuouslie afflicted: haue mercie vpon them, O Lord; and grant vs grace, we beseech thee, for these thy great benefits, that we may

may be hartilie thankfull and obedient vnto thee, to flie from all things that may offend thee, and prouoke thy wrath and indignation against vs, and to order our liues in all things that may please thee, that thy seruant our Soueregne Ladie Quæne Elizabeth, and we thy people committed to hir charge, may by thy protection be continuallie preserued from all treacherous deceits and violences of enimies, and from all other dangers and perils both bodilie and ghostlie, and by thy goodnesse may be maintained in all peace and godlinesse. Grant this, O mercifull Father, for thy deere sonnes sake, our Sauiour Iesus Christ, to whom with thee, and the holie Ghost, be all honour and glorie, for euer and euer, Amen.

Another meditation to be vsed especiallie vpon the 17. daie *of Nouember, wherein the godlie English giueth thanks* to God, for the Queenes most prosperous gouerne*ment hitherto, and praieth for the continu*ance thereof to Gods glorie.

AMongst other thy benefits great and innumerable (heauenlie father our most mercifull Lord and God) by thee of thine exceeding goodnesse bestowed vpon the children of men, the seruants of thy houshold, dispersed vpon the face of the earth: it hath pleased thee, that we thy people of England, liuing in these daies, should (in abundance, beyond the measure of the graces of our brethren, & the prosperous course of our fathers,) behold and perceiue thine inestimable good will in the amiablenesse of thy countenance shining vpon vs; to whom thou hast giuen thy chosen handmaiden Elizabeth for soueregne Ladie and Gouernour. For whatsoeuer is for the glorie of thy house, O Lord, for vs it is, which

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are the iſſue and ſlime of the earth, and vnworthie to ſtand and looke vp to heauen, made into veſſels after thine image that were not, to be redæmed and borne anew after the ſecond Adam that perisheth not, in the ſprinkling of the bloud of Chriſt, and ſanctification of the ſpirit that were vtterlie loſt, to ſtand faſt in thy hands, ſealed according to thine eternall loue, and written in the booke of life, that dailie runne headlong to our owne deſtruction. As the ſenſe hæreof reioiceth the harts of all thoſe, whome thou haſt knit into this fellowſhip of the Saincts, and called into the bleſſed hope of the eternall kingdome; ſo againe, how vngratefull ſhould we be, to whome thou haſt dealt theſe benefits from thy diuine Maieſtie, by the perſon raiſed vp for thine inſtrument thereof towards vs, if we ſhould not in ſpeciall ſort ſhew our ſelues thankefull vnto thæ therefore?

And if not to liue tearing and eating one the other, like the Giants in the old world, and euerie man to dow what ſæmeth him beſt in his owne eies; as when there was no Iudge in Iſrael. If that princes reigne, and Gouernours giue iudgement, it is thy gift, and then in the worſt diſpoſition of their thoughts, for the ſinnes of the people, they are redoubted. Thou, O Lord, haſt appointed them, they are ſacred. Thou, O Lord, haſt annointed them, they are feared; thou changeſt their harts, like the ſtreames of waters; they are honoured. Thine owne image & likeneſſe, in guiding Angels and all creatures, is pregnant; and cannot deuaile in them, bearing rule in earth ouer the children of men. What praiſe is due vnto thæ from thoſe, vnto whome thou leaueſt not an Anarchie and headleſſe diſſolution? As to the Canibals a monſtrous and miſshapen gouernement, and fanning with fire, and ſtreaming with bloud, and ſmoking with miſt and darkeneſſe of errour and ignorance. As to the Antichriſtes,

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greased in the brow with the marke of the image of the great beaste & whore of Babylon: not a waste and barbarous perpetuall heathen contrition, as vnto the Tartarian heards of cursed Cham, vnto the rustie & wasted with miserie the inhabitants of Meschech, or to the turbulent and rauenous swarmes and hosts of Tubal-gog, or such like as those: but contrariwise, whome thou leadest like a flocke of sheepe by the hands of Moses and Aaron, and hast chosen Dauid thy seruant, whome thou hast loued, to feed as the people of thine owne inheritance, giuing vnto them for warre, peace; for inciuilitie, societie; for ignorance, knowledge; for superstition, religion; for error, truth; for hunger, plentie; for vnprouidence, policie; for dissonancie, harmonie; for miserie, felicitie; and making them to dwell in safetie, as vnder the wings of thy defence, and shadowe of thy protection.

Now, such hath beene thy mercie towards vs, that no tongue is able to expresse, in giuing vs in thy gratious pleasure, and thine vnrecountable largesse and liberalitie, thy select seruant Elizabeth, Queene, and supreame Gouernour to vs, of the legue nations and peoples of hir obeisance and regiment: that as by a starre, the light and influence ouer things beneath from thee, the first cause and fountaine of brightnesse, not to be attained vnto; and as by a cleere ruer and plentifull brooke, the course of the waters from thee, the euerlasting head-spring: euen so the shining beames, and flowing streames of all those thy mercies and good gifts haue beene and are, sithence the daies of hir happie and gratious gouernement, from thee conuaid and deuolued vnto vs. And we, that before were no people, not so much in regard of the estate in which we haled, when we were sauage, and wood men, cruell as men-deuourers, terrible as spirits, brutish as beasts in the old age, at the first calling home of our grand

grand ancestors to humane ciuilitie: but in these daies in few yeares degenerate from the true knowledge of thee and thy Sonne Iesus Christ, vnto the consuming nakednesse of idolatrie, and plaieng inordinate before the golden calfe of our owne making and our Priests.

Now the foure and twentith Sunne most happilie inuironeth in the firmament, sithence by the meanes of a poore vessell of the weaker sere, and a sillie maiden, thou performing the glorious deliuerance of thy people, out of the thraldome and slauerie of Pharao and Egypt, didst annoint the kings daughter with an holie oile, setting a crowne of pure gold vpon hir head, and inuesting hir with the purple, and scepter, and regall diademe of the Realme: sithence which time, O father, we owe to thee and to hir, our God, and our Moses, the breath of our nostrels, the sight of this light, the vse of this aire, the ease of our harts, the peace of our consciences, and the whole worke of our welfare. By hir inspired by thee, spreading hir beames at hir appearing, the bloudie launces, and claunching murreans, and the redoubling shields haue beene shattered asunder in shiuers, and bated, and foiled into mattockes and spades, the flames of our furies quenched and put out, and the pole of grace flowed ouer the Realme: the Lion reconciled with the Lambe, the wilde Asse set to be pastured with the seelie kid; the abhomination of desolation remoued from the holie Temple, and the Sonne of man exalted and lift vp on high in his owne kingdome, for all that were stong by the firie Serpent to looke vpon and be saued.

In admirable lenitie Babylon hath put on Zion; Egypt is become our owne; Rahab the harlot denizoned in Ierusalem; we become of the wild oliues, the true garden plants; of Ismael, Israel; of miscreant, christian; of painime, protesting & professing; of Antichristian Romanists, & heathen idolaters, faithfull, E-

uangelicall, sincerelie beleeuing, worshippers of thee in spirit and veritie, according to thy holie word. Neither hath cost beene spared, nor occasion foreslowed, nor time ouerpassed, nor trauell intermitted, to raise that was fallen, to win that was withholden, to call that was straied, to heale that was wearied, to find that was lost, to restore that was ruined, to repaire that was decaied, to make good and enable that was abandoned. Preachers haue beene sent forth plentiouslie, lawes haue beene executed mercifullie, orders haue beene set downe politikelie, dangers haue beene declined discreetly, tumults haue beene appeased victoriouslie, the whole spacious dominions of both Iles, and the adiacent lands gouerned triumphantlie: so as it is hard to find the man that more orderlie hath managed the charge of anie one houshold, than the daughter of thy house with hir virginall hands hath weelded the weightie scepter of sundrie and mightie populous nations.

In hir time haue been seene the golden yeres of the reigne of hir father Dauid, and the peacefull kingdom of Salomon to haue been aduanced: the earth not to haue denied hir fruitfulnesse, the sea hir increase, the clouds their drops, the heauens their faitenesse, the sunne his warmth, the yeere hir goodnesse: but the vallies stand thicke with corne, the wildernesse crowned with gladnesse, the furrowes watered, the mountaines laugh & sing, the folds full of sheepe, our sonnes and our daughters growe vp like to the polished corners of the Temple, our young men see visions, and our old men prophesie, Ierusalem hir light shining vnto hir, & the glorie of the Lord risen vnto hir, the Queene bringing hir honor vnto the Citie of Dauid, and the nations walking in the light thereof.

Great is the honour that thou, O Iehouah, hast heaped vpon vs, and honourable in forraigne regions

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is the worke that thou hast wrought by thy chosen, yea and so much the more hath the brightnesse of this beautie bene powred abroade, that whilest Egypt round about hath ben darkened, euen the whole world in a manner besides vs, whome thou hast gathered into pastures of this Gosen, and the thicke mists of errour haue blinded the eies of the earth, the cloudie piller hath not departed from vs by the daie, nor the firie flame by night. Whilest other lands round about haue warred to the destruction of one another, our Moses hath guided vs in peace. Whilest other nations like Egypt round about hath ben plagued by the destroier from the first borne, sitting vpon the princes throne, vnto the vassall and slaue grinding at the handmill, our Moses hath not diminished of his flocke. Whilest the firme lands haue bene ouerwhelmed by the rage of the seas and waters, our Iland hauing dwelt in peace, hath sent his ship into Ophir for gold, and prepared his nauie against the danger of the enimie. Whilest Athalia hath murthered his owne bloud, our Ioas hath learned the lawe of the Lord of Iehoiada. Whilest Achas consecrateth his owne sonne in the fire, and Samaria eateth his owne children on the walles, our Eliza directeth the children of the Prophets in their offices. Whilest Iezabel setteth vp Baal, and embrueth Achab with the bloud of the Prophets, and of Naboth, our Elias gathereth the people of God to mount Carmel, to behold the wonder of the fire of God, lighting from heauen vpon the sacrifices, and replenishing the harts with ioie, and tongues, with gifts of languages.

This is then so worthie an instrument of thy goodnesse, and expresse image of thy Maiestie, & the ample matter of this daies celebritie. And now what doth thy people desire at thy hands; but that first, O Lord, thou giue vs thankefull harts, and make vs all the

daies of our liues mindfull of this thy fatherlie and gratious bountifulnesse. Then, as presentlie the Quænes highnesse hath gloriouslie atchiued the trauell of full three and twentie yeares, and now the annuall celebritie of our voluntarie sacrifice of praise and thanks-giuing therefore returneth: so it may by thy benefit full often returne, and not once or twice, but yeare by yeare, and yeare heaped vpon yeare, we and our of-spring may behold this felicitie, vntill we and she satisfied in aboundance, the time drawe along which thou hast appointed for the veiling of hir crowne, at the feet of thy sonne Iesus; and the course of this earthlie pilgrimage ouerrun, we and she at our determined seasons be taken to reigne in the euerlasting kingdome of thy glorie.

Againe, where much is the mischiefe of man, great and enormous the rage of Sathan, subtill the practises of Antichrist, euill our deserts, lamentable the state of things, whilest open colouring hideth priue conspiring, poisoned lips giue sugred words, the breath of Cockatrices, the embracings of Scorpions, the roring of Bulles, the ringing of Libels, the raging of Rabsake, the sword of Herod, the destruction of Abbadon hath bene seene in our streets, hath bene heard on our walles, hath multiplied before the gates of our Cities, that thou destroie vs not in the midst of the works of thy mercie, to leaue vs headlesse and hopelesse, and make vs a scorne and prouerbe to the enimie; but rather to behold the number of the faithfull subiects, in the dread of their soules, and iust gealousie of their common interest, bowing the knees of their harts for the long safetie of Quæne Elizabeths sacred princelie person, rather than in thy iust furie, for auenging of our sinnes, to suffer the duell with the wicked to preuaile in the vniust zealousnesse of their prepostrous vowes, gracelesslie swearing the death of thy Saincts,

Saincts, and thine annointed.

Laſtlie, that what remaineth of the happie building of thy Church, by the hands of thy dære daughter, thou plentifullie powre of thy principall ſpirit vpon hir, and rauiſh hir hart with the flame of the loue of thee and thy houſe, with Moſes to leade, and with Joſhua to bring into the land of promiſe, with Debora to fight the battell; and with Jahel to knocke Siſera of Rome in the temples of his vſurped headſhip, to his vtter deſtruction; with Dauid to bring home the Arke; and with Salomon to finiſh and conſecrate to eternitie thy Temple amongſt the people: on the earth for the time to giue largelie hir foſtermilke to Hieruſalem: in heauen at the time in the pureneſſe of hir virginitie, to be preſented to the lambe, and ſing the ſong of hir wedding daie, with thy Angels & thy Saincts, to the praiſe of thy glorious Maieſtie, the Father, the Sonne, and the holie Ghoſt, in one eternall Deitie, for euer and euer, Amen.

## Another godlie and learned praier for our moſt *gratious ſouereigne Ladie, Queene* Elizabeth.

O Almightie, eternall God, creator, gouernor & preſeruer of all things, Lord of all lords, and king of all kings, who madeſt man like vnto thine owne image, that he ſhould honour, ſerue, and obeie thee onlie, and that all other thy creatures ſhould ſerue to his vſe and commoditie, ouer whome thou madeſt him lord and ruler, the forbidden fruit onlie except: but he moſt miſerable man, by his owne diſobedience, in eating thereof, loſt not onlie that kinglie prerogatiue, but brought himſelfe and all his poſteritie into the ſtate of eternall

daies of our liues mindfull of this thy fatherlie and gratious bountifulnesse. Then, as presentlie the Quænes highnesse hath gloriouslie atchiued the trauell of full three and twentie yeares, and now the annuall celebritie of our voluntarie sacrifice of praise and thanks-giuing therefore returneth: so it may by thy benefit full often returne, and not once or twice, but yeare by yeare, and yeare heaped vpon yeare, we and our of-spring may behold this felicitie, vntill we and she satisfied in aboundance, the time drawe along which thou hast appointed for the veiling of hir crowne, at the fæt of thy sonne Jesus; and the course of this earthlie pilgrimage ouerrun, we and she at our determined seasons be taken to reigne in the euerlasting kingdome of thy glorie.

Againe, where much is the mischiefe of man, great and enormous the rage of Sathan, subtill the practises of Antichrist, euill our deserts, lamentable the state of things, whilest open colouring hideth priuie conspiring, poisoned lips giue sugred words, the breath of Cockatrices, the embracings of Scorpions, the roring of Bulles, the ringing of Libels, the raging of Rabsake, the sword of Herod, the destruction of Abbadon hath bæne sæne in our stræts, hath bæne heard on our walles, hath multiplied before the gates of our Cities, that thou destroie vs not in the midst of the works of thy mercie, to leaue vs headlesse and hopelesse, and make vs a scorne and prouerbe to the enimie; but rather to behold the number of the faithfull subiects, in the dread of their soules, and iust gealousie of their common interest, bowing the knæs of their harts for the long safetie of Quæne Elizabeths sacred princelie person, rather than in thy iust furie, for auenging of our sinnes, to suffer the diuell with the wicked to prenaile in the vniust zealousnesse of their preposterous bowes, gracelesslie swearing the death of thy

Saincts,

Saincts, and thine annointed.

Laſtlie, that what remaineth of the happie building of thy Church, by the hands of thy dære daughter, thou plentifullie powre of thy principall ſpirit vpon hir, and rauiſh hir hart with the flame of the loue of thæ and thy houſe, with Moſes to leade, and with Joſhua to bring into the land of promiſe, with Debora to fight the battell; and with Jahel to knocke Siſera of Rome in the temples of his vſurped headſhip, to his vtter deſtruction; with Dauid to bring home the Arke; and with Salomon to finiſh and conſecrate to eternitie thy Temple amongſt the people: on the earth for the time to giue largelie hir foſtermilke to Hieruſalem: in heauen at the time in the pureneſſe of hir virginitie, to be preſented to the lambe, and ſing the ſong of hir wedding daie, with thy Angels & thy Saincts, to the praiſe of thy glorious Maieſtie, the Father, the Sonne, and the holie Ghoſt, in one eternall Deitie, for euer and euer, Amen.

## Another godlie and learned praier for our moſt *gratious ſouereigne Ladie, Queene* Elizabeth.

OAlmightie, eternall God, creator, gouernor & preſeruer of all things, Lord of all lords, and King of all kings, who madeſt man like vnto thine owne image, that he ſhould honour, ſerue, and obeie thæ onlie, and that all other thy creatures ſhould ſerue to his vſe and commoditie, ouer whome thou madeſt him lord and ruler, the forbidden fruit onlie except: but he moſt miſerable man, by his owne diſobedience, in eating thereof, loſt not onlie that kinglie prerogatiue, but brought himſelfe and all his poſteritie into the ſtate of eternall

damnation. Yet thou, O Lord, in thine vnspeakable mercie, didst then promise, and in time broughtest to passe, that thine onlie Sonne became man like vnto vs, sin except, and was borne of a pure virgin by thy diuine prouidence and power, who to restore this now most miserable man, with all vs, whose children by nature we are, vnto the state of eternall saluation, did suffer most shamefull, most vile and bitter, yea most cruell and painefull death on the crosse, whereon his glorious bodie was broken, and his pretious bloud shead, a sufficient ransome, a full satisfaction, a iust recompense of thy iustice and lawe, for all them that beleeue, and embrace thy Gospell and sacred truth.

But O Lord, our good God, be mercifull vnto vs, who by our infirmitie (through the fall of this lordlie man, our great grandfather Adam) can not now liue in anie peaceable or good condition and state, without Magistrates and kings to rule and gouerne vs. We therefore most humblie and hartilie beseech thy diuine Maiestie, for the loue of thine onlie Sonne Iesus Christ, to looke downe with thy fatherlie compassion vpon thy seruant Elizabeth, our most gratious Queene and dread souereigne. Graffe in hir roiall hart, by the working of thy holie spirit, thy manifold good gifts and benefits, as wisdome, grace, perseuerance in thy truth, increase of faith, and affiance in thee. Defend hir, O Lord, with thy mightie hand, and outstretched arme: graunt vnto hir a most honourable, long, and prosperous reigne ouer vs.

Moreouer, O Lord, if the seruice of golden vessels in thy Temple at Ierusalem, were acceptable vnto thee; vouchsafe this thy seruant to be esteemed in thy sight, as a most honourable ornament in the new Ierusalem, not built with monie by the labour of the seruants of the first Salomon; but bought with the pretious bloud of the second Salomon, thy Sonne our Sauiour.

Sauiour. Behold hir, and make hir to be, O Lord, as the pretious stone or signet of thine owne hand, as the apple of thine eie, as the white lillie and sweet rose of the inclosed garden, and as the deare doue of thy delights, for thy truth sake: to the enimies whereof, make hir name most dreadfull; and to the Church whersoeuer dispersed, most acceptable and ioifull. Confound and put to shame, O Lord, all those that with or procure anie euill to hir roiall person and heroicall virginitie, or diminution of hir kingdomes, and imperiall dignitie ouer them.

And when for the multitude of our sinnes, O Lord, thou wilt punish vs with the wind of thy displeasure, by taking from vs this our fragrant and sweet smelling flower, which we beseech thee for thine own name sake long to defer: then, O Lord, plant hir in the garden and paradise of thy presence, where she may growe and dwell in felicitie incomparable, which the eie hath not seene, the eare hath not heard, neither euer came it into the vnderstanding of man, those ioies which thou hast prepared for hir, and all thine elect.

Moreouer, O Lord, grant thy heauenlie wisedome and grace vnto all vs hir subiects, that we may aduisedlie consider, and dutifullie call to our remembrance, the manifold blessings that we so long time haue enioied, and do presentlie possesse through thy mercie, by hir ministerie, authoritie, and the execution of hir kinglie office, vnder the which we do not onlie reape, and peaceablie enioie the fruits of our labours, and other corporall commodities, but also (that which is more worth than all this) euen the freedome and libertie of conscience, the preaching and hearing of thy most holie word, and the administration and receiuing of thy holie Sacraments. For all which, and manie other thy blessings, O Lord, worke in vs thy grace, to yeeld vnto thy diuine Maiestie all possible and conti-

nuall praises and thanksgiuing, that it be not said vn-
to vs, Are there not ten cleansed? or, Is not England
preserued from all tyrannie, & enioie all these benefits?
But where are now their returning to giue thanks?
Quicken our memories therefore, O Lord, that we
neuer be forgetfull of thy great goodnesse towards vs,
and make vs more and more, for thy sake reuerentlie to
feare hir, dutifullie to obeie hir, and faithfullie to loue,
honor and serue hir, as our naturall louing prince and
mother, and as the meane by whome we receiue all
these thy good blessings, that hir Maiestie perceiuing
our diligence, and readinesse to obeie and serue hir,
may be the oftener put in mind to feare, honor, loue,
serue & obeie thy diuine and incomparable Maiestie.

Furthermore, inspire hir roiall hart, O Lord, with
thy diuine grace, that as she hath begun to set forth
and mainteine thy sacred truth, so she may zealoustie
and boldlie increase, perseuere, & continue in the same,
whereby the filthinesse and nakednesse of Antichrist
may be more and more reuealed, superstition more and
more abolished & remoued, and that old lieng serpent,
& roring Lion Sathan, our ancient enimie, may be more
and more restrained & kept backe from his malicious
purpose, in seeking to deuour and draw vs all in igno-
rance & securitie. Grant all this, O Lord, to our great
comfort, hir honor, and immortall fame; yea to the dis-
charging of hir owne conscience, & kinglie dutie, and e-
uermore reward & crowne these thine owne good gifts
in hir, O Lord, not for the worke sake, but for Iesus
Christs sake. And when thou shalt, to our great sorowe
and losse, but to hir great ioie and profit take hir from
vs; crowne hir, O most mercifull God, with a crowne
of euerlasting glorie, and giue hir the full possession of
that eternall kingdome, purchased by the blood of that
immaculate Lambe, thine onlie Sonne our Sauiour
and Redeemer Iesus Christ, to whome with thee, and
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the holie Ghost, three persons and one immortall and euerlasting God be all honour, dominion, praise, and thanks-giuing, for euer and euer, Amen.

Another praier for the Queenes Maiestie, and for the *state present, and to come in our posteritie.*

O Most gratious Lord GOD, and king almightie, iust & euerlasting, vpon whose wil dependeth the rule, staie and direction of allthings both in heauen and in earth; giuing men power and dominion ouer the people and nations of the world, to whom being obedient to thy most holie will and commandements, thou giuest wise, careful, industrious, vertuous, happie, and prosperous kings, princes, rulers, and magistrates, to rule and to gouerne, to the peace, blessing, comfort and wealth of the same: but the vnrighteous people, lasciuious, contemptuous, idolatrous, superstitious, blasphemous, and rebellious against thy word and Maiestie, shall be deliuered ouer to the hands and tuition of foolish, idle, dissolute, negligent, and vnfortunate princes, rulers, and gouernours; by whose brutish disorder, lowsenesse, and follie, the state, beautie, strength and bonds of peace, iustice, loue and gouernement shall be neglected, broken, disturbed, spoiled, and by intestine hatred and discords, or else by forren vanquishments and discomfitures destroied: whereby both land and people are left a praie to the inuasion, spoile, and ruine of the greedie and victorious destroier, who in his merciless rage executeth the plagues of thy iust wrath, O Lord; so that man, woman, child, beast, foule, nor fish, scapeth the stripes thereof. Their countries, townes, cities, and dwellings burnt, spoiled, rent, torne, and made waste: iustice, lawe, discipline, nurture, ciuill fellowship,

ship, honest arts and exercises, religion, knowledge, and feare of thee scorned, banished, and persecuted: and the land being filled with abhomination, beastlie tyrannie, slaughter, bloud, robberie, theuerie, rapine, and murder: the people killed, strangled, starued, spoiled, and mocked, bound, and caried awaie to be sold (as beasts) in the market; to seruitude and slauerie, there to consume their daies in miserable thrall and sorowes: the kingdome and inheritance transported to the possession of the destroier, who raised vp in thy wrath, and armed with the power of thy displeasure, ministreth due punishment for the sinne and disobedience of ech reuolting nation that falleth away from thee, and will not be reconciled to grace: witnesse of all the states, empires, kingdoms, tongues, nations, peoples, and kindreds of the earth from the beginning of the world to this daie: but in these latter daies, speciallie of the Iewes, Aegyptians, Armenians, Græcians, Italians, Hungarians, Polonians, and others, whose seruile thrall and calamities ought neuer to be out of our remembrance, which should moue vs continuallie to behold the blessing of thy loue, and the heauie sorrowes of thy displeasure.

Wherefore in the abundance of thy mercies and louing kindnesse, and for loue of thy dære Sonne, whom through the gift of thy grace we profesſe in the truth of his Gospell: we beseech thee, O mercifull Father, fauourablie to loke vpon this Realme and people of England. Turne not awaie thy face, O Lord: take not thy grace and holie spirit from vs: let vs still enioie the blisse and comfort of thy louing countenance: kæpe vs in thy waie, and couer vs vnder the shadowe of thy wings: suffer vs not to be taken from thee: make vs to followe and to put our whole trust and confidence in thee, then shall we be safe. Thy mightie hand, O God, giueth the victorie, and in the power of thy fa-

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uour shall the enimie be vanquished, and his strength brought to nothing. Safe is the citie where thou, O Lord, art the watch-man: but who so standeth out of thy tuition, he is a readie praie vnto ỹ destroier: therefore go not farre from vs, O God. For thine elect sake were the heauens and the earth, with all their implements, formed & made of nothing: for their preseruation & maintenance was rule & gouernment deuised and stablished. And for their sakes are empires, kingdoms, countries and nations preserued, saued and blessed: and for iniurie and ignominie done to them, and to thy truth and holie name are they changed, plaged, subuerted, and destroied. Great is thy mercie & compassion, O Lord, long suffering, & ready to forgiue: behold vs, O Father, and haue mercie vpon vs, remember not our iniquities, nor the iniquities of our forefathers; take not iust vengeance of our sinnes, neither reward thou vs after our deserts. Spare vs, good Lord; spare vs: and for thy sweet Sonnes sake Christ Jesus our Sauiour, haue mercie vpon vs. Yea, Lord, haue mercie vpon vs, and vpon our posteritie, holding continuallie thy holie hand ouer vs, and blesse vs. Increase our faith, & make our children, & childers childrē obedient to thy word; and through holie conuersation in thy Sonne our redeemer, make vs and them acceptable vnto thy selfe, O GOD, that being sanctified in faith and loue toward thy heauenlie will and Maiestie, we and they may be deliuered from thy wrathfull displeasure for euermore.

Powre forth abundance of thy grace and blessing vpon our Queene, that in the fulnesse of thy gratious fauour, she may haue long life in health and happie daies, aided with faithfull, vertuous, & prudent counsellers and ministers, to do all things to the nourishing and maintenance of true religion and vertue. Increase the light of thy Gospell, & the number of faithfull

full and godlie preachers and ministers of thy word, whose industrie and labour by the peace and tranquillitie of thy Church may largelie augment the number of thy Saints to the glorie of thy name, and to the ioie and blessing of the land and people. For the preseruation and continuance whereof, in the bowels of thy fatherlie care and fauor, remember vs, O louing God. Leaue neither vs nor our posteritie headlesse, neither put vs ouer to the yoke of a strange nor irreligious Prince; but after the blisse-full daies of this thy gratious handmaid our Queene, (whom, O Father, let it please thee to reserue in happie and ioifull state to the end) giue peace and concord to thy people, with a vertuous, wise, godlie, and fortunate Prince, whose constant zeale, care, industrie, and endeuour towards the cherishing and aduancement of thy truth and glorie, may purchase thy fatherlie loue and furtherance, to fill the land and people with all maner of blessings, as thy heauenlie wisedome knoweth necessarie, where beautified with vertue and godlinesse, it shall prosper and triumph in continuall peace and victorie, giuing honor and gladsome thanks to thy glorious Maiestie, that with thy deere Sonne our Lord and Sauiour, and with the holie Ghost, reignest in vnitie of power, glorie and dominion, praised for euer and euer, Amen.

Another verie godlie praier meete to be said of all true subiects, *in time of anie priuie conspiracie, or open rebellion*, for our gratious Souereigne Queene *Elizabeth, and for the present state.*

O Almightie God, king of kings, Lord of lords, the onelie God and gouernour of all things: thou art he, by whom alone kings do reigne. Thou most high bearest the rule ouer the kingdoms of men. Thou in Christ thine onelie Sonne, being

ing the moſt gratious Father of thy choſen Church; dooſt for the comfortable nouriſhing of it, diſpoſe the roiall ſtate among men. Through this thy grace it is come to paſſe, that we the Engliſh nation, now a portion of the ſame thy Church, doo enioie the gouernement of Elizabeth our Quæne, whom thou haſt againſt all practiſes of thine and hir aduerſaris, deliuered out of perils, and by thy mightie hand brought to reigne ouer vs. Mercifullie guiding hir, thou haſt made hir to vs a mother; to thine afflicted flocke a nurſe, in that benefit which we haue in libertie, in true religion, and common peace: maruelouſlie protecting hir, thou haſt kept hir to defend vs, to vſe and hold this benefit quietlie. And euen now in thy mightie maruelous mercie, thou haſt diſcouered the practiſes of ſuch craftie & cruell enimies, as purpoſed to ſpoile hir of vs, vs of hir, and both hir and vs of thy religion and of peace, determining to deliuer vs ouer to the tyrannie of that ſhameleſſe man of Rome, and the bloudie ſword. In which purpoſe of miſchiefe, if thou haddeſt permitted them to preuaile, we had ſuffered for our ſinnes at thy hand, O Lord, moſt iuſtlie; but at their hands moſt vnnaturallie, and vniuſtlie. For we doo offend thy Maieſtie manie waies: we offend not them anie waies: yet ſuch is their wickedneſſe, that they will hate vs, onelie bicauſe we in truth doo profeſſe to ſerue thæ. For this cauſe they conſpire againſt thæ, O God, like hypocrites; againſt our Quæne, like traitours; againſt our Commonwelth and countrie, like ſpoilers; againſt vs, euen as Cain did againſt Abel. But thy great goodneſſe hath deuiſed better for vs than they doo. Thou haſt ſpared vs, whom they would haue ſpoiled, thy wiſedome hath vnfolded their wickedneſſe, thy prouidence hath preuented their purpoſe. All honour, praiſe, with thanks-giuing in the congregation, and by euerie member thereof, be giuen to thæ, O GOD

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of grace, O Lord of pitie, O Father of mercie, for euer and euer.

And now we beſeech thee, O mercifull Father, be not prouoked with our ſinnes, to giue vs ouer to the luſt of our enimies; do not make vs a reproch to theſe heathen. Let not the Jewes, the Turke, the Papiſt in our ouerthrowe triumph againſt thee, ſaieng; Where is now their God? But of thy rich mercie in Chriſt forgiue our ſinnes; by thy renewing ſpirit amend vs, and worke out this good worke, which thou haſt begun among vs. Confound & bring to naught the attempts of theſe and the like enimies, as thou didſt at Babel; infold them in the follie of their owne counſels, as thou diddeſt Achitophel; by thine Angel ſmite their force, as thou didſt to Senacherib; in their deſperate attempts let them be drowned, as was Pharao; in their treaſons ouertake them, as thou didſt Abſolon. If anie of them are to be conuerted, turne them, as thou diddeſt Manaſſes: otherwiſe let them feele their due puniſhment, as did Dathan, with his conſpirators, that of theſe alſo may be left an example of thy iuſtice to the poſteritie.

We do likewiſe moſt humblie beſeech thee to continue thy goodneſſe towards vs, euer of thine old wonted mercie deliuer our Queene Elizabeth from euill, direct hir in the true knowledge of thee, to acknowledge thy benefits towards hir, and hir dutie towards thee. Kindle more and more in hir hart zeale to ſerue thee hir ſelfe, and to haue thee ſerued of vs entirelie. Guide hir ſtill to gouerne vs iuſtlie in godlie peace. Giue vnto vs alſo, which are ſubiects, thankefull harts to thee; faithfull to hir in thee; charitable towards all men; that all which liue vnder hir gouernment, counſellers, miniſters, and euerie other in their place and calling, may be throughlie ſanctified in holineſſe to liue before thee. Thus prolonging hir reigne ouer vs, do thou in

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hir plant thy religion among and in vs, ſo that it may with power reforme and rule vs, and remaine to our poſteritie after vs, that the praiſe of thy name may continue in the harts & mouths of the Engliſh nation, that England may ſaie for euer, The Lord be praiſed.

A thanks-giuing vnto God for his benefits beſtowed *vpon this Realme of England, in ſuppreſſing the late* Rebellion, with praier for the preſeruation and *proſperous eſtate of our gratious* Queene Elizabeth.

ALmightie and euerlaſting God, the maker of heauen and earth, and Lord of all creatures, by whoſe mightie hand, the humble and lowlie are aduanced, and the proud and ſtubborne are thruſt vnder foote. We thy ſeruants giue thee moſt hartie thanks for thy great and bountifull goodneſſe, which thou haſt of late without our deſeruing, beſtowed vpon vs, both in deliuering vs from the cruell tyrannie and bondage, and perſecution, wherewith we were of late oppreſſed, and alſo in reſtoring vs againe to our former peace and quietneſſe, and to the free exerciſe of our faith, by the direction of thy ſacred Goſpell ſtill, maugre the heads of all our enimies, mainteined by thee amongſt vs to our comfort. For which thy ſingular benefits, and gratious liberalitie, O excellent father, becauſe we are in no wiſe able to render vnto thee worthie thanks; therfore we make our humble ſute and requeſt vnto thee, O Lord, that it may pleaſe thee for thy holie name ſake, to accept our good willes in this behalfe, and to giue vs grace all the daies of our life, to remember this maruellous worke of thine, that partlie by the Chriſtian, deuout, and feruent praiers of thy humble handmaiden our moſt gratious Queene, and other of thy people, and partlie by

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the sure confidence and trust that hir Grace euermore did put in thee, thou hast without the force or strength of men put down not onlie hir enimies, but also thine, and all those that did both fight against thee and thy truth, and trauelled by all meanes to disanull, and quite ouerthrowe the state of the Church and religion now established: which wonderfull and myracculous act, as thou hast most gratiouslie begun, so we beseech thee, for thy tender mercies sake, to go forward with it, and so to establish it, as thy glorie may be aduanced thereby, and all the craftie deuises and malicious assaults of the diuell and his ministers cleane ouerthrowne and subdued.

And now, O Christ thou King of kings, Prince of peace, & Ruler of Israel, haue mercie vpon our most deere souereigne Ladie Elizabeth: and grant, that as thou hitherto hast most singularlie blessed hir, and adorned hir Maiestie with manie thy speciall good graces, blessings, and benefits, for thy glorie, and to our comfort: so with all thankefulnesse therefore vnto thy Maiestie, we continuallie, hartilie, and faithfullie praie thee, that the ioie of thy heauenlie countenance may still most gratiouslie shine vpon hir, to humble hir soule before thee, to be hir guide and director, to shield, preserue, and defend hir from the will and power of all hir enimies, and that both thine and hir aduersaries may from time to time be made thine and hir footstoole, and be euer kept vnder hir feet, as mire in the streets, or as thinne scoom, filthie fome, light chaffe, withered haie, or burnt stubble before the wind. We beseech thee also, O Lord, thou scepter of Israel, that hir scepter may yet growe greene, burgen, fructifie, and flourish in the fruits of true happinesse, with glorie, victorie, princelie honor, dutifulnesse, healthfull sweetnesse, tenderneſse, beautie and comlinesse, in hir most roiall state and calling, euen as the Palme-tree safelie and well

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ſet in a ſoile of all happineſſe, and that hir throne regall may ſtedfaſtlie ſtand for euer without winding, ſhaking, ſwaruing, tottering, or nodding, euen as the ſeate of Salomon; and that the daies of hir Graces regiment may be vnto vs for thy glorie, as the daies of heauen, and after this life ended, make hir partaker of the brightneſſe of thine and thy fathers euerlaſting glory, among thine annointed and elect, in the celeſtiall kingdome of euerlaſting renowme. Grant this O Chriſt, thou moſt mercifull King and Gouernor, that ſitteſt vpon the ſeate of Dauid, and haſt obteined an euerlaſting kingdome for all the choſen Iſraelites, euen for thy mercies ſake, Amen.

## Another praier for the Queene, and the eſtate of this Realme.

GRatious Lord, and moſt mercifull Father, we acknowledge thee Lord of lords, and the King of kings, creating at the beginning, and ruling all things euermore in heauen and earth, according to thy wonderfull wiſedome & power, and our ſelues to be thy poore ſeruants, the worke of thy hands, and the ſheepe of thy paſture, ſubiected to thy high Maieſtie, and depending vpon thy fatherlie prouidence for all things. Neuertheleſſe, ſeeing thou in thy wiſedome annointeſt Kings and Queenes, appointing them to rule ouer the people, to ſit as lieutenants in thy ſeate, to miniſter iuſtice, and moſt of all as fathers and nurſſes, to mainteine and cheriſh thy Church, commanding vs not onlie to obeie and honor them, but moreouer to praie for them, as watching ouer vs for our good. We therefore beſeech thee for thy great names ſake, and for Jeſus Chriſtes ſake, to ſhew thy mercie to all Kings and Princes that main-

teine thy glorious Gospell, but especiallie we praie thee to bleſſe our gratious Queene Elizabeth, in all ſpirituall bleſſings in Christ Jesus, and in all temporall bleſſings, according to thy good pleaſure; that in the great meaſures of thine effectuall lawe, ſhe may more and more find great increaſe of vertue, and wiſedome, and ſtrength, in Christ Jeſu, to the faithfull and happie diſcharge of hir dutie, that hir holineſſe and loie, and zeale of thy houſe may be multiplied for euerlasting.

And ſeeing it hath pleaſed thee of thy ſingular mercie to giue hir this eſpeciall honor, firſt to ſuffer for thy glorious truth, and afterward miraculouſlie deliuering hir out of the hands of hir enimies, to ſet a Crowne vpon hir head, and to make hir the inſtrument to aduance thy glorie and Goſpell, for which ſhe ſuffered, and to bring hir out of darkeneſſe into light; out of perſecution into this great and long peace; as we giue thee moſt hartie thanks for this ſingular benefit, ſo we beſeech thee to make hir and vs euermore thankefull for it, and in thy good pleaſure ſtill to preſerue hir for the continuance of theſe bleſſings towards vs with all increaſe from time to time, to thy glorie, the benefit of thy Church, and hir infinite peace in Christ Jeſus the Prince of peace.

And furthermore, we praie thee for hir and the eſtate, that ſuch as be the enimies of the Goſpell, and hir enimies alſo for the defence therof, may not deſpiſe the peace offered them vnto repentance; but that they may accompt thy long ſuffering, and hir peaceable and vnbloudie gouernement an occaſion of ſaluation to their ſoules, and vnfeigned loue to the truth, and their mercifull Souereigne. Otherwiſe, if they ſtil remaine diſobedient to thy truth, diſloiall to hir Highneſſe, and dangerous to the ſtate; then, O God of all ſaluation, as thou haſt diſcouered them, ſo diſcouer them ſtill: as thou haſt preuented them, ſo preuent them ſtill, and let

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their eies ware wearie with loking, and their harts faint with waiting for the comming of that which yet commeth not; neither let it come, O Lord, we beseech thee: but a blessed and a long reigne to hir Grace, and and peace to Zion for euermore.

Also deere Father, so blesse, so loue, so in thy spirit sanctifie and keepe hir, that she maie in the spirit of counsell and fortitude so rule that other sister also, namely this hir Common-wealth, that they may flourish together, and growe vp together as Palme-trees in beautie, and in strength, giuing aid and help one to another; that in the Church the glorie of God may appeare as the Sunne in his brightnesse, and that the land may flowe with milke and honie, and true peace abound therein, as in ỹ triumphant reigne of Debora.

These graces, O Lord, are great, and we miserable sinners, vnworthie of the least of them; therefore looke not to vs, but to thy selfe; not to our iniquities, but to thy great mercies; accepting the death and passion of thy Sonne as a full ransome for all our offences, throwing them into the bottome of the sea, and making his crosse and resurrection effectuall in vs to all obedience and godlinesse, as becommeth thy Saincts; that to all other thy good blessings towards our gratious Souereigne, this may be added, that she gouerneth blessedlie ouer a blessed people, a people blessed of the Lord, and beloued of the Lord; and that thy graces may abound in the Church & in the Common-wealth from daie to daie, till the daie of our translation into thy kingdome, where iustice inhabiteth, where we also shall inhabit and reigne with thee, according to thy promise for euer. Grant vs these things, O mercifull father, for thy deere Sonne our Lord Jesus Christes sake, in whose name we craue them at thy mercifull hand, praieng furthermore for them, as he hath taught vs to praie, Our Father, &c.

*Pſalme 72.*

Another praier for the proſperous eſtate and flouri-
*shing reigne of our right vertuous ſouereigne*
Queene Elizabeth.

O GOD, without whoſe wiſedome no kingdome can ſtand, who of a ſpeciall conſideration haſt ordeined this kingdome in the familie of Dauid, teach our Quæne Elizabeth whome thou haſt appointed, the rules of right gouernement: teach I ſaie, the Daughter of this thy Dauid, whome thou haſt choſen to thy ſelfe, the rule of righteouſneſſe, that ſhe may iuſtlie gouerne not hir people, but thine; eſpeciallie that ſhe may defend the powre againſt the iniuries of the mightie: thus the people being ſcattered hære and there in the mountaines and hilles, being ſafe vnder a iuſt gouernment, ſhall abound with all the commodities of peace.

Grant this vnto hir, that ſhe being far from all tyrannie, may be a ſure refuge for the powre, that ſhe may comfort the families oppreſſed with pouertie and iniuries, that ſhe may kæpe vnder ỹ falſe accuſers with moſt ſharpe puniſhment; ſo will it come to paſſe, O Lord, that the ſtate of this kingdome being ordered by thine authoritie, all men, as it is mæte, ſhall acknowledge and feare thæ, and not for anie ſhort continuance of time, but that the Sunne and Mwone ſhall ſooner ceaſſe their courſe, than thou ſhalt faile to be worſhipped.

And thou againe wilt powre downe vpon thy people from heauen all good things, like a ſhowre comming downe vpon the new mowne medowes, and none otherwiſe, than thou vſeſt to water the earth with ſhowers in due ſeaſon, whileſt Elizabeth reigneth thus gouerned

uerned by thy grace and holie ſpirit, the iuſt ſhall flouriſh, and great peace ſhall be ſo continued, as is the firme courſe of the ſtarres, and the Quæne hir ſelfe ſhall haue dominion from the one ſea to the other, euen frõ Euphrates, to the farthest coaſts of the earth.

The inhabitants of the countries of the deſert ſhall come vnder hir yoke, falling downe vnder hir fæt, and hir enimies falling downe before hir, ſhall licke the duſt of the earth. The kings of Silicia and of the Ilands ſhall offer preſents vnto hir. The Ethiopians alſo, and the Arabians ſhall bring hir gifts; finallie, all kings ſhall haue hir in admiration, for hir renowme and vertue, and all nations ſhall reuerence hir name and maieſtie. For hir righteouſneſſe ſhall bee praiſed through out all the whole world, becauſe ſhe heareth the crie of the poore, and doth defend the nædie forſaken of other. She hath mercie on them that are nædie, and ſhe refreſheth thoſe that are in danger of their life. She defendeth the poore againſt the iniurie of the mightie, neither doth ſhe ſuffer the violence done vnto them to be vnreuenged.

Therefore thou, O God, wilt kæpe hir ſafe, and gold ſhall be brought vnto hir out of the midſt of Arabia: all men ſhall make praiers for hir life and ſafetie, and ſhall dailie wiſh all proſperitie vnto hir. And ſæing the ſafetie of all the families of our nation conſiſteth in the preſeruation of hir Maieſtie, let vs hartilie (as we haue good cauſe) praie inceſſantlie for hir Grace, and for the ſafetie and welfare of the Church, and of all thoſe that loue and fauour hir therein. Defend, O God, with thine owne hand, this worthie woman and ſacred Quæne, whoſe endeuour thou haſt vſed to reſtore peace to thy Church, and religion to thy people. O ſaue this worthie Princeſſe Elizabeth, I ſaie, whom for this purpoſe thou haſt indued with moſt rare and ſingular wiſedome, power, conſtancie,

and roiall gifts of grace. And grant that all men may dutifullie honour and obeie hir, as a prince of peace; a mother of Israel; a nurse of thy Church, worthilie for hir vertues set ouer vs by thee, O God, to reigne. Finallie grant, that in this gouernement of our pastor & chiefe shepheard, there may want neither integritie, & vprightnesse in taking of counsell, neither wisedome in performing all hir enterprises according to thy will.

Then shall wheate be reaped euerie-where with full handfuls in the verie tops of the mountaines; the corne growing as high as the trees of Libanus: and there shall be such a multitude of inhabitants in the cities, that they may almost seeme like plants springing out of the earth: yea, then shall hir noble memorie, and roiall fame be for euer, euen durable as the sunne; and our Queene Elizabeth be an example of all pietie and felicitie vnto all kingdoms & nations of the world, which shall accept hir blessed among women. But vnto thee, O Lord, the Prince of the celestiall companies, and the author of all things, for so wonderfull & rare gifts in hir Maiestie, shall all possible praise be especiallie giuen: yea, the fame of thy glorie be praised and magnified for euer and euer, and let it fill both heauen and earth. So, euen so let it be, O God, Amen.

Another dailie praier, for the perpetuall happinesse of *our sacred, and most gratious Souereigne,* and Queene Elizabeth.

O Almightie God, king of kings, and Lord of lords; in thine hand is all power both in heauen and in earth: thou confirmest kingdoms, & againe dost alter them according to thine heauenlie pleasure: we praise thee; we magnifie thee; we extoll thine holie name, for that it hath pleased thee

thæ to appoint ouer vs a good and gratious Quæne, which dooth gouerne with counsell, and rule with wisdome. Grant hir, we beseech thæ, continuall peace; long life, and much happines, and deliuer not hir Maiestie into the hands of hir enimies. Rule thou hir mind, that she may serue thæ alwaies in feare, and reioice in trembling: let hir maintaine and imbrace pure religion, & defend hir people in the profession of Christs Gospell against all errors, and superstition whatsoeuer. Giue hir wisedome and vnderstanding to doo such things, as are gratefull in thy sight; profitable for vs hir subiects, and hurtfull to none.

O God, eternall Father, heare the petitions of Elizabeth our Quæne, in all hir troubles; the name of Christ our Sauiour glorifie hir, and the comfortable aid of the holie Spirit vphold hir now and euermore. Be mindfull of hir grace for hir good; Lord remember all hir offerings; make hir praiers acceptable in thy sight. Giue to hir according to hir harts desire; fulfill all hir petitions, and prosper all hir purposes: that we may reioice in thy saluation, and triumph in the name of thæ our God. Blesse hir, Lord, euermore, that wæ may knowe that hir protector is in the clouds. Harken vnto hir from thy holie heauens. Oh send hir helpe from thy sanctuarie, and aid hir from aboue by thy mightie right hand, which bringeth saluation. Let all hir enimies plainlie knowe, O GOD, that thou wilt saue thine annointed. For though some trust in horses, and other in chariots; yet will we remember the name of our God: they shall fall and be ouercome; but wæ couragiouslie will persist.

O Lord, protect hir Maiestie, and heare vs when we call vpon thæ, that in thy strength she may reioice, and mightilie triumph in thy saluation. Grant hir the desire of hir hart, and denie not the petitions of hir lips. For thou hast preuented hir with notable blessings,

and put a crowne of pure gold vpon hir head. She hath asked life of thee, and thou wilt giue hir a long life. Great is hir glorie in thy saluation, honour and fame hast thou put vpon hir. Thou hast ordeined hir for exceeding blessednesse, and dost comfort hir hart with thy cheerfull countenance. And why? Because she delighteth in Christ; and doubteth not of thine euerlasting mercie.

O God, that giuest victorie vnto kings, and didst deliuer Dauid from perill of the sword, saue and redeeme our deere Queene Elizabeth, and deliuer hir from the hands of the children of another deuotion than she is: whose mouth vttereth vanitie, and their right hand is a right hand of falshood. Yea let hir hand, O Lord, light vpon hir enimies, and thy right hand find out all such as hate thee, and enuie hir prosperitie. Put them into a burning fornace in the time of thy displeasure: the Lord in his anger shall consume them, and fire shall deuour them. Their fruit shalt thou destroy from the earth, and their seed from the sonnes of men; because they intended euill against thee, and imagined mischiefe against the innocent, which they could not bring to passe. Therefore wilt thou turne them into flight, and bend thy bowe against their faces. Triumph, O Lord, in thy vertue, and we will sing out thy glorie, and commend thy power. Saue our Queene, O mercifull God, in despite of all hir enimies, which either secretlie or openlie go about to bring hir life to the graue, or hir glorie to the dust. Lord, shield our Souereigne; exalt thine annointed; let thine hand assist, and thine arme strengthen hir. Neuer let hir foes preuaile against hir, nor the child of wickednesse bring hir to destruction. Banish from hir Court all hir priuie enimies, and preserue hir euermore from dissembling friends.

Mercie and iudgement be Queene Elizabeths song:

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vnto thee, O Lord, let hir sing thy magnificall mercies. Worke in hir roiall hart an endeuour to be fullie instructed in the perfect waie of thy roiall lawes: for so much as thou hast made hir Queene ouer this Reine. With thy grace open hir hart; instruct hir, and lead hir vp and downe in the midst of hir people in perfectnesse of hart. Let hir neuer set before hir eies anie diuelish thing. Cause hir to detest the worke of back-sliding from God: let that take no hold in hir. Driue far awaie from hir, the men of froward harts: let hir not once be acquainted with euill persons. Who so priuilie slandereth his neighbor; let hir destroie him. Who so hath also a proud looke, and an hautie stomach, cause hir to loath him. Settle hir eies vpon such in the land as are faithfull, that they may dwell with hir. Who so leadeth a godlie life, men of good conscience; let such be hir seruants. Let no deceitfull person haue anie place in hir house: him that telleth lies, or is a reuenger of bloud; cause hir spædlie to cast out of hir sight. Finallie, grant hir will and power, O Lord of hosts, dailie to suppresse all the vngodlie in the land, that she may root out from the citie of God all wicked doers.

Queene Elizabeth hath done that is lawfull & right: wherefore, O Lord, leaue hir not to such as do offer hir wrong. For thine owne goodnesse sake, take hir thine handmaid vnto thy protection: let not the proud oppresse hir with wrong. Deale with thine handmaid according to thy louing kindnesse, and teach hir thy statutes. She is thy seruant, grant hir vnderstanding, that she may knowe thy testimonies. Thy testimonies conteine woonderous things, therefore cause hir hart to be zealous in keeping of them. The first entrance of thy words will illuminate, giuing vnderstanding euen vnto the simple. Worke in hir hart so feruent desire of thy word, that through affection thereto, she may be like one that panteth, & openeth his mouth for breath.

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Looke thou vpon hir, O Lord, and be mercifull vnto hir, as thou vsest to do vnto them that loue thy name. Direct hir steps in thy word: and so let no wickednesse haue dominion ouer hir. Redeeme hir from the fraudulent dealings of men, and cause hir to keepe thy commandements. Make the light of thy countenance shine vpon our Queene Elizabeth thine handmaiden, and teach hir thy statutes.

Heare my praiers, O God, and giue good eare vnto mine intercessions. For behold, from the ends of the earth I call vnto thee, for our deere Souereigne Ladie, Queene Elizabeth: whensoeuer hir hart is in heauines, oh set hir vp vpon the rocke that is higher than she. For hitherto thou hast beene hir defence, and a strong tower for hir against the face of the enimie. Let hir dwell, I beseech thee, in thy tabernacle for euer; let hir trust be vnder the couering of thy wings. For thou, O Lord, heardst hir desires, and hast giuen hir an heritage ouer those that feare thy name. O grant vnto the Queene a long life, that hir yeres may endure manie generations. Let hir dwell before the Lord for euer. O appoint thy louing mercie and truth, that they may preserue hir: so cause hir alwaies to sing praise vnto thy name, that she may daie by daie performe hir vowes, and keepe thy heasts.

Finallie, giue thy iudgment, O Lord, vnto hir Grace, and thy righteousnesse vnto hir Counsell, that they may iudge the people with iustice, and the poore with equitie. Let the mountaines bring peace, and the little hils righteousnes vnto the people. Let them iudge the afflicted among the people, and saue the sonnes of the poore: make them to destroie the backe-slider, that he persist not to afflict the miserable, and such as trust in thy mercie and protection: so shall quietnesse and peace abound among vs like the hillocks on the earth. Cause hir enimies to feare hir, so long as the sunne

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and moone ſhineth, from one generation to another. Water hir with thy grace from heauen, as thou didſt Gedeons fleece of woll with dew, and as thou refreſheſt with drops of raine the new cut graſſe vpon the earth. In hir daies let the righteous flouriſh, and great abundance of peace, ſo long as the moone is in the firmament. Defend the dominions that thou haſt giuen hir within the ſeas, and from the floud vnto the end of the earth. Cauſe hir foes to kneele downe before hir, and hir enimies to licke the duſt of hir feete. Giue hir a long and proſperous reigne; indue hir with abundance of riches and wealth; heape glorie and honour vpon hir head, and let hir be partaker alwaies of the prairs of the iuſt, and be dailie bleſſed. The Lord, euen the God of Iſrael, which onelie worketh woonderous things, bleſſe our gratious Queene Elizabeth: and bleſſed be the name of his Maieſtie, for euer: yea, let all the earth be filled with his glorious praiſe, Amen. And ſhe ſhall magnifie thee, O Lord, hir king, and ſhe ſhall praiſe thy name for euer. Euerie daie let hir giue thanks vnto thee, O Lord, and praiſe thy name for euer and euer. Grant this, O moſt mercifull Father, for thy deere ſonne our Sauiour Ieſus Chriſts ſake: Amen, Amen.

Another praier for the Queenes moſt excellent Maieſtie.

WOnderfull, O moſt excellent and almightie GOD, is the depth of thy iudgements. Thou king of kings, Lord of lords, thou which at thy pleaſure doſt take awaie and tranſpoſe; rote out and plant; confound and eſtabliſh kingdoms. Thou of thy ſingular goodneſſe haſt deliuered our gratious Souereigne Queene Elizabeth thy choſen

chosen Handmaid, when she was almost at deaths doore; yea thou hast deliuered hir out of prison, and setled hir in hir fathers throne: to thee therefore doo we render thanks, to thee doo we sing laud and praise, thy name doo we honour daie and night.

Thou hast restored againe the libertie of our countrie, and the sinceritie of the doctrine, with peace and tranquillitie of thy Church. Thine, thine, O Lord, was the benefit; the meanes, the labour and seruice was hirs, a burthen too heauie alas for a womans shoulders, yet easie and tollerable by thy helping hand. Assist hir therefore, O most mercifull father, neither respect hir offences, or the deserts of hir parents, or the manifold sinnes of vs hir people; but thinke vpon thy wonted compassion alwaies at hand to thy poore afflicted.

Preserue hir kingdome, mainteine religion, defend thy cause, our Queene Elizabeth, vs thy sheepe and hir people; scatter thine enimies, which thirst after war, let them be ashamed and confounded that worship idols; let vs not be a praie vnto forraigne nations, nor to the people that knowe not thee, neither call vpon thy name.

Strengthen and confirme, O Lord, the good worke which thou hast begun; inspire our gratious Queene thy seruant, and vs thy poore flocke, with thy holie spirit, that with vncorrupt life we may ioine puritie of religion, as we may not yeeld and bring forth wild and bastard fruits, but mild and sweet grapes and fruits beseeming a liuelie faith and true repentance, and meet and conuenient for thy Gospell, to the intent we may enioie this immortall treasure, and that liuing and dieng in thee, we may finallie possesse the inheritance of thy heauenlie kingdome, through Jesus Christ our Lord. For thine is the kingdome, the power and the glorie, for euer, Amen.

A forme of blessing or praier for our most gratious *Queene Elizabeth Christ his deere spouse*, out of the Scriptures.

COme downe O Lord, come with thousands of thy Saincts, and appeare gratiouslie vnto thy Church of Saincts. Come visit the people and congregations of Iacob wheresoeuer assembled, whome thou so tenderlie louest, and which are humbled at thy fæt, to yæld thæ thanks for all thy blessings and benefits receiued.

Come downe I saie, O God of Iacob, and blesse Israel, yea come and blesse thy chosen and dære beloued seruant Elizabeth our Quæne, whome thou hast set vp a mightie Prince and mother, ouer thy people and Citie Zion, and made the chiefe gouernour among the nations.

O let Elizabeth liue, and not die: neither let hir honour be anie thing diminished for our sinnes and offences.

Heare, O Lord, the voice of hir humble and dailie praiers, and let hir continue a Prince of peace, roiall Ruler ouer thy people. Hir hands shall be good ynough for hir, if thou helpe hir still, as thou hast done against hir enimies.

Right and light be with thine holie handmaid, whome thou didst prooue with great temptations and triall, as thou didst Ioseph, before thou didst annoint hir Quæne, and whome hitherto thou hast preserued a pure and vndefiled virgin, to promote thy glorie, as thou didst Dauid.

She that in all hir manifold afflictions hath more estæmed the seruing of thæ hir God, than sauing of hir selfe, and loued not hir life so dære as she loued thy lawe,

lawe, yea that preferred thine obedience before sacrifice, and all things in the world beside, O let hir, our gratious Queene Elizabeth, I saie, who hath thus don hir dutie, be plentifullie rewarded therefore of thee hir God from heauen, with the perpetuall crowne of glorie, and palme of victorie.

She, euen she hath taught Jacob thy iudgements, and Israel thy lawe: she hath put incense before thy face, and the burnt offering vpon thine altar. She, euen she, O God, hath with Hezechias restored thy sincere religion, and worshippeth thee aright, with euerie one that is godlie in thee.

Blesse therefore, O Lord, hir substance, and first fruits, and accept the works of hir hands.

Smite through the loines of them that rise vp against hir, and of them that hate hir, that they rise not againe.

O let the beloued of the Lord dwell euer in safetie by thee, yea do thou Lord vouchsafe still to be hir bale and defence all hir life long, and dwell with hir heere in the Church as hir beloued spouse, head, and gouernour.

Laie thy left hand vnder hir head, and let thy right hand embrace hir, that she may find continuall comfort in thy presence.

O fountaine of the gardens! O well of liuing waters! Arise O North, and come O South, and blowe on thy spouse, which is as a godlie and pleasant garden inclosed, and as a fountaine sealed vp for thy selfe, and water it with the springs of Lebanon, that it may growe great, and that the sweet spices and smell therof may flowe out into thy nostrels, and thou eate of the pleasant fruit in hir.

Kisse hir with the kisses of peace and righteousnes, and let hir two breasts satisfie thee, & be like two yong roes that are twins feeding vpon the lillies.

Set hir as a seale on thine hart, and as a signet vpon

vpon thine arme, and let the lampe of hir loue be a verie vehement flame vnquenchable.

Let hir be a sure wall or foundation, whereupon thou maist build a golden palace; and let hir breasts be as towers vnassaultable, that she may be meet for thee hir spouse to dwell in, and be in thine eies as she that findeth perpetuall peace and quietnesse.

O God, in whose sight hir fathers did walke; thou, O God, which hast fed hir all hir life long vnto this daie, and deliuered hir hitherto from so manie, not euils, but deaths; blesse hir still, euen with the blessing of Abraham, Isaac, Jacob, and all the Patriarchs, with all the blessings of thy mercies promised vnto hir father Dauid.

In hir let Israel also be blessed: in hir let thy graces so plentifullie and manifestlie appeare, that the people may thence take a patterne of blessing thee, and teach their posteritie to blesse and praise thee for thy goodnesse and mercie, both towards hir and them.

For she is to vs thy might, thy strength, the nobleness of dignitie, and the excellencie of power.

She as a lionesse is laid downe and couched safelie after the spoile. Who shall stir hir vp? Hir enimies do all feare hir. And do thou still charge the daughters of Jerusalem, that they stir not vp thy loue, nor awake hir, by troubling hir quietnes & peace, vntill she please.

Hir fellowe virgins praise hir: hir hand shall be in the necke of hir enimies, hir fathers people do bow downe vnto hir, saieng, God lucke haue thou with thine honour: Ride on, because of the word of truth, which thou embracest with meekenesse.

O let not the brethren of euill, the reuengers of bloud, nor the instruments of violence and crueltie bee in hir court and habitation! O let not crueltie or falsehood come into hir soule! Into their secrets let not hir soule come, neither let hir glorie be ioined nor stained with

with the assemblie or damned crue of the wicked.

Curse them that curse hir; & blesse them that blesse hir; diuide them in Jacob, and scatter them in Israel, which shamelesslie in their rage dare cruellie attempt anie treacheries or treasons against hir innocent and roiall person: yea, let them be condignelie punished, whosoeuer go about to trouble the state, or ouerthrowe hir kingdome.

Let not the scepter depart out of hir hand, nor hir kingdome be diminished; but let this thy most wise lawe-giuer, our mæke Moses, continue amongst vs with honour, to iudge thy people, and gather them vnto thee long in rest and peace, euen vntill Silo our Sauiour Jesus, the giuer of all prosperitie, come to crowne hir in his euerlasting kingdome with his saluation.

Let hir see that rest and peace is good, and that it is thou that hast made hir to ouercome all hir enimies at the last.

Blesse hir Lord, with great increase of all maner of good, profitable, and pleasant things. Hir bread let it be fat, that she may giue pleasant gifts worthie such a Quæne.

Let hir be as an Hind sent vnto vs from thee for a pretious present, giuing goodlie words to hir people.

Let Elizabeth be the daughter of increase, and like a flourishing and fruitfull palme tree by the waters side, whose small branches, or virgins may run and spread themselues fruitfullie also, and shew verie græne vpon the wals of thy house.

The archers hir enimies haue græuouslie prouoked hir, and shot against hir with venemous darts, they haue hated hir to hir hinderance and griefe: great and manie haue bæne hir afflictions and persecutions.

But hir bowe abode fast and strong, and the hands of

of hir armes were ſtrengthened by the hands of the mightie God of Iacob. Hir deliuerance was euen by the ſtone of Iſrael, by whom ſhe is appointed a mother in Iſrael: euen by the God of hir father, who hath helped hir, and by the almightie, who hath bleſſed hir with heauenlie bleſſings from aboue; with bleſſings of the deepe that lieth beneath, and with bleſſings of the breſts, and of the wombe.

The time now is come, that the bleſſings of GOD ſhewed vnto hir father ſhall take effect, and be ſtronger in hir than the bleſſings of hir elders. Vnto the vttermoſt ends of the hils of the world, they ſhall all be bleſſings vpon the head of Elizabeth, and on the top of the head of hir that is ſeparate from hir birth, and conſecrated from the wombe to dignitie and honour far aboue hir felowe virgins, and made the annointed of the Lord, to beare rule, and to haue dominion ouer men.

Euen as the morning light, when the ſunne riſeth gloriouſlie without clouds in the faire morning; ſo ſhe being iuſt, and ruling in the feare of God, let hir houſe growe, and be with thee, O God, that it may continue perfect in all points; ſure and euerlaſting, according to thy couenant and promiſe made to hir father Dauid: and not as the graſſe of the earth is by the bright raine, which groweth quicklie, and fadeth ſoner.

Hir beautie and glorie let it be like the firſt borne bullocke, and hir ſtrength as the Unicorne: with the horne of hir power let hir ſmite the people togither, euen the ten thouſands of Ephraim, and the ten thouſands of Manaſſes.

Bleſſe hir in hir going out and comming in, and proſper hir at home and abroad in all hir affaires by land and by ſea.

Make hir glad, ioifull, and willing to call thy people vnto the holie hill of Zion, and there in thy Church to

offer with them togither the offerings of righteouſneſſe, that ſhe and they may ſucke of the abundance of the ſea, and of the treaſures hid in the earth.

Bleſſe hir, O Lord, that ſhe may dwell as a Lion that catcheth for a praie, the arme with the head, and be moſt victorious ouer hir enimies that hate hir, and deſpiſe thee.

Bleſſe hir with thy graces, that ſhe may looke well to hir ſelfe, as in the beginning, when ſhe was a portion of thee the lawe-giuer, hid and reſerued for vs thy people, that ſhe may now come with the heads of the people, and execute the righteouſneſſe of the Lord, and his iudgements with Iſrael.

A lions whelpe let hir be to leape from Baſan, and make hir ſtrong inough to defend hir ſelfe from Balaks curſe, and againſt all the treaſons of Zimri and Achitophel.

O ſatiſfie hir with thy fauour, and fill hir with thy bleſſings: let hir poſſeſſe both the eaſt, weſt, ſouth, and north parts of the earth.

Bleſſe hir with people, and make hir acceptable vnto hir brethren and ſiſters, and to dip hir feet in oile.

Hir ſhoes let them be iron and braſſe, and hir glorie, health, wealth, and ſtrength continue as long as the ſunne.

Who is like thee, O God of Iſrael, which though thou ſit vpon the heauens, and rideſt vpon them as vpon an horſe; yet art thou hir helper & Sauiour, whoſe glorie is in the clouds and celeſtiall places.

The eternall God be ſtill hir refuge; and vnder the armes of the euerlaſting God let hir liue for euer: he ſhall caſt out the enimie before hir face, and ſhall command hir to deſtroie them.

That then Iſrael, as euen now at this preſent, may ſtill dwell alone in ſafetie; and the fountaine of Iacob be plentifull in iſſue, in the land of wheate and wine,

and

and the heauens drop the dew of thy blessing plentifullie vpon hir, and hir countrie.

Happie and blessed art thou, O Israel, that hast such a Quæne! Who is like vnto thæ, O people, saued by the Lord, which is the shield of thy helpe, and sword of thy glorie? Therefore thine enimies haue lost their strength to thæ ward, & be subiected to thæ, and thou shalt tread vpon their high places.

Blesse hir still, O Lord, and giue power vnto thy Quæne, that she may be strong to kæpe the fæt of thy Saints within the wals of thy Church, and to cause the wicked for euer to kæpe silence in darknes, Amen: Amen.

A praier to be said mentallie or alowd of all true harted *English men and women, for the Queenes Maiestie*, when she rideth by them at *anie time*.

GOd saue your roiall Maiestie; The GOD of gods preserue your noble Grace; God lucke haue you with your honor, O you the fairest among women! Ride on, O Quæne, according to the great worship and high renowme, wherewith the King of kings hath innobled you; bicause of the word of truth, of mækenesse and righteousnesse, which you professe: so shall your right hand teach you terrible things. The Lord himselfe be your kæper, and preserue you from all euill. The Lord of heauen and earth be your defence on your right hand, and on the left. The Lord preserue your going out, and your comming in, from this time forth for euermore: so that the sunne shall not burne you by daie, neither the moone by night. The King of kings haue pleasure in your beautie, and make you his daughter, his spouse, and virgin

moſt glorious within. The moſt mightie Iehoua eſtabliſh you in his ſeate of iudgement, euen in the throne of your father Dauid, that you may become an old mother in Iſrael. Peace & proſperitie be vnto them that loue your honour; but horror of conſcience, and confuſion of face be vnto all thoſe that hate you: for your indurable gifts of Gods graces, all people do highlie praiſe you; and for your zeale to Zion, all the world doth honour you: therefore for Zions ſake alſo we wiſh you all maner of proſperitie: yea, bicauſe of the houſe of the Lord, which you haue reformed, and his religion, which your Grace hath reſtored, we will continuallie triumph in his mercie, and praie ſtill for the renowme of your moſt roiall name and Maieſtie, that your fame may more & more be vniuerſallie ſpred ouer the earth, and be remembred from one generation to another. For the Goſpels ſake, I ſay, which your Maieſtie doth maintaine, we will vnceſſantly praiſe God for you, and with lowd voices crie, and ſay: God ſaue our moſt gratious Quæne Elizabeth; Ieſu bleſſe your Highneſſe; The holie Ghoſt from heauen comfort & conduct your Maieſtie in all your wais; Bleſſe our ſouereigne Ladie, O bleſſed Trinitie, Heape glorie and honour vpon Elizabeth our Quæne, O glorious Deitie; Bleſſe hir ſacred Maieſtie, I ſaie, O God, frō this time forth for euermore. O King of heauen receiue our Quæne; receiue and imbrace this thy moſt glorious virgin and dære daughter, accompanied with hir felowe virgins, the princes daughters, and honourable women into thy tuition and protection. With ioie and gladneſſe, I ſaie, let hir, the liuelie image of thy princelie Maieſtie, be brought ſafe and vnhurt home againe vnto hir mo-rie palaces; and at the laſt enter into the Kings court, hir fathers houſe, where ſhe may enioie a perpetuall crowne and euerlaſting kingdome, and reioice in thæ hir God, hir ſpouſe, and hir Sauiour for euer and euer;

ſo

so shall she and we his people, giue thanks vnto thee, O Lord, world without end, Amen.

## A compendious forme of praier for the whole estate of *Christes Church, necessarie to be vsed of all estates at* time conuenient, especiallie euerie Sabboth or Ho-*lidaie in the Euening, by the Mother and* Daughter, and their familie.

### A Psalme preparing the hart to praier.

Mother.

COme, let vs search out, and trie our waies: and turne againe vnto the Lord.

Daughter. Let vs seeke the Lord while he is to be found: let vs call vpon him while he is neere.

Moth. Let vs lift vp our harts with our hands, vnto God in the heauens, for we haue sinned, and haue rebelled: therefore will he not spare vs.

Daugh. But euen the crowne of our head will he cast downe: wo now therefore vnto vs that we haue sinned.

Moth. Our iniquities are sealed vp as in a bagge: he hath set our misdeeds before him, and our secret sinnes in the light of his countenance.

Daugh. We are weighed in the balance, & are found to lacke weight: we are altogether lighter than vanitie.

Moth. Though he hath chosen vs to be his heritage, yet are we vnto him as a Lion in the forrest: we dailie crie out against him, therefore hath he hated vs.

Daugh. But will the Lord absent himselfe for euer? will he shew no more fauour?

Moth. Is his mercie cleane gon for euer? doth his

promise faile for euermore?

Daugh. Hath God forgotten to be mercifull? hath he shut vp his tender mercie in displeasure?

Moth. Verelie this is the fruit of our infirmities: but yet the right hand of the Lord can amend all this.

Daugh. Therefore will we leaue our complaint vpon our selues, and we will speake in the bitternesse of our soules.

Moth. And we wil saie vnto God, Condemne vs not: neither cast thou off the worke of thy hands.

Daugh. But rather turne thou vs vnto thee, and we shall be turned: renew our daies as of old, for thou hast banished vs long inough, and hast beene sore displeased at vs.

Moth. Now are we poore and needie, O God, make haste vnto vs: thou art our helper and redeemer, O God, make no tarieng.

Daugh. O let not the oppressed returne ashamed: but let the poore and needie praise thy name.

Moth. That we which nowe do sow in teares, may hereafter reape in gladnesse.

Daugh. Blessed is the man whome thou chastisest O Lord, and teachest him in thy Lawe.

Moth. That thou maist giue him rest from the daies of euill, whilest the pit is digged for the wicked.

Daugh. Blessed is the man whome thou correctest: therefore will we not refuse thy chastisement.

Moth. For though thou make a wound, yet thou giuest a plaister; and though thou smite, yet thy hands make whole againe.

Daugh. Therefore O Lord, open thou our lips, and our mouth shall shew forth thy praise.

Moth. Bow downe thine eare, O Lord, and consider our complaint: hearken vnto vs for thy truth and righteousnesse sake. Daugh. Amen.

A praier to be heard, and to obtaine fauour.

Mother.

SEeing that it hath pleased thee, most mercifull Father, so fauourablie to consider the weakenesse and vnworthinesse of mankinde; that whereas wee could of our selues, neither lift vp our eies vnto thee, because of our weakenesse; neither yet hope for anie good thing at thy hands, because of our vnworthinesse, euen in this extreme miserie hast giuen vnto vs thy welbeloued Sonne Iesus Christ, in whome we are not onelie made able to lift vp our harts vnto thee, but also may assure our selues, through his merits and passion, of thy fauour and mercie, in what so euer we shall aske agreeable to thy good will and pleasure.

As we do first from the bottome of our hart yeld vnto thee all thanks, honour and glorie, for this thine inestimable goodnesse bestowed on vs thine vnworthie seruants: so do we likewise (beeing assured of thy mercie promised in Christ) dailie present our selues before thee, to the intent that through our faithfull praiers, we may dailie more and more receiue the fruits of this thy mercifull goodnesse, to relæue our continuall necessities withall. We are heere, O Lord, in a strange countrie: our enimies are on euerie side: which waie so euer we turne vs, we see nothing but either continuall conflicts, or else vtter destruction. Thou therefore, O holie Father, that hast giuen vs thine onlie Sonne Iesus Christ, to the intent that in his name we might call vpon thee; vouchsafe likewise to heare vs, what time soeuer we call vnto thee in his name; that sith it hath pleased thee, to exercise vs with continuall tribulation, for our triall, through him we

may obtaine such patience and strength, that we may continuallie stand stronglie, to the maintenance of thy cause, to thy honor and glorie; and let not our deserts so much prouoke thy displeasure against vs, that therefore thou cease to glorifie thy holie name in vs; but rather of thy goodnesse forgiue thou our sinnes, which to the hinderance of thy honor and glorie we haue committed: and giue vs grace, hartilie to repent vs of our misdeeds, in such sort, that we may henceforth seeke thy face, and walke before thee in newnesse of life, seeking thy honor and glorie aboue all things; that as it hath been hitherto hindered by vs to our shame, so now it may by al meanes be furthered, euen by vs likewise, to the vnspeakable comfort of vs all, through Iesus Christ our Lord. Daughter: Amen.

For the Church vniuersallie.

Mother.

AND for because we are fallen into these dangerous daies, wherein all goodnesse decaieth, and sin aboundeth: we humblie beseech thee, mercifullie to behold the perillous estate of this age, and in this generall confusion of the whole world, to multiplie thy graces and blessings on thy Church, that for as much as through thy mercies it is not of the world, it neuer be defiled with anie corruption, either of the world, the flesh, or the diuell, neither yet that it perish eternallie with the world. Daughter: Amen.

For Ciuil Magistrates.

Mother.

BE mercifull therfore, O Father, vnto all the states and members thereof, vnto Kings, Princes, and all ciuil Magistrates, and namelie to thy seruant Elizabeth our Quene

and

and Gouernour, that they may euerie one in their ſeuerall charges, maunteine their ſcepters in truth and righteouſneſſe, that they may beate downe ſinne, and aduance vertue: that they may humblie ſubmit themſelues, and all their power, vnto thy good will and pleaſure, and that in all things they ſæke continuallie the furtherance of thy Goſpell, and to dоо that that ſhall be moſt to thy honor and glorie. Daugh. Amen.

For Biſhops and all ſpirituall Paſtors.

Mother.

VNto Biſhops, Preachers, and all ſpirituall Paſtors, that as thou haſt appointed them to be watchmen vnto thy flocke, ſo they may endeuour themſelues (all other buſineſſe ſet apart) faithfullie to execute their charge, in gathering together thy wandering flocke, in fæding them with the bread of life, in confirming their doctrine with godlie conuerſation, in defending them from rauening woulfes and thæues, in diligent and fruitfull watching ouer them both daie and night, and finallie, in carefull auoiding of all things that may giue occaſion to forget or neglect their charge; for becauſe it cannot be but verie ill with the flocke, whenſoeuer the ſhepheard ſlæpeth. Daugh. Amen.

For inferiors, and ſubiects.

Mother.

VNto vs all that are inferiors and ſubiects, that we may willinglie and gladlie loue, honor, ſerue, and obeie all ſuperior powers in thæ, and for thæ, that we may ioifullie receiue thy Goſpell, plentiouſlie bring forth the fruits thereof, and in all things chieflie applie

applie our ſelues to the maintenance of thy true wor-
ſhip, and ſetting forth of thine honor and glorie.
Daughter: Amen.

For the ignorant.

*Mother.*

VNto the ignorant alſo, that their eies may be opened; that it would pleaſe thee to ſhew thy countenance vnto them, that they may knowe thee, and thy Church, which they condemne as errours, becauſe their eies are cloſed vp in darknes, that as their zeale is now in ſimplicitie without knowledge, ſo they may haue in ſtead of it, a godlie zeale, grounded on perfect knowledge, ſo that thy Goſpell may fructifie in them alſo, to the glorie of thy holie name. Daugh. Amen.

For the malicious perſecutors.

*Mother.*

EVen vnto the malicious perſecutors alſo, that they may either at the length receiue thy grace ſo often, and ſo mercifullie profered vnto them, and ſo acknowledge their malice, and returne vnto thee, to thy great honor and glorie, when thou ſhalt be praiſed euen by the mouth of thine enimies; or elſe if they haue vtterlie giuen ouer themſelues vnto continuall hatred of thee and thy word, and vtterly reiected all kind of diſcipline, that then thou take them awaie from among vs, to thy great honor and glorie alſo: when as thy little flocke, being deliuered from their tyrannie and oppreſſion, ſhall ioifullie ſing vnto thee, of thy continuall

tinuall goodnesse and woonderfull deliuerance. Daughter: Amen.

For those that are afflicted for Christs sake.

Mother.

VNto vs all that are troubled, persecuted, and cruellie handeled for thy name sake: that although it please thee to make a sharpe triall of our faith, that our enimies may be either ashamed or confounded thereat; yet that thou leaue vs not so much destitute of thy grace, that we be not able to stand to the vttermost proofe thereof. Consider, O Lord, the greatnesse of our infirmities. And although our sins haue deserued thy wrath, yet let the equitie of the cause (which is thine) for the which we are troubled, purchase vnto vs thy fauour and mercie. Giue vs therefore grace to continue to the end, willinglie and ioifullie to beare whatsoeuer crosse it shall please thee to laie vpon vs, and alwaies to be readie to defend, and set forth thine honour and glorie, in whatsoeuer triall it be. And if we must needs drinke of the cup of triall, yet giue leaue vnto thy chosen to drinke the flowre of it, and reserue the bottome and dregs thereof for the proud and obstinate enimies of thy Gospell, according to thy mercies promised in Iesus Christ our Lord. Daughter: Amen.

For all estates in generall.

Mother.

AND finallie, be thou mercifull vnto vs all, that are of the houshold of faith, of what estate or calling soeuer we be; that we all remembring to what end thou hast created vs, and

and how dangerous a thing it is to walke so farre vnworthie of our vocation, as we now cõmonlie do, may hartilie repent vs of our licentious, dissolute, and wicked life, and euer crie vnto thee for pardon of the same. And grant, O heauenlie father, that the demeng, or vnfruitfull receiuing of thy word be not laid to our charge, to our vtter confusion; but that now at the length we may not onlie receiue it, but spædilie learne to bring forth the fruits of the same: that applieng our liues to the exact rule thereof, and walking before thee in holinesse and righteousnesse, with continuall thanks and praise for all thy mercies shewed vnto vs, euer sæking thine honor and glorie in all our dooings, may at the end of this our short and wearie peregrination, be taken vp vnto thee to euerlasting rest and quietnesse, prepared for all belæuers, through the merits of Jesus Christ our Lord. Daughter: Amen.

For increase of true preachers, complaining *of the lacke herein.*

Mother.

AND now, O heauenlie Father, according as wee are taught by thy sonne, we humblie besæch thee, mercifullie to bow downe thine eies, and to behold how great and plentifull thy haruest is, and euen now readie to be cut downe. O thrust thou forth good and faithfull labourers into it, to reape and gather it into thy barns. For though thy haruest be great, yet are the labourers verie few. Behold, O Lord, the miserable estate of these daies, how thy sælie sheepe wander vp and down without a shepheard. Euerie one (almost) goeth by, about his own priuaite imaginations, accounting it no part of his dutie or charge to be moued therat, or to take pitie

pitie on their great miserie. The better sort sæ it, & lament it. But Lord, how few are those that busilie sæke the redresse thereof, their owne priuate cõmodities set apart? Surelie thy shæpe, euen thy shæpe, O heauenlie shepheard, are in perilous case: they are gone astray euerie one after their owne waies, euen to their owne destruction; they are on the barren mountaines, almost vtterlie famished for lacke of food, & of themselues are not able to returne to the fold. And in all these things, euen they to whom thou hast giuen the charge of them, can for the most part, either slæpe swætlie, or if they awake, then can they be content other waies to occupie themselues. But, O Lord, wilt thou also alwaies slæpe, and neuer arise vp to be reuenged on these so manifest iniuries? Wilt thou neuer displace these careless hirelings, and raise vp in their places such as shall be vigilant pastors ouer their charge, although our sinnes deserue no redresse? Neither yet giue vs anie hope to find mercie in this matter? Yet for thy name sake, and for thine honour and glorie, O Father, we cease not dailie to present our selues before thæ, as euen now at this præsent, humblie besæching thæ, in the name of thy sonne Jesus Christ, to raise vp among vs (like as thou hast begun) manie good shepheards, such as will not let for anie paines, or discomõture, to sæke out thy wandering shæpe, and to defend vs from the blood-thirstie iawes of the rauening woolues. Good guides, such as will both shew vs the waie, and they themselues lead it vnto vs: yea and carie home the poore and faint vpon their backs. Good and faithfull distributers of thy word and mysteries; such as will giue vs food in due season, breaking vnto vs the liuing bread, and giuing vs to drinke of the water of life. That whereas now manie of vs are almost perished with famine, & therefore are becom lothsome, and ill liking in thy sight: we may thereby (through thy helpe)

helpe) be recouered from all lothſomneſſe and ill liking, and be reſtored againe to our former plight and beautie, that we may be ſtrong, and growe in all grace and godlineſſe. And altogither in the ſafetie of thy fold, with one hart and voice declare thy mercie and gwdneſſe, and wonderous works, and ſanctifie thy holie name for euer. Grant thou this, O heauenlie Father, and Lord of the harueſt; not for our ſakes, but for thy name ſake, and through the merits of Jeſus Chriſt our onlie guide, and chiefe ſhepheard, who liueth and reigneth with thee, and the holie Ghoſt, now and euer. Daughter: Amen.

For all Vniuerſities and Schooles.

Mother.

BLeſſe thou therefore, O Lord, with the dew of thy ſpirit all Vniuerſities and Schooles; that ſith it hath pleaſed thee, that from them (as by thine appointed meanes) we ſhould haue our preachers and teachers, they may be there inſtructed in all godly knowledge and learning, and be made fit to walke worthilie in their vocation, at what time ſoeuer it ſhall pleaſe thee to call them forth. Grant, we beſech thee, that as they ought to be lights and nurſſes vnto their countries; euen ſo they may giue vnto them a godlie and perfect life, and nourish them vp in gwd and ſound doctrine, to thy glorie, our comfort, and the diſcharge of their duties. And for bicauſe that now a daies charitie waxeth cold, and the number of couetous worldlings is much increaſed; which ſeeke rather to keepe backe their liuings, and to plucke awaie from them, rather than to beſtowe anie thing to the maintenance of their ſtudie: bleſſe thou them therfore with all things ſufficient, to the ſeruice

of

of thee, and increase of good learning; that the lacke thereof be no hinderance to the building of thy house, and to the setting forth of thine honour and glorie. And remoue from among vs, most mercifull Father, whatsoeuer is occasion of let or hinderance vnto all those that couet knowledge, to the sanctifieng of thy holie name, through Iesus Christ our Lord. Daughter: Amen.

For the good estate of this Realme.

Mother.

BEcause also thou hast commanded vs to call vpon thee in the daie of troble, promising that thou wilt heare our praiers: we therefore humblie beseech thee to be fauourable vnto this our Realme; and not to visit our offences so sharpelie, neither to giue vs to drinke of so bitter a cup, as vnto our iudgement it seemeth thou hast prepared for vs. What are we, O Lord, that wee may abide the force of thy iudgments? We denie not, but that we haue most worthilie deserued whatsoeuer punishment thou hast euer hitherto powred forth vpon anie other nation. But sith thy name is now called on among vs; sith we make no account of anie helpe, but onlie in thee; sith we acknowledge our offences, and humblie desire pardon for the same in Iesus Christ: O let not thy iust iudgements laie hold vpon vs; if it be expedient for vs, and more to thy honour and glorie, that we taste of thy mercie. Thou hast hitherto dealt exceeding mercifullie with vs; thou hast planted among vs a goodlie vineyard, and that of the best plants: thou hast walled it round about, and watered it plentifullie with the dew of thy blessing; in so much that thou couldest haue done no more for vs, than

than thou hast done; neither hast thou dealt so with other nations. But we (alas) wretched sinners, contrarie to the deserts of this thy louing kindnesse, haue brought forth wild grapes, which thou hatest; in stæd of good and swæt grapes, which thou lookest for. We haue taken thy word into our mouthes; but we haue hated to be reformed thereby: yea we haue vtterlie despised thy holie word, and had the preachers thereof in derision, and so haue we made open the readie waie vnto all our damnable works, blasphemie, idolatrie, murther, adulterie, pride, couetousnesse, disobedience, sensualitie, vnmercifulnesse, oppressions, slanders, vnthankfulnesse, & whatsoeuer else our corrupt natures, casting aside grace and discipline, is wont to bring forth. And whilest we did all these things, thou heldest thy peace, and winkedst thereat: therefore did we foolishlie imagine, that thou art like vnto vs, and delighted with sinne, as we are. And thus haue we in all our works prouoked thy diuine Maiestie to græuous displeasure against vs. But now, O holie God, seeing that by thy long sufferance, thou hast so mercifullie striken our hard harts with secret consideration of our miserable estate: we beseech thee for Iesus Christs sake, to giue vs likewise a repentant hart, sorowfull for all our former misdeeds; that thereby we may also attaine to the promises, which thou hast annexed thereunto, namelie; that thou breake not downe the wall of this thy vineyard; that thou suffer it not to be eaten vp, or troden downe; that thou laie it not waste, so that briers and thorns growe vp therein. And that thou command not the clouds not to raine vpon it; neither that thou turne our rote into rottennesse; neither yet that thou make our buds to rise vp like dust, because we haue cast off thy lawe, O Lord God of hosts, and contemned thy word, O holie one of Israel. O make vs not a byword vnto our neighbours, and a scorne

vnto

vnto those that dwell about vs; but rather grant, we beseech thee, that hencefoorth we may hartilie repent, and walke before thee in newnesse of life, to thy honor and glorie, to the example of our neighbours, to the conuersion or confusion of our enimies, and to our euerlasting comfort, through Jesus Christ our Lord.

Daughter: Amen.

## A praier for repentance.

Mother.

ALthough our infirmities do euidentlie appeare, and by diuers waies shew forth themselues vnto vs, almightie and most mercifull God; yet in nothing more than that we cannot perceiue and behold our owne wickednesse, in such sort as it is in deed. With our tongs we can not but confesse (because thou thy selfe hast said it) that we are altogither vnrighteous, that there is not one of vs that doth good, & that we all imagine mischiefe. But although we are driuen by thine eternall truth, outwardlie to confesse the same; yet haue we no such inward feeling thereof as we ought to haue: because we are altogither closed vp in our owne stubbernesse and selfe-loue. Wherfore it commeth to passe, that we can neither repent vs of that we should amend, neither yet hartilie acknowledge that we certainlie knowe to be within vs. But, O holie God, how long shall we be cleane without vnderstanding? How long shall our flesh haue dominion ouer thy good spirit in vs? How long shall the cloud of our vnsensiblenesse darken and blemish our inward sight? Verelie our sinnes haue deserued, that not onlie thou hide thy face awaie from vs for a time; but that thou shouldest vtterlie cast vs off from thy fauour and grace, to eternall

damnation. But sith that thou art wont to deale more mercifullie euen with the sonnes of men, and vnto vs also hast giuen a good likelihood thereof, in that that now thou hast stricken our harts with some feeling of our owne wretchednesse, which putteth vs in good comfort and hope, that thou hast done it to this end, to the intent that thou maist bestowe larger graces on vs also: therefore we are somewhat emboldened (although we are but dust and ashes) humblie to desire of thee, that in the name of thy sonne Iesus Christ, euen now at the length, thou wilt vouchsafe to giue vnto vs the grace of hartie repentance, that as we knowe, so likewise we may acknowledge vnto thee, all our vnrighteousnesse, and henceforth labour the more busilie, without anie delaie, to amend those things wherein we haue hitherto offended thee. We knowe, O Lord, that this is the onelie time of mercie, in so much that if we obtaine it not, during this our mortall life, there remaineth nothing for vs to be looked for, but a fearefull and a rigorous sentence of iudgement. Grant therefore, we beseech thee O mercifull God, that sith we are now in a most damnable estate, by the reason of our continuall disobedience, out of the which we can by no meanes recouer our selues, but by thy mercifull gift of repentance, that we may euen now obtaine at thy hands not onlie it, but all other thy graces annexed thereunto, such as are most needfull for vs, to the accomplishing of thy will, and to the setting forth of thy honour and glorie, through Iesus Christ our Lord and sauiour, who sitteth at thy right hand euen now and euer, to make intercession for vs.

Daughter:

Amen.

For

For the authoritie of diſcipline to be eſtabliſhed *in the Church.*

Mother.

BEcauſe that crookedneſſe and diſobedience haue taken ſo deepe roote in all eſtates, that now adaies manie dare boldlie refuſe all Eccleſiaſticall cenſure, to the great hinderance of the courſe of the Goſpell; grant therefore we beſeech thee, that like as thou haſt dealt with other nations, euen ſo may it pleaſe thee now at the length, to extend thy like mercie vnto this Realme alſo, and all others that are in the ſame neceſſitie; that the authoritie of Eccleſiaſticall cenſure and diſcipline (which for our ſinnes thou haſt hitherto kept backe from vs) may be placed in the Church, to the due puniſhment of ſinfull life, and contempt of thy word, in ſuch ſort, that it may extend indifferentlie vnto all eſtates both high and lowe, as well to the terror of the ill, and comfort of the good, as alſo to the ſpeedie and perfect reformation of all ſuch things as are yet diſordered in this thy Church; through the ſame Jeſus Chriſt our Lord, in whoſe name, for theſe & all things elſe expedient for vs, we lift vp our harts vnto thee, ſaieng as he hath taught vs:

Mother and Daughter altogether. Our Father, &c.

Mother. Into thy hands, O Lord, do we commend our ſelues wholie, both bodie and ſoule: vouchſafe to receiue vs, Lord God of mercie. Daughter: Amen.

Mother. In thee, O God, haue we truſted, let vs neuer be confounded. Daughter: Amen.

Mother. Deliuer vs, we beſeech thee, from the power of darkeneſſe of this world, the fleſh and the diuell. Daughter: Amen.

Mother. Lord let it be done vnto vs, as we do put our trust in thee. Daughter : Amen.

Mother. We beleeue, O Lord; Lord helpe and make perfect our vnbeleefe. Daughter : Amen.

## The conclusion of all things else expedient *for vs.*

Mother.

THese, O mercifull Father, and all other thy graces, such as be most agreeable to thy will, to the setting forth of thy honor and glorie, and to the assurance of our saluation, grant thou vnto vs (we beseech thee) in the name of thy sonne Iesus Christ. And that we may vtterlie cast off all sinfull affections, and henceforth leade our liues in holinesse, righteousnesse, and innocencie, yeelding vnto thee continuall thanks, for all thy benefits and mercies: we beseech thee send downe into our harts thy holie spirit, to prepare, instruct, and guide vs in all our thoughts, words and works, to the fulfilling of thy good will and pleasure; to whome, the Father, the Sonne, and the holie Ghost, three persons and one God, of eternall and infinite maiestie, be all praise, thanks and glorie, at all times, in all places, in all things, aboue all things, and euen so in vs all now and euer. Daughter : Amen.

Mother. Blessed be the Lord.

Daughter. Thanks be to God.

¶ If, when we are desirous to commend the Church vnto the blessings of God (which in our dailie praiers we ought to doo) necessarie busines will not well impart so much time, as the forme of these praiers require; then after good consideration, both of Gods former benefits towards

wards vs, and of the manifold infirmities of the Church, we may doo it in these few words.

Mother: **O Lord heare my praier.**

Daughter: **And let my crie come vnto thee.**

Mother.

TO thee, O heauenlie Father, be all thanks, honour & glorie, for because it hath pleased thee, through the merits of Jesus Christ, to deale so mercifullie with vs. For looke how high the heauen is in comparison of the earth, so great hath thy mercie beene towards vs, at all times, and in all things, much beyond that that our foolish harts could wish or desire. For the which, as we doo yeeld vnto thee all possible thanks, from the bottome of our harts; euen so doo we humblie beseech thee, with thy fatherlie goodnesse, to supplie all our infirmities wherewith we dailie offend thee. Blesse thou therefore, and be mercifull vnto thy Church vniuersallie, and to all the members thereof, and namelie vnto all Princes and ciuil Magistrates, that by their gouernment thy name may be alwaies sanctified, and thy glorious kingdome faithfullie prepared. Vnto all Bishops and spirituall pastors, that they may diligentlie execute the charge committed vnto them. Vnto all subiects and inferiors, that they may in thee, and for thee, obeie, serue, loue, honor all superior powers. Vnto the ignorant, and such as are not yet brought to the knowledge of thy truth, that their eies may be opened, to the vtter abolishing in them, whatsoeuer is not of faith. Vnto the malicious persecutors also, that either their harts may be turned, or else that thou take them awaie from among vs. Vnto the persecuted and afflicted, that they may end their conflicts with victorie, whether it be by death or deliuerance. Vnto thy

haruest, that it perish not for lacke of reapers: Vnto Vniuersities and Schooles, that they may attaine to ripenesse of good and godlie knowledge, and vse the same to the furtherance of thy kingdome. Vnto this our Realme, that we may hartilie repent vs of all our sinnes; that thou maist also repent thee of the punishment, which thou hast prepared for vs, and euer continue thy goodnesse towards vs as thou hast begonne. Giuing vnto vs, among thine other benefits, such authoritie of the ecclesiasticall sword, to the amendment of all things, and reformation of all estates, as may be most to the propagation of thy truth and true religion. Finallie, vnto vs all that are of the houshold of faith, that all other things set apart, we may onelie seeke thee and thy kingdome, and euer sing praises vnto thy holie name. These, O Lord, and all other graces agreeable to thy holie will, and expedient for vs, grant vnto thy seruants in the name of Iesus Christ our Lord, to whom, with the holie Ghost, be all thanks, honour and glorie, now and euer. Daughter: Amen.

Christian

Christian praiers, and diuine meditations, as ge-
*nerallie to be vsed at all times, so especiallie and*
properlie vpon all the holie Feasts and Saints
*daies throughout the yeere, as they fall in*
order, and are commonlie kept here
*in the Church of England*
and Ireland.

And first, vpon the principall Feast daies of
*our Lord and Saviour Iesus Christ,*
that is to saie:

On { Aduent Sundaie. } In memorial of Christ his { First comming in the flesh.
Christmas daie. } { Natiuitie and birth.
New yeeres daie. } { Circumcision.
Twelfe daie. } { Apparition.
Ashwensday the 1. day of Lent. } { Fasting.
First Sundaie in Lent. } { Temptation.
Maundie Thursdaie. } { Last Supper.
Good Fridaie. } { Passion.
Easter daie. } { Resurrection.
Ascension daie. } { Ascension.
Whitsundaie. } { Sending of the holie Ghost.
Trinitie Sundaie. } { The blessed Trinitie.
Euerie Sundaie, holie-day and working-day. } { Last comming to iudgment.

1. On Aduent Sundaie.

*Of the comming of Christ in the flesh.*

The Preface.

BE of good cheere, and feare not (O you that are of a fearfull hart,) for behold your God commeth his owne selfe to take vengeance on his enimies, and will deliuer you: Hosanna to the sonne of Dauid.

O daughter Zion be glad; O daughter Ieruſalem reioice. For lo, the King commeth vnto thee, euen the righteous, thy Sauiour, lowlie, meeke and ſimple; riding vpon the fole of an aſſe, and bringing his recompenſe with him: Bleſſed is he that commeth in the name of the Lord.

Out of Zion hath God appeared in perfect beautie: Hoſanna in the higheſt.

Remember me, O Lord, according to thy fauor that thou beareſt vnto thy people. O viſit me with thy ſaluation. Hoſanna.

Shew me thy waies, O Lord, and teach mee thy path: Hoſanna in the higheſt. Hoſanna.

## The praier.

THE time is now at hand, when the Church calleth into mind the benefits of the ſonne of GOD, which taking vpon him our fraile nature, appeared to the world, and came to viſit vs in great humilitie. And at the laſt daie and reſurrection of all mankind, will come againe in his glorious Maieſtie, to iudge both the quicke and the dead; and ſhew himſelfe both to puniſh his enimies with euerlaſting paines, and to adorne his Church and choſen people with eternall glorie. Wherefore, O Sonne of God, Lord and Sauiour Chriſt, which as this daie, in roiall pompe didſt enter into the holie citie Ieruſalem for a publike teſtimonie of thine appearing: remoue all impediments, we praie thee, that may hinder thy comming, and make a plaine, and moſt eaſie waie for thy ſelfe vnto vs. Gather vs, we beſeech thee, into that companie, which are prepared to receiue thee the King of all kings, and which ſet forth thy glorie in ſpirituall ſongs, (not onelie this daie

through

through all the world, but also continuallie) and beare palmes of victorie before thee, and spred their garments in the waie for ioie of thy comming.

Assist vs, that being greatlie separated from the damned crue of diuels, and wicked persons; wee may sound and set forth thy truth, in perfect confession, and righteousnesse all the daies and time of our life. Bee thou our king, both here in this world, and hereafter in the world to come: replenishing vs against all the wicked enterprises of thine enimies, and making vs (though babes and littleones) to extoll and magnifie thy name for euer. Keepe vs thy weake children depending vpon thee, and running vnto thy lap, euen as infants vnto their parents. Make vs to followe thy words, which through thy spirit dw sound within vs, and powre thy wisedome into vs miserable men and women, that the pride and power of thine enimies may be confounded.

Grant that with gratefull minds we may publish abroad thy glorious victorie, according to our calling and abilitie; cherish thy ministers, and venter both our life & liuing for the maintenance of thy truth. Moreouer, blesse vs, O thou blessed sæd of Abraham, by the vertue of thy presence: number vs among thy chosen, which haue their names from thee. And finallie, giue vs grace now in the time of this mortall life, so to cast awaie from vs the works of darknes, and to put vpon vs the armour of light; that in the last daie of thy second comming in the clouds, we may rise through thee, to life immortall: and so, being adorned with that glorie, which thou hast receiued from thine eternall Father, we may perpetuallie praise and extoll thy Maiestie, both here in this world, and for euermore in the world of worlds to come, Amen.

Hosanna to thee O sonne of God in the highest, Hosanna.

On

## 2. On Chriſtmas daie.

*Of the natiuitie and birth of Chriſt our Sauiour.*

### The Preface.

A Child is borne vnto vs, and a ſonne is giuen vnto vs. Glorie be to God on high.

Vnto vs is borne this daie, in the citie of Dauid a Sauiour, which is Chriſt the Lord. Halleluiah.

The Lord ſent a word vnto Jacob, the ſame is come into Iſrael, an euerlaſting Prince of peace. Halleluiah.

Mercie and truth are met togither; righteouſneſſe and peace haue kiſſed each other: truth ſhall flouriſh out of the earth, and righteouſneſſe hath looked downe from heauen vpon vs, to ſpeake peace vnto his people, and gladneſſe to his Saints. Halleluiah.

Of the fruit of thy bodie will I ſet vpon thy throne, and in Zion ſhall I make the horne of Dauid to flouriſh. Halleluiah.

The Sunne commeth forth of (his tabernacle) the heauens, as a bridegroome out of his chamber, and reioiceth as a Giant to run his courſe. Halleluiah.

He ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies: they ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone. Halleluiah.

For thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for euer: yea God, euen thine owne God hath annointed thee with the oile of gladneſſe aboue thy fellowes. Halleluiah.

Therefore in this daie of thy power ſhall the people offer the free-will offerings with an holie worſhip; becauſe the dew of thy birth is of the wombe of the morning. Halleluiah.

Glorie

Glorie be vnto God on high, in earth peace, and good will towards men: Halleluiah, Halleluiah, Halleluiah.

The Praier.

NOW is the ioifull time, whereu all Saincts both in heauen and earth dw magnifie and prayse almightie God, for the incarnation of his onlie begotten Sonne our Sauiour Jesus Christ; who as this daie was borne of the pure Virgin Marie, the which also the holie Angels of the Lord did celebrate with a most heauenlie song. And no doubt, the blessed companie of the elect departed out of this world, enioieng the comfortable sight of God, replenished with eternall wisedome, light and righteousnesse, yeld most humble thanks vnto the Sonne of God their Sauiour and Redeemer, for his incomprehensible goodnesse declared vnto mankind, in the order of their redemption, for the infinite benefits of their saluation, and for taking our fraile nature and miserable flesh (subiect vnto all calamities and destruction) vpon him, and carieng the same and vs therewith vnto eternall life.

We therefore liuing in this vaile of wretchednesse, lift vp our heads vnto thee, O notable Silo, which art the fruit of the Virgin; and separate our selues from the detestable & damned crue of vnpure spirits, and of men powring out blasphemous outcries against thy truth and glorie. From our harts we praie thee regenerate and make vs thy children by adoption and grace, and dailie renew vs by thy holie spirit, to glorifie thee. For of our selues we are nothing but flesh and corruption, as they that are borne of flesh, and can not become thy children, except we be begotten and borne againe by a new birth of the holie Ghost.

There-

Therfore we beſæch thæ renew vs, I ſay, dailie by thy mightie power from aboue, that being borne of the ſpirit, our harts and our hands, our dæds and deuiſes, and whatſoeuer is in vs, may be ſpirituall as thou art. Ioine vs to the ſocietie of thine holie Angels, which ſing glorie to thæ on high; and make vs members of that congregation, which is knit vnto thæ by an indiſſoluble bond of euerlaſting peace, with gratefull minds to record and celebrate thy benefits.

We thanke thæ for ſauing mankind from eternall damnation, and for making the attonement betwæne thy father and vs, through thine incarnation, For ſo it was expedient, according to the order of iuſtice, that the puniſhment of a guiltleſſe man, ſhould quit mankind guiltie; and that a ſufficient ſatiſfaction might be made, it was required that he which would be the mediatour, ſhould be God. God, I ſaie, to abide the intollerable burthen of Gods diſpleaſure, to vanquiſh death, and to reſtore vnto man life and ſaluation, to enter into the moſt holie place, and be an eternall Prieſt. God, to vnderſtand the ſecret counſell of the father, to be priuie vnto the cogitations of harts, to heare the grones of all men, to be the King of his flocke, defending the ſame againſt the power of ſathan and his members. Finallie God, to place his Church raiſed from death, in the eternall kingdome of his moſt glorious father. Now, foraſmuch as the nature of man was not able to bring theſe things to paſſe, we thanke thæ O our ſauiour, being the word, the expreſſe image, and interpretor of the father, for vouchſafing to take the office of a mediatour betwæne God and vs.

Begin in vs, we moſt humblie beſæch thæ, this ſo great a benefit. We are weake, we are fowle and filthie; but as thou waſt brought into this miſerable world, borne a weake infant, and that in a pinching time of the yeare, ſwadled with wretched bands, en-

dued

dued with the rags of a miſerable nature, and laid in a manger among the brutiſh kind, being notwithſtanding the verie wiſedome of thine eternall father. So let thy wiſdome appeare in vs miſerable men & womẽ in this wofull darkeneſſe of ours, among the blacke clouds of this doting age, amongſt theſe troubles and deſtructions of Common-weales. Kindle in vs the ſparks of that wiſedome, which ſhall be perfect in the life to come, and ioine vs to the felowſhip of thy Saincts. Grant that from the hart, and ioifullie we may aſcribe all glorie, fame, and honor vnto thee the true God, which art wiſe, righteous, almightie, pure, liberall, and mercifull, according to the rule deſcribed in thy commandements, which didſt ſend thy Sonne to bring vs to that glorie; whereof we were depriued, and to reſtore vs againe to our firſt integritie, which was loſt through ſinne.

O Sonne of God, confirme thou, and ſeale theſe things in our harts by thy holie ſpirit powred vpõ vs, which may worke within vs vnfeigned righteouſneſſe; that by the ſame thy ſpirit ſhining in the nature which thou tookeſt vpon thee, we may be committed to thee, vpholden, quickened, & brought by thee vnto eternall life: that that league made betweene God and vs, may eternallie be confirmed, and we loued in the beloued; and the eternall Father may loue vs with that loue, wherewith he loueth thee the ſubſtantiall image of himſelfe. Suppreſſe the diuell, that he breake not this wonderfull and profitable peace: and ſuffer vs not hanging on thy necke, running to thine armes, ſeeking thy fauour, to be plucked out of thy hands. Keepe vs, we beſeech in thy lap, as a louing ſhepheard cheriſheth and beareth about his tender lambs.

And forasmuch as the firſt tidings of thy natiuitie were brought by the Angel of the Lord vnto ſhepheards; grant that ſhepheards of the ſoules, that is,

the

the ministers and teachers may faithfullie testifie thy benefits vnto mankind, and publish abroad what they see & knowe, spreading forth thy fame, and glorifieng God for the peace, which he hath eternallie concluded with vs; and finallie may bring thy sheepe to thy stall, that is, to the congregation of the faithfull. Open before vs thy swadling clouts, which is thy word, that in this life it may crie within vs, and we thereby may feele the sense of thy most sweet promises, which thine eternall Father hath vttered of thee; Blessed are all they, which put their trust in him.

Furthermore, our petition is, that thou wilt blesse vs and our countrie, with all Common-weales. Increase among vs dailie ỹ number of the faithfull; prosper the course of the Gospell, and suffer not the light thereof, by the malice of Sathan, to be extinguished. Likewise vphold those kingdoms, which minister releefe vnto thy Church. Repell from the borders of thy seruants the rabblement of Turks & Infidels, which threaten the decaie of thy Church, and destruction of kingdoms. Blesse the labours of our hands; keepe vs from the contagious diseases: and last of all make vs and ours the vessels of mercie, and profitable instruments to thy Church and Common-weale, Amen.

Glorie be to God on high.

Or thus.

ALmightie God, and most mercifull Father, who according to the prophesies spoken long before, hast giuen vs thine own Sonne to be conceiued of the holie Ghost, and borne of the blessed virgin, that in thy nature and ours he might be our holie, and true Emanuel, and Sauior, and Sanctifier of those that trust in him. Touch our harts

harts with thy holie ſpirit, that conſidering this ſo great loue of thine, to abaſe thy Sonne to take vpon him the forme of a ſeruant, to make vs ſonnes and heires to thee, that our ſoules may magnifie thee, O Lord our Sauiour, and bleſſe thee the Lord GOD of Iſrael, for thus viſiting and redeeming thy people: and grant vs alſo the fruit of this thy mercie, that by his holineſſe our vncleanneſſe may be done awaie, and our corrupt nature ſanctified by his holie birth and natiuitie; that we putting our truſt in him, may by him be deliuered both from all our ſins, and all our enimies, and attaine to the fruit of this his infinite loue and goodneſſe, euen to ſerue him in holineſſe and righteouſneſſe all the daies of our life, through the ſame thy deere ſonne our Lord Ieſus Chriſt, to whom with thee and the holie Ghoſt, be all praiſe, honour and glorie, for euer and euer, Amen. Glorie be to God on high.

Another Meditation of the maruellous incarnation of the *word, which is Chriſt, by whoſe meanes it pleaſed God* to helpe mankind fallen from him.

BEhold now, O almightie God, the viewer and ſearcher of mine hart. Like as with hart I beleeue (which is counted righteouſneſſe vnto me) ſo with mouth doo I confeſſe before thee (which is to my ſaluation) after what ſort and maner thou didſt vouchſafe in the end of the world to ſuccour and aid mankind. Thou in deed onelie, O God the Father, art not read at anie time or in anie place to be ſent; but of thy Sonne, the Apoſtle ſaith; When that the time was fulfilled, God ſent his Sonne. In that he ſaith (he ſent) he doth ſufficientlie declare, that he being ſent came into this world. When as he being thy Sonne, O our God, and a gentle and kind louer of mankind,

mankind, did take vpon him to be the seed of Abraham, not of Angels, and so taking mans nature, not Angels, did vouchsafe to humble himselfe to be borne a verie perfect man of blessed Marie a pure virgin; and so being made like vnto vs in all things, sinne onlie excepted, (for he was the verie lambe without spot that toke awaie the sinnes of the world) did appeare and shew himselfe in the similitude of flesh subiect to sinne, that he might condemne sinne for sinne, and that we might be made the righteousnesse in him.

But what is that, which he that is the chiefe of the Euangelists doth saie? He was in the world, and the world was made by him. Thither trulie was he sent by his humanitie, where he alwaies is, and alwaie hath bene by his diuinitie. The which sending or embassage, I beleeue with all my hart, and confesse with my mouth, to be the consent & worke of all the whole Trinitie. I beleeue also, that his manhood being in this my nature, during his infancie, was troubled with creeping and scrallings, and was wrapt in cloths after the maner of other children, and was vexed in his youth with labours and troubles. I beleeue, I saie, that the Godhead, which was sent of them, did take vpon him mine humanitie and nature, to the intent he (the Sonne of God) being made man, might cure mine infirmitie, and redeeme the sinnes of sinfull man.

Therefore do I blesse thy name euerlastinglie, and glorifie the same with all mine hart, O almightie and mercifull Lord, for that vnspeakable and maruellous coniunction of Godhead and manhood together, in the vnitie of a person: and not after this sort, that the one should be God, and the other man; but one and the same was both God and man, man and God. Neuertheless, although by thy maruellous will the word was made flesh; yet neither of both the natures was changed into other substance. In the mysterie of the

Trinitie

Trinitie there is not a fourth person added. For the substance of the word of God and of man was united and knit togither; but not confused and mixt, that that thing, which was taken of vs, should be turned into God; and that which neuer had been before that time, that is, his flesh and manhood, should be the same that had beene euer without anie beginning, that is, his Godhead.

Oh maruellous mysterie! Oh vnspeakeable fellowship! Oh maruellous meeknesse of the heauenlie mercifulnesse, which is euer worthie marueling, and euer to be loued! We were but vile seruants; and behold, we are made the sonnes of God, yea and heires of God togither with Christ. From whence came this goodnesse? And who brought vs to this state? But I require thee, O most mercifull Father, by thine inestimable pitie, goodnesse, and charitie to make vs worthie of these manie and great promises of the same thy sonne our Lord Jesu Christ. Send forth thy strength, O God, and establish the thing that thou hast wrought in vs; make perfect that, which thou hast begun, that we may be able to come vnto the fulnesse and perfectnesse of thy pitie. Make vs through the holie Ghost to vnderstand, and through thy sonne to desire, and with due honour alwaie to worship this great mysterie of thy pitie in Christ his blessed natiuitie, so manifest in our flesh; that as thou hast giuen vs him, thine onelie begotten Sonne I meane, to take our nature vpon him, and this daie to be borne of a pure virgin: so wee being regenerate, and made thy children by adoption and grace, may dailie be renewed by thy holie spirit, to glorifie thee from our birth, through the same thy deere Sonne, our souereigne Lord, and sweet Sauiour Jesus; to whom with thee, and the holie Ghost, be immortall praise and thanks-giuing, now and for euer, Amen.

## A meditation concerning the true knowledge of *Christes incarnation.*

THE knowledge of the truth is, first to knowe thy selfe, and to endeuour to be that which thou oughtest to be, and to amend that which ought to be amended. And secondlie to knowe and to loue thy maker and creator, for that is the whole happines of a christian man or woman.

See then how vnspeakable the gratious goodnesse and entire loue of God towards vs is. He hath created vs of nothing, and giuen vs all that we haue: but alas, forasmuch as we haue loued the gift more than the giuer, and the creature more than the Creator: therefore we are fallen into the diuels snare, and become his bondslaues. Neuertheles, God being moued with compassion, sent his most deere and onlie Sonne to redeeme vs slaues, and his holie spirit to make vs his sonnes and daughters againe. He hath giuen his Sonne, I saie, euen his best beloued child, to be the price of our ransome; the holie Ghost as an assurance of his loue; and to be short, he reserueth himselfe whole for vs, to be the heritage of our adoption. And so almightie God, according to his exceeding gratiousnesse and mercie, hath for verie loue and good will to mankind, bestowed not onlie his benefits, but also himselfe vpon him to recouer him againe; not so much to himselfe, as to him. To the intent that man might bee borne of God, God, I saie, was first borne of them.

O then who is so hard-harted, that he will not bee softened by the tender loue of God thus preuenting wretched man, with so great, hartie, and vnspeakable good will, in that he vouchsafed to become man for mans sake? Yea, who can anie more find in his hart to

hate

hate man or woman, whose nature and likenesse he or she so plainelie seeth in the manhood of God: Doubtles, he or she that hateth from henceforth a man or a woman, hateth God, and so loseth all his or hir labour, whatsoeuer taken vnder pretence of Christianitie. For God (as is said) became man for mans sake, that he might be a redeemer as well as a creator; and that man might be ransomed with his owne goods, and that one man & woman might loue another the more hartilie. God, I saie, appeared in the shape of a man, to the end that both bodie and soule might be made blessed, by renewing the eie of the mind in his Godhead, and the eie of the bodie in his manhood; so that whether man went in or out, he might find food in him laid vp in store by him in his humane nature. Most iniurious therefore is that man or woman to Gods diuinitie, that so by hating of their brethren and sisters, their owne flesh, contemne Christ, and offend his humanitie.

The Thanks-giuing.

I Lift vp my hart vnto thee, O God; for it is verie meet, right, and my bounden dutie, that I should at all times, & in all places, giue thanks vnto thee, O Lord, holie father, almightie, and euerlasting God: because thou didst giue Iesus Christ thine onlie Sonne to be borne as this daie for me and all mankind, who by the operation of the holie Ghost was made verie man of the substance of the blessed Virgin Marie his mother, and that without all spot of sinne, to make vs cleane from all sinne. Therefore, with Angels and Archangels, and with all the holie companie of Saincts and Virgins in heauen, I laud and magnifie thy glorious name: euermore praising thee, and saieng, Holie, Holie,

Holie, Lord God of hostes, heauen and earth are full of thy glorie : Glorie be to thee, O Lord, most high, Amen.

## 3. On Newyeares daie.

*Of Christ his circumcision in the flesh.*

### The Preface.

Circumcise the foreskin of your hart, and be no more stiffenecked. Deuter. 18.

Be ye circumcised in the Lord, I saie, and cut awaie the foreskin of your hart, and euill affections, all ye inhabitants of Iuda and Ierusalem. Iere. 4.

For the cirumcision of the hart, which consisteth in the spirit, and not in the letter, is the true circumcision, whose praise is not of men, but of God. Rom. 4.

Yea we are the circumcision, which worship God in the spirit, and reioice in Christ Iesus, and haue no confidence in the flesh. Philip. 3.

For circumcision verelie auaileth, if thou kepe the lawe; but if thou be a breaker of the ordinances of the lawe, thy circumcision is made vncircumcision, &c. Rom. 2.

Oh that my waies were made so direct, that I might kepe thy statutes, so shall I not be confounded! Order my steps in thy word, and so shall no wickednesse haue dominion ouer me.

I will kepe thy ceremonies, O forsake me not vterlie. Halleluiah.

### The Praier.

O Lord Iesus Christ, Sonne of the liuing God, we thanke thee, forasmuch as after thy decree concerning the redemption of mankind, from the beginning thou hast bene present with thy Church outwardlie,

lie by ſpeaking vnto hir by thy miniſters, and inwardlie by kindling thy light and righteouſneſſe in the harts of the faithfull. Thou haſt ratified thy promiſes by outward ſignes and ceremonies, whereby euerie man may applie the benefits vnto himſelfe. So did thy burnt offerings and ſacrifices teſtifie of thee, which afterwards ſhould be ſlaine. The flames of fire, which from heauen did ſet on fire the offerings, did witneſſe of thy preſence, that as manie as ſhould behold thy benefits with a true faith, thou wouldeſt quicken with the ſacrifice of thine holie ſpirit, which inflameth true knowledge and good motions within the godlie.

That life was giuen to them of thy meere mercie, the firſt parents did knowe full well, when it was ſaid, that a woman ſhall bring forth. And becauſe the mediator was called that ſeed of the woman, and withall, promiſed to be the ſubduer of Sathan, they knew that he ſhould be both God and man. The ſame promiſe was repeated vnto Abraham, the father of the faithfull. And foraſmuch as reſtraint was made vnto a certaine nation, thou didſt adde a new rite of circumciſion, whereby not onelie the poſteritie of Abraham was diſcerned from other nations, but alſo it was a teſtimonie admoniſhing of the ſeed to come, which was Chriſt, who ſhould take our weake fleſh vpon him, and beare our nature, and bring both Iewes and Gentils vnto eternall felicitie.

Wherefore, we yeeld thee humble thanks, foraſmuch as hitherto thou haſt continued this ſound of thy perſon and office, notwithſtanding the great raging of thine enimies: for appearing at the length in the fleſh, for giuing thy ſelfe vnto vs for a Newyeares gift of ineſtimable price, for being made vnder the lawe, & a curſſe to ſaue vs wretches from the curſſe of the lawe, and to reſtore vs vnto innocencie loſt through ſinne. For which cauſe, thy bleſſed will was, as vpon

this daie to be circumcised in the flesh, and now first of all to shead thy pretious bloud for vs that are of vncircumcised harts and lips, and all to shew that thou camest in deede of the verie sæd of Abraham, and wast subiect to the lawe, curse, and condemnation for vs; and that our corrupt nature, by thy holinesse might be sanctified, and haue through thee, an obedience to answere the same withall.

We beseech thee therefore, grant vs the true circumcision of the spirit, that our harts & all our members being mortified from all worldlie and carnall lusts, we may in all things obeie thy blessed will, and here staie our selues, and put our trust in thee, that thus hast humbled thy selfe so lowe for vs, that we may be exalted by thee. And from our harts we praie thee ioine vs to that holie companie, that did wait for thy redemption before it came, and do reioice in it now it is come and performed, and with the sacred host of Angels to giue all glorie & renowme vnto thee, for bringing thy peace, which passeth all vnderstanding, vpon the earth, and declaring so great kindnesse and good will towards vs, as to giue thy selfe, and thereby euerlasting ioie and blisse for a Newyeares gift of worthie memoriall, and inestimable value, to be our owne for euer and euer.

Speake henceforth to our harts with thy louelie voice. Lighten the lampe of our minds with thy heauenlie knowledge. Confirme vs with thy blessed Sacraments, which are the certaine tokens of thine vndoubted regeneration and quickning of vs. Oh take awaie the curse, the wrath of God, damnation, the works of the flesh and the diuell. Grant me, I beseech thee, that thy grace may dailie mortifie my concupiscence of pleasures in things of this world, that is, of wealth, riches, glorie, libertie, fauour of men, meates, drinks, apparell, ease, yea and life it selfe: that the horror

horror and impatiencie of more greeuous things may be weakened, and I accustome my selfe to denie my will in more easie and pleasant things of this life, and for euer become obedient and readie in all Christian patience, to doo thy good will in all things, hartilie and willinglie to serue thee, and doo whatsoeuer may please thee.

Make me, I saie, through the effectuall power of thy grace and holie spirit working in me most miserable wretch, to hate, abhor, flie, and subdue all adulterie, whoredome, vncleanesse, vnnaturall lusts, euill concupiscence, inordinate desires, wantonnes, tendernes, delicatenes, idlenes, dronkennes, gluttonie, slothfulnes, distrust, despaire, ignorance, weakenes, wilfulnes, idolatrie, superstition, hypocrisie, heresie, error, sects, variance, strife, wrath, enuie, slanders, lieng, swearing, cursing, vaine-glorie, pride, couetousnes, theft, deceit, flatterie; and whatsoeuer else, O Lord, fighteth or rebelleth against thy holie spirit. And strengthen me so with thy might, that I may not onlie drawe all these mine earthlie members and horrible vices before rehearsed, vnder my feet; but also fight continuallie against them, & subdue them, so that they may all turne to the best for me, as meet matter whereon I may exercise my faith, powre forth hartie praier, and giue thee most hartie thanks for victorie. Finallie, worke in me thy blessing, with all the fruits of the spirit, righteousnes, peace, loue, ioie in the holie Ghost, long-suffering, gentlenes, goodnes, faithfulnes, meekenes, temperance, strength, patience, and such like. Grant vs the remission of our sinnes, righteousnes and life. Restore in our minds thy lawe, and begin such a new conformitie, this new yeare in this our life and conuersation, as may be perfect in the life to come. Be thou our sauiour by thy power and merit, that in our minds we may perceiue that thy Father is at

peace with vs through thy death, and find thee dwelling within vs to eternall life and happinesse, Amen. Halleluiah.

## 4. On the Epiphanie, or twelfe daie.

*Of the apparition of Christ, and the three Kings, and* their offerings to Christ.

### The Preface.

GET thee vp betimes, and be bright, O daughter Ierusalem. For thy light commeth, and the glorie of the Lord is risen vpon thee.

Lift vp thine eies, & looke round about thee. For behold the Gentiles shall come to thy light, and kings to the brightnesse that springeth forth vpon thee.

The multitude of camels and dromedaries that bring the riches of the Gentiles shall couer thee: all they of Saba, Mada, and Epha shall come bringing gold, incense, and shewing forth the praise of the Lord.

All these gather themselues and come to thee: thy sonnes shall come vnto thee from farre, and thy daughters shall gather themselues to thee on euerie side, frō the east, and from the west.

The isles also shall wait for me, and speciallie the ships of Tharsis, that they may bring thy sonnes and daughters from farre, and their siluer and their gold with them, vnto the name of the Lord thy God, vnto the holie one of Israel that hath glorified thee.

Strangers shall build vp thy wals, and their kings shall do thee seruice; yea kings, princes, and the host of the Gentils shall see and arise, and worship thee. For I haue made thee the light of the Gentiles, that thou maist be my health vnto the end of the world.

Thou shalt suck the milke of the Gentils, and kings brests shall feed thee: kings, I saie, shall be thy nursing fathers,

fathers, and Quæenes shall be thy nursing mothers.

And those shall come knæling vnto thæ that haue vered thæ, and all they that despise thæ shall fall at thy fæt before thæ, with their faces flat vpon the earth, and licke vp the dust of thy fæt.

Yea, euerie people and kingdome that serueth not thæ shall perish, and be destroied with vtter destruction, and thou shalt knowe that I am the Lord, the Sauiour and Redæmer, euen the mightie one of Iacob: and that whosoeuer putteth his trust in me shall not be confounded.

They that dwell in the wildernes, I saie, shall knæle before the kings sonne: his enimies shall licke the dust.

The king of Tharsis and of the isles, shall giue presents; the kings of Arabia & Saba shall bring gifts.

All kings shall fall downe before him: all nations shall doo him seruice.

He shall liue, and vnto him shall be giuen the gold of Arabia.

Praier shall be made euer vnto him, and dailie shall he be praised.

The Lord declared his saluation, his righteousnesse hath he openlie shewed in the sight of the heathen.

All the world shall worship thæ, O God; sing of thæ, and praise thy name most high.

The Lord is king, the earth may be glad thereof; yea the multitude of isles may reioice and bæ glad thereof.

Bring therefore vnto the Lord, O ye mightie: bring presents and gifts vnto the Lord, O ye kindreds and nations of the world. Come, I saie, into his courts with praise, and speake good of his name.

Ascribe vnto the Lord, onelie the strength, power, kingdome and glorie: worship God, I saie, O ye gods, kings, iudges, and rulers of the earth: worship him with an holie worship, and giue him the honor due vn-

to

to his name. O make his praises to be glorious in your liues and conuersation. For he it is that hath exalted you, and is himselfe exalted farre aboue all gods, and his praise and glorie is aboue heauen and earth. Halleluiah.

The Praier.

O Eternall God, Father of our Lord Iesus Christ, which after a wonderfull maner reuealedst thy selfe at the baptisme of Christ standing in the water of Iordan, at such time as thou diddest testifie of thy sonne; and the holie Ghost appeared in the likenesse of a dowe: gouerne vs by thine holie spirit, that in true faith we may obeie thee; kindle in our minds a true knowledge of thy benefits; bring to passe, that approching vnto thee in our praiers we may discerne thee, the true God, aboue all feined gods, & in mind turne our selues into that banke of the water, into the companie of those godlie auditors and beholders, before whom this noble appearing was made. Speake vnto vs by thy sonne in the holie Ghost, and turne vs vnto true obedience. And as thou broughtest godlie auditors vnto the sight of Christ, which taking our flesh vpon him became our mediatour; and thou eternall Father spakest out of the cloud, and the holie Ghost appeared in the likenes of a dowe: so bring to passe, that in this life we may depend vpon the benefit of thy sonne, which coupled our nature vnto his, to make an eternall couenant with vs. Cause the heauens in like maner to be opened vnto vs, that we may heare thy voice, and thy spirit rest vpon vs. Worke in vs the beginning of eternall life, vntill in thy visible presence we shall behold thy diuinitie in the heauens, not darklie and in a cloud; but face

to

to face, bæing made like thy ſonne.

And as thoſe Chriſtian Magicians or Philoſophers of Perſia, ſome remnants of the ſchoole of Daniel, by the conduct and leading of a ſtarre, came from farre to ſæ thæ, and gaue a notable teſtimonie of the birth of Chriſt Jeſus our Sauiour: ſo mainteine euermoze for thine owne glozie ſake, ſome congregation, which may ſet fozth and celebrate thy benefits. Grant that that luckie ſtarre, the light of faith, may riſe vnto vs, which ſæketh thæ in Bethlem in a manger, in thy word reuealed in the miniſterie, that we wander not from the right waie, neither ſæke fained bywaies of humane opinions & ſeruice. Suffer not the lampe of thy light to be extinguiſhed, either by the darkenes of hypocrites and idolaters, or by the rage of tyrants, which wage mortall battell againſt thæ: but grant, that endued with new light from thæ the true Sunne of righteouſneſſe, we may reioice from our whole harts, and acknowledge thæ to bæ our captaine, which wilt gouerne thy people in truth and equitie. Let the light of thy grace, I ſaie, lighten the darkenes of our conſcience, O mercifull Jeſu, our true & bright loade-ſtar of the world; and by thy ioifull apparition, giue vnto vs the full knowledge both of thy ſelfe, and of our owne ſelues, that within we may ſæ thæ, and inwardlie find thæ, and that there we may continuallie offer vnto thy holie Maieſtie, the mirrh of ſincere faith, and inward contrition, and the frankincenſe of deuout praier and inuocation, and the gold of loue, righteouſnes, and patience in trouble; and ſo aſcribing vnto thæ the honour of a King, and the ſeruice due vnto God, may ſhew all true liberalitie with the godlie, both vnto thæ and thy poze Church, and beare ſufficient teſtimonie to the world of thy kingdome, diuinitie, prieſthood, humanitie, croſſe, death, and buriall, and take hold of the manifold benefits thereof, and outwardlie

wardlie also may in our places, office and calling, helpe to mainteine thy ministerie, to the vttermost of our power. And grant that as thou (after thou hadst reuealed and manifested thy selfe vnto the thrée wise men, by the leading of a starre) causedst them to returne another waie into their owne countrie: so wee, (which by the waie of darkenes and offences haue retired and gone backe from the supernall countrie of blessednes, thou, the bright daie-star of the world being our guide) may returne vnto the same by the waie of truth and grace; and that now knowing thee by faith, when we depart out of this life, wee may bee brought into that kingdome, where thy diuinitie shall shine without mists or mysteries, and there haue the fruition of thy glorious Godhead, and worship thee, and praise thee for euer and euer, Amen. Halleluah.

5. On Ashwednesdaie, or first daie of Lent.

*Of Christ his fasting fortie daies.*

The Preface.

LEt the Bridegroome come forth of his chamber, and the Bride out of hir closet, and let all sinners weepe before the Lord, & saie: Turne thou vs, O good Lord, and so shall we be turned. Be fauorable O Lord, be fauorable to thy people, & spare vs, which rent our harts & not our garments, & turne to thee in fasting, weeping & praieng. For thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spares, when we deserue punishment, and in thy wrath thinkest vpon mercie. Oh spare thy people, good Lord; spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord; for thy mercie is great, and after the multitude of thy mercies looke vpon vs. Haue mercie vpon vs, O God, haue mercie vpon vs miserable sinners.

¶ Heere saie the seuen penitentiall Psalmes following, and other praiers, for contrition and repentance, as you thinke good.

Heare

The Praier.

O Lord God Jesu Christ, our onlie redeemer, which tookest vpon thee our sinfull flesh, and liuedst therein a life most holie in all righteousnes for our example, and didst through the power of thy Godhead and diuine nature, most reuerentlie obeie in all things the will of thine heauenlie Father, with subduing in this flesh, with great triumph, glorie and maiestie, the power of the diuell, the world, and the flesh; that onlie in thee, the spirit of sanctification might myraculouslie appeare, and beare swaie with fulnesse in the sight of all flesh, during the course of this life, and for euer after to remaine with power in glorie, verie God with verie God, in the kingdome of God the Father. We beseech thee most humblie, O Lord Jesu, which hatest nothing that thou hast made, and dwest forgiue the sinnes of all them that be penitent, to haue compassion vpon vs in our weakenesse and infirmitie; that as thou hast for our safetie taken vpon thee our flesh, and for our sakes didst fast fortie daies and fortie nights, and hast diuerslie in thine owne person felt as a man, the fraile state of our mortall nature, and how inclinable it is without thy diuine power, to fall from the obedience of thy will that is heauenlie, to the suggestions of sathan the old enimie, and to the allurements of things earthlie, vaine and transitorie. So we beseech thee, O our God, to grant vnto vs thine holie spirit, that by the strength thereof in vs proceeding from thee, we may in our weakenesse haue power, that our enimie may be resisted, the world defied, the flesh vanquished, and our spirit quickened; whereby we may most gladlie obeie thy godlie will, and turne vnto thee with all our hearts,

both

both in vnfeigned repentance, in hartie contrition, and earnest confession, and also in true fasting, in competent fæding, in faithfull praieng, in charitable dealing, in chast loking, in reuerent beholding, in godlie hearing, in fruitefull speaking, in holie thinking, fræ from flattering, void of detraction, slander, lieng, false accusation, blasphemie, outfacing, idle talke, or filthie communication, and to tread steadilie in all things the steps of true holines before thæ, as thou hast most gratiouslie lead vs, and taught vs the waie, that with all simplicitie, both outwardlie and inwardlie in bodie and soule, and in all parts and members of them, our fast this Lent and euer may not be prophane, earthlie, hypocritish, superstitious, or carnall, to the view of the world; but holie, heauenlie, and spirituall to thæ. Giue vs grace, I saie, not so much to absteine from meates, as from ill manners; nor from flesh, as from filthie cogitations. For as thou, O God, wilt be worshipped in spirit and truth; so the spirituall fast it is which pleaseth thæ. Suffer vs not, gratious God, to abuse thy good creatures immoderatelie, to the hurt both of our bodies and soules, but temperatlie, the better to serue thæ, and as soberlie to take our food, so carefullie to absteine from sinne. For otherwise, to absteine from meate, and not to refraine from pride, couetousnes, concupiscence, lewdnes, and such like vices, it shall but hurt our bodies through an hypocriticall abstinence, and cast awaie our soules through our exceeding impietie. Assist vs with thy secret grace therefore, we beseech thæ, to vse such abstinence, that our flesh being subdued to the spirit, we may euer obeie thy godlie motions in righteousnes and true holines, to our reioicing with peace of conscience; and that obteining of thæ the God of all mercie, perfect remission and forgiuenes, with aboundance of thy grace, we may shew forth fruitfullie thy glorie all the daies

of

of our liues, and after this life ended, reigne with thee for euer, in thy glorious kingdome, where all holy folke do rest, and which by thy blessed natiuitie, holie circumcision, fasting, temptation, crosse, death & passion, thou hast alone so deerelie purchased for vs, to the perpetuall praise of thine eternall name, Amen. I haue sinned, I haue sinned, haue mercie vpon me.

6. On the first Sundaie in Lent.

*Of Christ his temptation in the wildernesse, and most* glorious conquest ouer Sathan.

The Preface.

My sonne, if thou wilt come into the seruice of God, stand fast in righteousnesse and feare, and prepare thy soule to temptation, for he that is not tempted, what is he? Remember alwaie the Lord thy God, which lead thee fortie yeares in the wildernes for to humble thee, and to proue thee, and to knowe what was in thine hart, whether thou wouldest keepe his commandements or no.

He humbled thee, and suffered thee to hunger, and fed thee with Manna, which neither thou nor thy fathers knew of, to make thee knowe that a man doth not liue by bread onlie, but by euerie word that proceedeth out of the mouth of the Lord, doth a man liue.

To daie therefore if you will heare his voice, harden not your harts, as in the prouocation, and as in the daie of temptation in the wildernesse, when your fathers tempted me, proued me, and sawe my works.

Fortie yeares long was I grieued with this generation, and said; It is a people that do erre in their harts, for they haue not knowne my waies: vnto whome I sware in my wrath, that they should not enter into my rest.

Examine

Examine me, O Lord, and proue me; trie out my reines and my hart. For thy louing kindnes is euer before mine eies, and I will walke in thy truth. I haue sinned, haue mercie vpon me.

The Praier.

THE cause of thine appearing in the flesh, O Sonne of God, Lord and Sauiour Christ, was to destroie the works of Sathan, which our first parents did. The diuell, through hatred of thee, and of thine eternall father, encountred in visible forme. He soaked into their minds certaine suspicions and doubtings of thy will, and pricked them on, with a desire of a more excellent nature, being themselues of all the creatures the most excellent. He tickled them with the spurre of pride and ambition, and so by his subtiltie caried them headlong with himselfe, being withdrawne from thee, into the bottomles pit of eternall destruction. But thou incensed against him, through the infinite and vnspeakable good will, which thou beares to mankind, tookest vs miserable wretches out of the insatiable iawes of our mortall enimie; and in thy flesh at length, when he dreaded not to assaile thee our Captaine, thou puttest him to a shamefull flight, and draueſt him from thee and thine: so that at anie time, through thy small assistance, we may both repell him, and preuaile against his fierce assalts of temptations.

Vnto thee, O almightie God, and victorious Captaine, with godlie groanes do we crie, requiring at thy mercifull hands to be made of the number of thy celestiall souldiers, parteners of thy glorious victorie, and enioiers of thy happines. Arme vs with thy heauenlie armour, that is, with the knowledge of thy word

word and ſpirituall conſolations, whereby we may bee able to repell the firie darts of that foule fiend.

Againſt thy Church in all ages hath this enimie of thine ſet himſelfe, and brought theſe engins to their ouerthrowe, which he vſed againſt thine owne perſon, at ſuch time as thou wenteſt from thy baptiſme to preaching, knowing that thy proſperitie would be his decaie; and yet through the will of God, did not acknowledge thee to be the Meſſias. He troubled thee, being in the wildernes without worldlie power, aid, wealth and riches; with horrible cogitations did he vexe thy ſoule, and troubled thy hart with greefe vnſpeakable. At this time thy Church lieth in the wildernesſe, poorelie and miſerablie doth ſhe lie oppreſſed with wrongfull iniuries, and mightie troubles. He laugheth thereat, derideth the Saincts ſtanding vnder the croſſe, he bids ſtones to be made bread, he contemneth their miſerie, and caſteth in their teeth the glorie and wealth of his kingdome. Aſſiſt vs, that in theſe temptations we may laie hold of the armour of proofe, and behold this noble anſwere of thine, Man liueth not by bread onlie.

We knowledge thee, with the euerliuing Father and the holie Ghoſt, to be a true and almightie God, giuing vs the bread of life, and ſo ordeining, that with corporall things we are fed and ſuſteined in this life, O eternall Father, which knoweſt what we need, and alone canſt giue a reaſon, why after this manner thou wilt feed vs, and not as thou dweſt the ſtarres without corporall things. Giue vnto the Church of thy wiſedome ſuch things as are neceſſarie for the ſuſtentation of this life, wherein the ioies of the life eternall and to come doth begin. And albeit ſometimes we lacke diuers things, although thine aduerſarie throweth ſtones at vs for bread; yet by thy power ſtrengthen vs that we faint not. Thou art our maker, wee

are thy workemanship. In thy hands is the whole frame of this world. We liue not by bread alone, or by our owne industrie, neither art thou tied with a fatall chaine of second causes, but by thy decree, by thy will do we breath, in thee we liue, moue, and haue our being. At thy commandement we take life, and when thou biddest, we leaue this world.

Wherefore, if so it please thee, we shall liue as do the birds of the aire, which haue no protection, or as the child in the mothers wombe, which knoweth not how he liueth. And as he, albeit lieng in great darknes, and couered in secret parts, receiueth nourishment after a maruellous manner from his mother, and at length by the course of nature commeth safe and sound into this world: so we, notwithstanding our liuing in palpable darkenes of this life, and wrapped in the miseries of this world, among the packe of thine enimies, yet armed with thy word and promise, do receiue comfort thereby, and are protected by thee after a wonderfull sort, and at length trust to be deliuered out of this bodie of sinne, and to come to a better life, which neuer shall haue end. For we are not made to liue alwaies in this world in miserie, but thou hast prepared a more glorious life for thy seruants, the swetnes whereof beginneth in this world. Thy word is our life, O eternall Father. Thy Sonne is the word speaking to vs both inwardlie and outwardlie. Outwardlie by his ministers he vttereth from thy bosome thy will and commandements, and inwardlie he speaketh to our soules, raising vp godlie cogitations and manners pleasing thee; so that a double life is reserued for vs, to wit, a corporall and a spirituall, not through bread, not through our owne merits, but through thy will reuealed by thy Sonne.

Furthermore, forsomuch as Sathan vseth another kind of weapon to the destruction of the godlie, when thy

thy Church enioieth quietnes and peace, by ſtirring of ercellent & good wits, and teachers armed with publike authoritie, vnto curioſitie and ambition, whereby through enuie and hatred, vaine contentions are moued, famous men caſt themſelues from the pinacle of the Temple, and hereſies do ariſe: we humblie beſeech thee in this reſpect alſo, becauſe it is more hurtfull than the former ſubtiltie of ſathan, repreſſe thine enimie which corrupteth thy word, and vſeth the ſame for the confirmation of damnable opinions. Quench all the flames of ambition, pride and curioſitie. Leade vs not into temptation, neither ſuffer vs to tempt thee, to contend with thee through pride, in ſetting our owne wiſedome and ſubtiltie againſt thee, which was the ouerthrowe of our firſt parents. Suffer vs not to forſake thy word, neither permit that fowle and lieng ſpirit to falſifie the ſame in vs; but make vs conſtantlie to reſt vpon thy promiſe, as to a ſacred and ſure anchor, ſetting it againſt all the motions of curioſitie and pride.

Laſt of all, remoue from vs that horrible torment of idolatrie. The world at this daie is wrapped in idle ſeruice, yea vnwittinglie the whole world is full of idols, to the great diſhonor of thy name. Fained gods are erected, ſuperſtitious inuocations are confirmed, idolaters ſwimme in wealth and rule the roſt, thy glorie is defaced, thy maieſtie blaſphemed, the diuell rageth and reigneth, he giueth kingdomes, and diſpoſeth the goods of this world, if his words be true, as he lieth ſhamefullie. For thou it is, and thou alone, which altereſt Empires, and confirmeſt them at thy pleaſure. If order be obſerued, thou cauſeſt it, but all miſorder is raiſed by the diuell, for the which he ſhall be puniſhed of thee with paines eternall.

Wherefore haue mercie on vs, O God, haue mercie on vs; deliuer vs from the thicke mud of idolatrie;

make vs to lift vp our eies vnto thee the sonne of glorie, that abhorring all feined seruice and ceremonies contrarie to thy word, wee may acknowledge, serue, and sanctifie thee the true God, Father, Sonne, and holie Ghost, which by and for thy Sonne dwelt deliuer vs from the power of Sathan, and make vs heires of thine euerlasting kingdome, which alone knowest the harts and grones of all creatures, which onlie wilt be called vpon in the name of thy Sonne, and heare vs onelie for his sake. Wherefore vnto thee, O our God and Iehoua, do we speake; thee onelie through thine assistance will we serue, and neuer giue thy glorie to another. Take vp that impudent theefe Satan, which would steale awaie thine honour; banish him far from thy Church. But gard both our bodies & soules with the gard of thine holie Angels, which may pitch their tents about vs, and encounter with Sathan, which beseetteth vs on all sides. Deliuer vs out of his hands from all miseries of this life, and last of all passing out of this world, carie our soules vnto the societie of thy Saints in life eternall, Amen. I haue sinned; I haue sinned; haue mercie vpon me.

## Of the Diuel, and his manifold *temptations.*

THere wanted a tempter, and thou wert the cause that he was wanting: there wanted time and place, and thou wert the cause that they wanted: the tempter was present, and there wanted neither place nor time; but thou holdest me backe that I should not consent. The tempter came full of darknesse as he is, and thou didst harden me that I might despise him. The tempter came armed and stronglie; but to the intent he should not

not ouercome me, thou didſt reſtraine him, and ſtrengthen me. The tempter came tranſformed into an Angel of light; and to the intent he ſhould not deceiue me, thou diddeſt rebuke him; and to the intent I ſhould knowe him, thou diddeſt inlighten me.

For he is that great red dragon, and that old ſerpent, called the diuell and Sathan, which hath ſeuen heads, and ten horns, whom thou haſt created to take his pleaſure in this huge and broad ſea, wherein there creepe liuing wights innumerable, and beaſts great and ſmall: that is to ſaie, diuers ſorts of fiends, which practiſe nothing elſe daie nor night, but to go about ſeeking whom they may deuoure, except thou reſcue him. For it is that old dragon, which was bred in the paradiſe of pleaſure, which draweth downe the third part of the ſtarres of heauen with his taile, and caſts them to the ground; which with his venem poiſoneth the waters of the earth, that as manie men as drinke of them may die; which triumpheth vpon gold as if it were mire; and is of opinion, that Iordan ſhall runne into his mouth: and which is made of ſuch a mould as he feareth no man.

And who ſhall ſaue vs from his chaps? Who ſhall plucke vs out of his mouth, ſauing thou, O Lord, who haſt broken the heads of the great dragon? Helpe vs, Lord: ſpread out thy wings ouer vs, O Lord, that we may flie vnder them from the face of this dragon that purſueth vs; and fence thou vs from his hornes with thy ſhæld. For his continuall endeuour and onelie deſire is, to deuoure the ſoules which thou haſt created. And therefore we crie vnto thee our God, deliuer vs from our dailie aduerſarie, who whether we ſlæpe or wake; whether we eate or drinke; or whether wee be doing anie thing elſe, preſſeth vpon vs by all kind of meanes; aſſaulting vs daie and night with traines and policies, and ſhooting his venemous arrowes at

vs, sometime openlie, and somtime priuilie, to slea our soules: and yet are we most lewdlie ouerseene, O Lord, in that whereas we see the dragon continuallie in a readines, to deuoure vs with open mouth: we neuertheless do sleepe and riot in our owne slothfulnesse, as though we were out of his danger, who desireth nothing else, but to destroie vs.

Our enimie, to the intent to kill vs, watcheth continuallie, and neuer sleepeth, and yet will not we wake from sleepe to saue our selues. Behold, he hath pitched infinite snares before our feet, and filled all our waies with sundrie traps, to catch our soules. And who can escape them? He hath laid snares for vs in our riches; he hath laid snares in our pouerty; he hath laid snares in our meate, in our drinke, in our pleasures, in our sleepe, and in our waking: he hath set snares for vs in our words, and in our works, and in all our life; but Lord, deliuer vs from the net of the fowlers, and from hard words, that we may giue praise to thee, saieng: Blessed be the Lord, who hath not giuen vs vp to be torne with their teeth. Our soule is deliuered, as a sparowe out of the net of the fowler; the net is broken, and we be escaped.

Against the temptation of Sathan, *praie thus:*

O Lord Iesu Christ, the onlie staie and fence of our mortall state; our onlie hope, our onlie saluation, our glorie, and our triumph: who in the flesh, (which thou hadst for our only cause taken vpon thee) didst suffer thy selfe to be tempted of Sathan, and who onlie and alone of all men diddest vtterlie ouercome and banquish sinne, death, the world, the diuell, and all the kingdome of hell; & whatsoeuer thou

thou haſt ſo ouercommed, for our behalfe it is, that thou haſt ouercommed it; neither hath it bæn thy will to haue anie of thy ſeruants kæpe battell and fight with anie of the foreſaid euils, but of purpoſe to reward vs with a crowne of the more glorie for it; and to the intent that thou mightest likewiſe ouercome ſathan in thy members, as thou haſt afore done in thine owne perſon. Giue thou, we beſæch thæ, vnto vs thy ſouldiers, O Lion moſt victorious of the tribe of Iuda, ſtrength againſt the roring Lion, which continuallie wandereth to and fro, ſæking whome he may deuour. Thou being that ſame Serpent, the true giuer of health and life, that was nailed on high vpon a træ, giue vnto thy little ſælie ones, wiſedome againſt the deceiptfull awaitings of the moſt ſubtil ſerpent. Thou being a Lambe as white as ſnowe, the vanquiſher of ſathans tyrannie, giue vs thy little ſhæpe the ſtrength and vertue of thy ſpirit, that being in our owne ſelues weake and fæble, and in thæ ſtrong and valiant, wæ may withſtand and ouercome all aſſaults of the diuell, ſo that our ghoſtlie enimie may not glorie ouer vs: but being conquerours through thæ, we may giue thanks to thy mercie, which neuer leaueſt them deſtitute that put their truſt in thæ, who liueſt and reigneſt God for euermore, world without end, Amen.

7. On Thurſedaie next before Eaſter, commonlie *called Maundie Thurſedaie.*

Of Chriſt his laſt feaſt or inſtitution of the Sacrament of the *Supper, and of his great humilitie in waſhing his* diſciples feet afterward.

The Preface.

I (Saith Wiſedome) haue killed my victuals, drawne my wine, and prepared my table.

Come now vnto me all ye poore in ſpirit, that are emptie and an hungred: come ye

fat and rich also vpon earth, that go astraie and faint for thirst.

Come, I saie, O frends, eate of my meate worthilie, and worship me: drinke of my wine purelie, and glorifie me. Make ye merrie at my table holilie, and praise me O welbeloued.

For it is I that satisfie the mouth with good things, and fill the hungrie soule with spirituall deinties.

Yea my flesh is meate in deed, and my bloud is drinke in deed, which I haue prouided for my people, and he that eateth me, euen he shall liue by me.

Happie and blessed therefore are they that are called to the Lambs supper: for they shall eate Manna, euen Angels food, in the kingdome of heauen.

Lord bid me vnto this feast, and grant that I may sup with thee, and thou with me.

Lord wash not my feet onlie, but my hands and head also: for I am altogither vncleane; and if thou wash me not, I shall remaine filthie still.

O wash me therefore throughlie from my wickednes, and cleanse me from my secret faults, and purge me from my presumptuous sinnes.

For I haue sinned, I haue offended, oh forgiue me, and haue mercie on me.

## The Praier.

O Blessed Sauiour, and deere Redeemer Iesu Christ, which in the holie mysterie of thy last Supper, with thine Apostles, didst deliuer thy blessed bodie and bloud vnder the forme of bread & wine; and ordeinedst, that as thy bodie was broken, and thy bloud shead for vs, so we should thankefullie celebrate and keepe a solemne memorie of thy death, till thou come. Grant vs, we beseech thee, euer

uer ſtedfaſtlie to beleeue, and kindlie to acknowledge thine infinite and almightie power, thine incomprehenſible loue towards vs, and that we may alwaie worthilie receiue the ſame bleſſed Sacrament, according to thy holie ordinance, that thereby we may obtaine increaſe of all goodnes, in vnitie of ſpirit with thee our head, and by thee and thy ſpirit, with all the companie of them that be trulie thine, which be thy ſpirituall and myſticall bodie, and our ſpirituall and Chriſtian brethren and ſiſters.

Suffer vs not alſo, we beſeech thee, to fall into anie ſlothfull and careleſſe negligence, whereby we ſhould vnkindlie forget ſo ineſtimable a benefit; but rather at all occaſions, with minds worthilie prepared for ſo holie an action, thankefullie to renew the memorie of thy ſo infinite loue towards vs, and to receiue the grace which thereby is offered vnto vs, to the ioining of vs continuallie nearer vnto thee, till we be ioined without anie ſeparation vnto thee through thee.

Finallie, as in thine owne bleſſed perſon thou haſt giuen an example of perfect loue, whereby in humbleneſſe and meekeneſſe we ſhould ſerue one another, as thou being the Lord and maiſter of vs all, didſt vouchſafe, after thy laſt Supper, to waſh the feet of thy diſciples and ſeruants; grant vs that louing and meeke ſpirit of thine, whereby we may be far from diſdaine, and deſpiſing of our brethren, and readie in all good things to be dutifull and ſeruiceable vnto them in thee and for thee, that as thou haſt left vs in commandement, we may loue one another as thou haſt loued vs, and thereby be knowne to be thy diſciples, eſpeciallie O Chriſt, that we may be faithfull in our loue toward thee, who for our ſakes waſt content to be vnfaithfullie and vnfriendlie betraied of him, that had liued familiarlie with thee, that thou mighteſt thereby aſſure vs of thine euerlaſting loue and mercie. To thee therfore,

with

with the Father and the holie Ghoſt, be all praiſe, honour and glorie now and for euer, Amen.

I haue ſinned, I haue ſinned, haue mercie on me.

## 8. On Good Fridaie.

*Of Chriſt his paſſion and shamefull ſuffering for* our ſinnes.

*Leuiti. 23, 27, &c.*

THIS is the daie of reconciliation, to make an attonement for you before the Lord your God: therefore ſhall it be an holie conuocation vnto you. And you ſhall humble your ſelues this daie in faſting and praier, and offer ſacrifice made by fire vnto the Lord. And whatſoeuer ſoule it be that thus humbleth not himſelfe this daie, euen he ſhall be cut off and deſtroied from among his people. Let this be a lawe and ordinance in your generations, and in all your dwellings for euer, ſaith the Lord.

The Preface.

CHriſt now once in the end of the world, through the eternall ſpirit, offered himſelfe a Lamb without ſpot to God; ſuffered for ſinnes, the iuſt for the vniuſt; died for all, and was killed vpon the altar of the croſſe, as perteining to the fleſh, but was quickned in the ſpirit, to put awaie ſinne by the ſacrifice of himſelfe. Wo and alas that euer I ſinned!

Chriſt became ſinne, and a curſſe for vs, to redeeme vs ſinners from the curſſe of the lawe, and to reconcile vs vnto the bleſſing and fauour of God his father, that we ſhould be made the righteouſnes of God in him. Wo and alas that euer I ſinned!

Chriſt was obedient vnto the death, euen vnto the moſt vile and ſhamefull death of the croſſe, to deliuer vs from death, hell, and damnation, and to tranſlate and bring vs into the kingdome of God his father.

Wo

Wo and alas that euer I ſinned!

Chriſt being in the forme of God, toke on him the forme of a ſeruant, and made himſelfe of no reputation: but for the ioie that was ſet before him, endured ſuch blaſphemie, railing, & euill ſpeaking againſt him of ſhameleſſe ſinners; and when he was reuiled, reuiled not againe; when he ſuffered, threatened not: but committing the vengeance to him that iudgeth righteouſlie, deſpiſed the ſhame, and endured the croſſe, and ſuffered for vs wretches: leauing vs an example that we ſhould likewiſe followe his ſteps; by whoſe ſtripes we are healed. Wo and alas that euer I ſinned!

Oh my ſoule, come therefore let vs laie awaie that that preſſeth downe, and the ſinne that hangeth ſo faſt on; and let vs run with patience vnto the battell that is ſet before vs, loking vp vnto Jeſus the captaine and finiſher of our faith, and onelie reioice in the croſſe of Chriſt.

And ſeeing we haue redemption by his bloud, euen the forgiueneſſe of our ſins paſt, preſent, and to come: and for as much as we knowe how we are redæmed from our old vaine conuerſation, not with corruptible things, as ſiluer and gold; but euen with the pretious bloud of Chriſt, who in his owne ſelfe bare our ſinnes in his bodie on the træ, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe; who ſuffered alſo for vs in the fleſh, that we hencefoorth ſhould liue, as much time as remained in the fleſh, not after the luſts of men, but after the will of God; and reioice onelie in the croſſe of Chriſt.

Let vs take heed we walke not with thoſe that are enimies to the croſſe of Chriſt, and crucifie him dailie afreſh by blaſphemie, and all maner of vngodlineſſe; whoſe bellie is their God; whoſe glorie is their ſhame, and whoſe end is eternall damnation, both of bodie and ſoule: but rather with thoſe that haue their conſciences:

sciences purged from dead workes to serue the liuing God. Let vs now passe the rest of the time of this our abode here in trembling and feare: and euer reioice in the crosse of Christ. For it is sufficient for vs, that wee haue spent the time that is past of this life, after the will of the Gentiles, walking in wantonnesse, in lusts, in excesse of wines, in excesse of eating and drinking, and in excesse of riot and abhominable idolatrie.

Therefore I crie woe and alas, that euer I sinned: out vpon me wretch that thus grieuouslie haue offended. O God my God, I aske thee mercie: haue mercie vpon me, O Lord; haue mercie vpon me: woe is mee that euer I transgressed.

Oh my soule, let vs now esteeme to knowe nothing, saue Iesus Christ, and him crucified. Yea, God forbid that we should reioice in anie thing, but in the crosse of our Lord Iesus Christ, whereby the world is crucified to vs, and we vnto the world, that being crucified with Christ, we may liue with God.

And hauing now libertie to enter into the holie place, in the bloud of Iesus, by the new & liuing waie which he hath prepared for vs, through the vaile of his flesh: let vs consider one another, to prouoke vnto loue and good workes, and drawe nigh with a true and penitent hart, in assurance of faith, sprinkeled in our harts from an euill conscience, to meditate dailie of his mercies: and to giue him thanks continuallie for the benefits of his passion & our eternall redemption, and still to reioice in the crosse of Christ Iesu our Lord, and saie:

The Praier.

O Lord Iesu Christ, Sonne of the liuing God, both with mouth and hartie affection wee glorifie thee, and praise thy name with immortall thanks; for that of thine infinite good-

good-will towards mankind, thou vouchsafest to become an intercessor for vs vnto thine heauenlie Father, for bearing his horrible wrath conceiued against vs through our sinnes, and for offering thy selfe to death to adorne vs with eternall glorie.

Thou wast hanged on the crosse, made a curse for vs, ouerwhelmed with sorowes too heauie for flesh and bloud to beare. Thou sufferedst the displeasure, which is a consuming fire of GOD. Thou shedst thy bloud from thy whole bodie, at thy death thy members bæing pierced. Oh Christ, oh swæt Iesu, thou shedst thy prætious bloud, I saie, fiue seuerall times from sundrie parts of thy blessed bodie, afore and in thine execution for vs miserable sinners: as namelie, first in thy Circumcision, which was the beginning of our redemption: secondlie in thy praier in the garden, which was for the earnest desire of our redemption: thirdlie, in thy whippings: and fourthlie, in thy crowning with thornes, which was for the reward of our redemption, for by thy stripes were we healed: fiftlie, in thy crucifieng and nailing on the crosse, when thy hands and fæt were bored through to fasten thæ thereon, which was the price of our redemption: sixtlie and lastlie, in the wounding and piercing of thy blessed side, yea of thy verie hart, thou hanging dead on the crosse, which was the true sacrament of our redemption, whereby we are cleansed, purified and washed from all our sinnes. Among these thy diuers torments both afore & in thy execution, thy spirits being resolued through the sense of the infinite anguishes which thou sufferedst and enduredst, oh Christ, thou vtteredst diuers words, partlie by reason of intollerable græfe, and partlie of thine vnspeakable goodnes. Oh teach vs by thy wisedome reuerentlie to listen vnto them, and to put them carefullie in the bottome of our minds.

At thy death mankind was seuered into two parts.

Thou

Thou the head of the penſiue Church hangedſt vpon the croſſe redie to yæld vp the Ghoſt. Vnder the croſſe ſtands thy louing mother Marie, a few godlie women, and John, thy weake diſciples mourning, through the rage of the Iewes hide themſelues. Nichodemus, and Joſeph of Aramathie, to the great græfe of their minds, are faine to hold their tongs, and to winke at the outragious crueltie of their nation againſt thæ. The graceleſſe Iewes, the vngodlie ſouldiers of Pilate and Herode laie hold on thæ, mocke thæ, blindfold thæ, buffet thæ, pierce thæ, & plaie for thy garments. The epicures and tyrants, the high Prieſts and their paraſits, haue thæ in deriſion, & laugh in their ſlæues to ſæ how thy death is conſpired, and they may walter in all ſuperſtition and wickedneſſe. All this while the multitude of Ethniks in all quarters of the world celebrate their filthie and vngodlie feaſts, in the great diſhonour of thy name.

Thou beholdeſt this diuerſitie of men, which ſæſt all things both in heauen and earth, and bæing in dæd humble and mæke in hart, thou powredſt out a moſt charitable praier on this wiſe: Father forgiue them, for they knowe not what they dw. Theſe be the words of thy prieſthood. Thou which art the chiefeſt Prieſt, bedewed with thine owne bloud, entring into the holieſt of holie places, toucheſt the breſt of the Father, and ſearcheſt enen his ſecret counſell. Thou praieſt not onlie for thy weake auditors to be ſtrengthned, but alſo for thy verie enimies, which put thæ ſo ſhamefullie to death, if they will returne vnto repentance: yea and for all mankind thou praiedſt; and namelie, for all and euerie one which ſhould belæue in thy name.

O moſt mercifull interceſſor, we include our ſelues in theſe thy generall praiers, recited before thine agonie, repeated on the croſſe, yea vttered from the begunning of the world, and ſtanding at the right hand of thy

Father

Father making intercession for vs, sounded continuallie in the eares of God. Worke so, that we be not found in the number of those, into whome Sathan hath entred, which blaspheame thee, despise thy benefits, and destroie themselues vtterlie. Increase our faith and knowledge of thee, that the eternall Father through thy sacrifice being pleased, may forgiue all our sinnes, and receiue vs into that companie which is glorious in thine eies.

Under the crosse standeth thy noble but sorowfull mother, hir sister, and other good women, with thy disciple John, whome thou louedst. O blesse vs, and of thy goodnes ioine vs to that companie. In thy mother there shineth a notable light and strength of faith; she beholdeth in thee hir Sonne those sights, than which none could be more grieuous in this world; she sawe the rage of thine enimies, and thine intollerable torments; yet she beleeued, notwithstanding the grieuousnes of thy paine, the shedding of thy pretious bloud, the flight of thy disciples, the crueltie of thine enimies, and the odiousnes of thy death; she beleeued, I saie (O the force of faith!) that thou wast God by nature, and shouldest rise againe and reigne euerlastingly, ouercome death and the diuell, and subdue all thine enimies.

O Sonne of God, kindle within vs we praie thee the like sparks of faith: giue vs grace with thine elect neuer to be ashamed to stand vnder thy crosse. And as thou, euen of an entire good will, mercifullie among thy seruants didst speake vnto, and comfort thy pensiue and mourning mother, so speake vnto vs and thy troubled Church; in miserie comfort hir with thy sweet voice and presence.

Thou commendedst thy mother to thine Apostle. Make vs vnfeignedlie to loue the Church thy sweet and true mother, and grant that euerie of vs may

cherish

cherish the same louinglie, and mainteine it to the vttermost of our powers. Especiallie guide the Preachers, that they may loue the mother; nourish the vnitie of pure doctrine; auoid the sæd of heresies, and remoue all stumbling-blockes, all occasions of hindering of faith and praier in yoong Christians.

At thy sides hang two thæues, punished for their sinnes, according to the lawe and their deserts; whereof one desperatelie powring out blasphemous spæches, the other godlie requiring thy fauour, he ended his daies. All mankind, Lord, do likewise hang in miseries for their sinnes, whereof some are so captiued in their minds, that at the point of death they scoffe, blaspheme, and desperatelie, to their vtter condemnation finish their daies: but giue vs grace, we beseech thæ, that we may imitate the example of the gratious thæfe, which before his passage out of this life, moued by infallible arguments of thine almightinesse and mercie, required pardon of his offences, and obteined the same according to his request. Giue grace that we may imitate his hartie repentance, his sorowe for sin, his notable faith, his zealous confession, and other good works of his.

We beseech thæ mercifull Lord be mindfull of vs. O Lord be mindfull of vs. Thou sittest in the kingdom of thy Father, we are in the miseries of the world: but be thou mindfull of vs. Begin thy kingdome in vs hære in this world, and in euerie combate of our conscience, especiallie at the point of death pronounce to our hearts this comfortable absolution, This daie shalt thou be with me in Paradise. Shew vnto vs thy paradise, that departing out of this life, we may find rest for our soules. Open to our soules the gates of Paradise, place them in the seates of immortalitie, and state of blisse, where thy Father, togither with the blessed companie of Angels and men, sheweth himselfe euen

as

as he is.

In the meane, while thy combate is not yet finished, thou criedst in most pittifull maner, My God, my God, why hast thou forsaken me? Thy diuinitie was not then separated from thy humanitie, which neuer lost that which once it tooke, neither surcessedst, nor dwelt thou surcesse at anie time to be equall and one with thine eternall father; but then was the houre of thy humiliation, wherein after a wonderfull and vnspeakable maner, thy diuinitie hid it selfe as it were, and would haue this obedience to be shewne, and thought not best to destroie the Iewes thine enimies and murtherers. Yea it hid it selfe, that the streames of Gods displeasure against the sinnes of men should so fall vpon thee O Christ, that they should wrestle with extreame torments, such as for a certeine space thou perceiuedst no comfort, notwithstanding thy diuinitie confirmed thine humane nature, which was to suffer all the passions. For thy diuinitie could not suffer anie passion at all, & therefore it confirmed the same, that there might be a sufficient satisfaction for the sins of men. For they which haue endured most grœuous torments, could neuer abide these: for if God comfort vs, we may abide the punishment of men, and then it may be said:

Though bodies greefe did feele,
Yet had their soules great ioie,
And vertuous hope did strengthen so,
That paines did naught annoie.

But intollerable is it for a creature to suffer the punishment of God, and be saued thereby.

Wherefore, O Sonne of God, in displeasure bee mindfull of thy mercie, be thou our protection, that the wrath of thine eternall father do not destroie vs. Euen a little taste of Gods displesure bursteth in peeces all the bones of men like a lion. And therfore by and by after thou vtteredst the like complaint, saieng, I thirst,

thy ſoule languiſhed through the greatneſſe of thy paines. Thy ſpirits were reſolued through thy wonderfull græfe of hart. Thy bowels dried awaie, and no moiſture abode in them, and therefore trulie didſt thou both inwardlie thirſt and deſire ſome vertue and comfort from thy Father, and outwardlie to haue thy bodie refreſhed.

O Jeſu Chriſt, which art the fountaine of eternall life, giuing the water which quencheth all thirſt, from whoſe bellie ſpringeth the well of life, ſuffer vs not to taſte ſuch a græuous thirſt, as did that merciles rich glutton in hell, which neuer was quenched, but with the godlie to ſaie, My ſoule ſtucke vnto my iawes, I had no quietnes in my bones, Lord in thy iudgements correct me, not in thy furie, leaſt I come vnto nothing. If thou obſerueſt iniquities, O Lord; Lord, who ſhall be able to abide? Thus dw thy Saincts crie, I ſaie, in their troubles. Wherefore kindle not thy wrath altogither againſt vs. Ceaſe not to comfort our weake nature ſtriuing againſt thy iudgements, with the iuice of thy word, and comfortable waterings of thy ſpirit.

Unto thee did thine eternall Father manifeſt his preſence and comfort for our ſakes, when ſomewhile after being better quieted thou ſaiedſt, It is finiſhed. Thou gaueſt thanks to thine eternall father, for helping thee, whereby the ſacrifice of welfare to the elect for euermore was fulfilled. Oh moſt ſacred Prieſt, imprint within vs this celeſtiall concluſion, this notable finiſhing of thy ſacrifice, that vndoubtedlie we may thinke, that by this ſacrifice the remiſſion of ſinnes and life eternall is purchaſed for vs.

Afterward, being deliuered from all feares, thou crieſt with a great voice, Father into thy hands I commend my ſpirit. Grant that in our departure out of this world, we may vtter the ſame words. Make vs to feele the preſence of thy father comforting vs, being pleaſed

pleased through thee, and may know that with our bodies our soules do not perish: let vs not iest as Epicures do, saieng: O fugitiue, flattering, pale, curst naked soule, whither goest thou? Thou hast prepared for vs, O Sonne of God, a large and a pleasant place: In thy Fathers house are manie resting places. We feare no torments. Thou hast deliuered vs from the paines of hell. There is no purgatorie. Thy Father embraceth our soules in his mercifull armes, laieth them in Abrahams bosome, replenisheth them with quietnesse, with light and ioie vnspeakable, till our bodies also raised againe, appeare with them in his euerlasting kingdome. In this faith giue vs grace to leaue this world, and to rest with thee for euer and euer, Amen, Amen.

I haue sinned, I haue sinned, my God my God haue mercie vpon me.

God forbid that I should reioice but in the crosse of Christ, whereby the world is crucified to me, and I vnto the world.

*Or thus:*

A fruitfull meditation vpon the passion of our Sauiour *Iesus Christ, to be read often.*

O Lord Iesus Christ, the Sonne of the euerliuing and almightie God by whome all things were made, be ruled and gouerned; thou the liuelie image of the substance of the Father; the eternall wisedome of God; the brightnesse of his glorie; God of God; light of light; coequall, coeternall and consubstantiall with the Father: thou which of the loue thou haddest to mankind, when he was fallen from the fellowship of God, into the societie of Sathan, and all euill, didst vouchsafe for our redemption to become a mediatour betweene God and

man, taking to thy God-head our nature as concerning the substance of it, and so becamest man: also the heire of all, and most mercifull Messias, which by the power of thy God-head, and merits of thy man-hood, hast made purgation of our sins, euen by thine owne selfe, whilest thou wast here on earth, being now set on the right hand of thy Father for vs, euen concerning our nature, in maiestie, in glorie & power infinite. I pray and humblie beseech thy mercie to grant me at this present, to reherse some of thy passions and sufferings for me the last night, that thou wast here before thy death, that thy good spirit might thereby be effectuall to worke in me faith, as well for the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in all afflictions, Amen.

IN the middest of thy last Supper with thy dere Apostles, these things could not but be before thee, namelie, that they all would leaue thee, the most earnest would forsweare thee, & one of the twelue should most traiterouslie betraie thee, which were no small crosses vnto thee. Judas was admonished of thee to beware; but when he tooke no heed, but went out to finish his worke, contemning thine admonition and counsell, he could not but vexe thy most louing hart.

After supper, there was contention amongst thy disciples, who should be greatest after thee, yet dreaming carnallie of thee and thy kingdome, and hauing this affection of pride and ambition bustie amongst them, notwithstanding thy diligence in reproouing and teaching them.

After thine admonition to them of the crosse that would come, thereby to make them more vigilant, so grosse were they, that they thought they could with their two swords put awaie all perils, which was no little griefe vnto thee.

After

After thy comming to Gethſamane, heauineſſe oppreſſed thee, and therefore thou wouldeſt thy diſciples to praie. Thou didſt tell to Peter and his fellowes, that thy hart was heauie to death. Thou didſt will them to praie, being carefull for them alſo, leaſt they ſhould fall into temptation. After this, thou wenteſt a ſtones caſt from them, and didſt praie thy ſelfe, falling flat and groueling vpon the earth: but alas, thou feleſt no comfort, and therefore thou cameſt to thy diſciples (which of all other were moſt ſweet and deere vnto thee) but lo, to thy further diſcomfort, they paſſe neither of thy perils, nor of their owne, and therefore ſleepe apace. After thou hadſt awaked them, thou goeſt againe to praie, but thou foundeſt no comfort at all; and therefore didſt returne againe for ſome comfort at thy deereſt frends hands, but yet againe (alas) they are faſt aſleepe, whereupon thou art inforced to go againe to thy heauenlie Father for ſome ſparkle of comfort, in theſe thy wonderfull croſſes and agonies. Now, heere thou waſt ſo diſcouraged, and ſo comfortleſſe, that euen ſtreames of bloud came running from thine eies, and eares, and other parts of thy bodie. But who is able to expreſſe the infinitenes of thy croſſes, euen at thy being in the garden? All which thou ſufferedſt for my ſake, as well to ſatiſfie thy Fathers wrath for my ſinnes, as alſo to ſanctifie all my ſufferings, the more gladlie to be ſuſteined of me.

After thy bloudie praier thou cameſt, and yet againe foundeſt thy diſciples aſleepe; and before thou canſt well awake them, lo, Judas commeth with a great band of weaponed men to apprehend thee as a theefe, and ſo doth, leading thee awaie bound to the high Biſhops houſe Annas, & ſo from him to Caiphas. Heere now to augment this thy miſerie, behold, thy diſciples flie from thee, falſe witneſſes be brought againſt thee. Thou art accuſed & condemned of blaſphemie. Peter

euen in thy ſight forſweareth thee. Thou art vniuſtlie ſtriken for anſwering lawfullie. Thou art blindfæld, ſtriken and bufeted all the whole night in the Biſhop Caiphas houſe of their cruell ſeruants.

In the morning betimes thou art condemned againe of the Prieſts of blaſphemie, and therefore they bring thee before the ſecular power to Pilate, by whome thou art openlie arraigned as other theeues and malefactors were. And when he ſawe that thou waſt accuſed of malice, and that his wife had ſent a meſſenger vnto him, ſaieng: Haue thou nothing to do with that iuſt man, for I haue ſuffered manie things this daie in a dreame by reaſon of him: yet he did not diſmiſſe thee, but did ſend thee to Herod, where thou waſt derided ſhamefullie, in comming and going to him and from him all the waie wonderfullie, eſpecialie after Herod had apparelled thee as a fole.

Afore Pilate againe therefore thou waſt brought and accuſed falſlie, no man did take thy part, or ſpeake a good word for thee.

Pilate cauſed thee to be whipped and ſcourged, and to be handled moſt pitifullie, to ſee if anie pitie might appeare with the Prelates, but no man at all pitied thee. Barrabas that notable theefe and murtherer was preferred before thee: all the people head and taile was againſt thee, and cried out Crucifige, hang thee vp. Vniuſtlie to death waſt thou iudged. Thou waſt crowned with ſharpe thornes that pierced thy braines. Thou waſt made a mocking ſtocke. Thou waſt reuiled, beaten, ſcourged, ſpit vpon, and moſt miſerablie handled.

Thou wenteſt through Jeruſalem to the place of execution, euen to the mount of Caluerie: a great croſſe to hang thee vp was laid vpon thy backe, to beare and drawe as long as thou waſt able.

Thy bodie was racked to be nailed to the tree. Thy hands

hands were bored through, and thy fæt also. Nailes were put through them to fasten thæ thereon. Thou wast hanged betweene heauen and earth as one spued out of heauen, and vomited out of the earth, vnworthie of anie place. The high Priests laughed thæ to scorne. The Elders blasphemed thæ, and said, God had no care for thæ. The common people also laughed and cried, Out vpon thæ. Thirst oppressed thæ, but vineger onlie and gall was giuen thæ to drinke. Heauen shined not on thæ; the Sunne gaue thæ no light; the earth was afraid to beare thæ; Sathan euen then tempted thæ, and thine owne humane senses caused thæ to crie out, My God, my God, why hast thou forsaken me?

Oh wonderfull passions, which thou swæt Jesus sufferedst for me and all mankind. In them thou teachest me; in them thou comfortest me; for by them God is my father; my sinnes are forgiuen me. By them I should learne to feare God, to loue God, to hope in God, to hate sinne, to be patient, to call vpon God, and neuer to leaue him for anie temptations, but with thæ to crie, Father, into thy hands I commend my spirit, Amen.

The praier wherein we confesse our selues to be the *verie cause of all these Christ his passions.*

WHat hast thou committed oh Lord, that thou shouldest bæ so iudged? what hast thou offended that thou shouldest be so cruellie handled and ordered? what was thy fault? what was thine offence? what was the cause of thy death? what was the occasion of thy condemnation? I, Lord, I am the cause of thy sorowe, the fault is in me that thou wast killed; for I haue deserued thy death. I committed the offences that were aduenged vpon

thee. Oh maruellous kind of iudgement, and vnspeakable disposition, or ordering of mysteries! The vniust man offendeth, and the righteous is punished. The guiltie doth euill, and the innocent is beaten. The euill doth trespasse, and the good is condemned. That which the euill man deserueth, the same doth the good and iust suffer. That which the seruant doth amisse, the maister maketh amends. That which man trespasseth, God suffereth it.

Oh thou which art the Sonne of God, how lowe did thine humilitie descend: How greatlie did thy charitie euen as it were ware hot, and burne towards vs: How far did thy pitie exceed: Whither did thy benignitie and gentlenes growe and extend: How far did thy loue stretch: How far came thy compassion: For I did wrongfullie, and thou wast punished. I committed the mischeuous deeds, and they were auenged vpon thee. I did the fault, and thou submittedst thy selfe to the torments. I was proud, and thou wast humble and meeke. I was swelled and puffed vp, thou wast extenuate and appaired. I was disobedient, neuertheless thou being obedient, barest the paines and punishments of disobedience. I obeied, and was as it were a seruant to all excesse and gluttonie, and thou wast punished with scarsitie, and lacke of food. The tree did drawe me in my grandmother Eue, vnto vnlawfull concupiscence and desires, but perfect charitie led thee vnto punishment, and to endure the torments vpon the crosse. I presumed being forbidden, but thou didst smart therefore. I tooke my pleasure with delicatenesse, thou wast vexed with the crosse. I abound, and haue plentie of all pleasures, thou art all to torne with nailes. I do taste the pleasant swetnes of the apple, and thou the bitternes of gall.

Behold O king of glorie, mine iniquitie and vngodlinesse, and thy pitie and goodnes is manifest. Behold

mine

mine vnrighteousnes, and thy iustice is plainelie declared. What thing O my God, and my King, shall I render vnto thee for all these things, which thou hast bestowed vpon me? For nothing can be found in the hart of man, that may worthilie recompense such rewards. Can mans wit excogitate or imagine anie thing that is worthie to be compared vnto thy diuine mercie? Neither is it the office of a creature to go about to recompense fullie and iustlie the aid & helpe of a Creator.

There is trulie O Sonne of God, in this thy maruellous dispensation and appointments, somewhat, in which my fraileness may helpe a little; if so be that my mind once pricked and stirred by thy visitation, do punish the flesh, with the vices also and euill concupiscences thereof. And this thing if thou wilt grant and giue me grace to do, then shall it begin as it were to suffer and susteine sorrowes and greefes, because that thou also didst vouchsafe to die for my sinnes, and so by the victorie of the inward man, it shall be armed (thou being a captaine) for the externall and outward victorie; forasmuch as the spirituall persecution once ouercome, it shall not be afraid for thy sake to be obedient vnto the materiall sword and crosse of this world; and so the slenderneſſe of my state and condition, if it please thy goodnes, shall be able according to the little power thereof, to answer vnto the greatnes and excellencie of my Creator.

And this is ỳ heauenlie medicine O good Jesu; this is as it were a preseruatiue of thy loue; this I beseech thee, by thine accustomed & ancient mercies, to powre into my wounds, the fowle and filthie matter of the venemous contagion and infection once cast awaie, which may refresh and restore me to my former puritie and cleanenesse; that when I haue tasted of the pleasant swetnes, which is, to abide in thee, it may make me to despise, and vtterlie set naught by the entisements

tiſements of this worlde, and to feare for thy ſake none aduerſities thereof, and that I remembring thine euerlaſting nobilitie & excellencie, may alwaies abhor and diſdaine the troubles of this tranſitorie worlde.

And as thou, O Lord, waſt crucified for me, ſo I beſeech thee crucifie me with thee, that I may riſe againe with thee to euerlaſting life. Thy fleſh was crucified for me, crucifie with thee, O Chriſt, the kingdome of the fleſh, which hath dominion in me, that I may put off the old Adam, and by newneſſe of life, may be transformed into thee the ſecond Adam, ſinne, infidelitie, and the whole tyrannie of ſathan being banquiſhed and ouercome. Bring to paſſe, O Lord, that by thy croſſe and painefull ſuffering, thy yoke may be to me made light, and thy burthen eaſie, that willinglie and gladlie following thee, I may come whether thou art gone, that is, to thy father, moſt bleſſed and immortall, from whome nothing ſhall afterwards be able to ſeparate vs, Amen.

I haue ſinned, I haue ſinned, my God my God haue mercie vpon me.

God forbid I ſhould reioice in anie thing, but in the croſſe of our Lord Ieſus Chriſt, whereby the worlde is crucified vnto me, and I vnto the worlde. Galath. 6.

Another praier to Chriſt crucified, wherein we deuoutlie *call to mind what great things he hath done for vs, and what benefits we reape by the remembrance of his holie wounds.*

EXceeding greatlie haue I ſinned againſt thy Maieſtie, O Lord, and mine owne conſcience findeth mee guiltie of manie offences; and yet dow I not deſpaire, neither will I in anie thing at all be doubtfull, becauſe that whereas ſinne hath abounded, there hath thy grace O God,

God, ouer-abounded. He that despaireth of the forgiuenes of his sinnes, denieth thee O God to be mercifull. Yea great wrong doth he to thee, O God, which distrusteth in thy mercie. For (as much as in him lieth) he denieth thee to be louing, true and mightie, which are the things wherein my whole hope consisteth, that is to weet, in the loue of thy adoption, in the truth of thy promise, and in the power of thy redeeming.

Now let my vnwise imagination murmur as much as it listeth, and saie, Who art thou? how great is thy glorie? and by what deserts hopest thou to obtaine it? and I will answer boldlie; I knowe whome I haue credited, and that thou of thine exceeding great loue, hast adopted me to be thy child; that thou art southfast of promise; that thou art mightie of perseuerance, and that thou maist doo what thee listeth. I can not bee feared with the multitude of my sinnes, if I bethinke me of the death of thee my Lord, because my sinnes are not able to ouercome thee. Thy nailes and thy speare crie vnto me, that I am throughlie reconciled to thee O Christ, if I loue thee. Longius hath opened me thy side deere Iesu with his speare, and I am gone into it, and there doo I rest in safetie. He that is afraid, let him loue, for loue driueth feare out of the doores. There is no remedie so mightie and effectuall against the heate of leacherie, as is the death of thee my redeemer. Thou stretchest out thine armes vpon the crosse, and thou holdest out thy hand in a readines to imbrace vs sinners. Betweene the armes of thee my sauiour mind I to liue and die; there shall I sing safelie; there will I glorifie and exalt thee, O Lord; because thou hast taken me vp, and hast not giuen mine enimies their pleasure ouer me.

Thou, O our Sauiour, hast bowed downe thy head at thy death, to receiue the kisses of thy beloued, and so often doo we kisse thee, O Lord, as we be throughlie touched

touched with the loue of thee, who for loue to mankind, being God, camest to man, camest into man, and becamest man; who for loue, being an inuisible God, becamest like thy seruants, and who for verie loue, wast wounded for our sinnes; and in those wounds of thine O my Sauiour, is the safe and quiet rest of vs weakelings and sinners: there do I dwell at ease, and by thy wounds haue I a waie in vnto the bowels of thy mercie. Whatsoeuer is wanting of my selfe, that do I borowe out of the bowels of thee my Lord: for in them is aboundance of mercie, and there want no holes for it to flowe out at.

By the holes of thy blessed bodie are opened vnto me the secrets of thy hart, a great pledge of thy kindlie loue, euen the bowels of the mercie of thee our God, whereby the daie spring hath visited vs from aloft. Thy wounds, O swæt Iesu Christ are full of mercie, full of pitie, full of swætnesse, and full of loue. They bored thy hands and thy fæt, and pierced thy side with a speare. By these holes may I taste how swæt and mild thou art in dæd, and how mercifull thou art to all that call vpon thee in truth, to all that sæke thee, and cheflie to all that loue thee. Plentious redemption is giuen vnto vs in thy wounds O swæt Sauiour Iesu Christ. Great aboundance of swætnes, great plentie of grace, and great perfection of vertues is giuen vs in thy pretious wounds O swæt Sauiour Iesu Christ.

O most bountifull Iesu, grant therefore I humblie besæch thee, that whensoeuer anie fowle thought assaulteth me, I may forthwith runne to thy wounds O Christ. When my flesh prelleth me downe, I may rise vp again by remembring thy wounds O Lord. When the diuell laieth wait for me, I may flæ to the bowels of thy mercie O Iesu, so shall he quicklie depart from me. Or if at anie time the heate of lecherie prouoke my members, let it be quenched I praie thee, by calling

to

to mind thy wounds O Sonne of God. Finallie, in all mine aduersities, let me find no remedie so effectuall as thy wounds O Christ. In them, I saie, let me slæpe without care, and rest without feare. Thou, O Christ, hast died for vs, and now is there nothing so bitter to the death, which is not swallowed vp by thy death, O swæt Jesu. All my whole hope therfore is and shall be in thy death O Lord my God. Thy death is my desart and my refuge, my welfare, life, and resurrection; and thy mercifulnesse O Lord is my merit. I am not poore of merit, so long as thou the Lord of all compassions failest not. As long as thou art manifold in mercie, so long am I also manifold of deserts. The mightier thou art to saue, the more am I without care.

Wherefore O most excellent goodnes, withdraw not thy mercie; O most mightie maker, despise not thy worke; O most prudent redæmer, suffer not to perish the price of thy redemption: O most gentle, ghostlie, and heauenlie hoast and ghest, purifie, saue, dresse, and kæpe thy house and dwelling place, the which thou dedicatedst and sanctifiedst to thæ in the sacrament of Baptisme. O most blessed, most charitable and swæt Jesu; O most bounteous, excellent and glorious Jesu; O most innocent, mercifull, mæke, louing and dære Jesu, haue mercie vpon me, haue mercie vpon me, and forgiue me all my sinnes. When shall I loue thæ? When shall I be sorie for my sinnes? When shall I loath and forsake my sinnes? When shall I detest and abhorre my sinfull life, and turne vnto thæ by grace? When shall I remember thy benefits, thy mækenes, thy pouertie, and bitter passion, thy patience, thy obedience, thy loue, and thy charitie? When shall I sanctifie, worship, magnifie, and loue hartilie thæ in heauen, and thy Saints on earth, and celebrate thy feasts accordinglie; that is to saie, thy incarnation, passion, resurrection, ascension, and such other, with due reuerence,

rence, & Christian deuotion. If thou be the most dred-full maister, where is my dread Lord Jesu? If thou be the most loued Father, where is my loue? If thou bee my Lord and my Redeemer, where is my seruice? If thou be mine hoast, and dwell in my soule by thy grace and mercie; where is my chastitie, puritie and cleannesse meet and according to such an hoast? If thou be the life of Saints, the fairenesse and beautie of Angels, where is my thanking? Now therfore good Lord Jesu Christ, wound my hart with thy most holie wounds, moist my mind with thy most pretious bloud, that whither soeuer I turne me, I may behold aboue me thee crucified, and whatsoeuer I see, it may appeare to me ruddie with thy most pretious bloud, that thus beholding, I may fixe my sight in nothing but onlie in thee, which liuest and reignest one God world without end, So be it.

I haue sinned, I haue offended, my God my God haue mercie on me.

A praier, wherein through commemoration of Christes *passion, we desire pardon of our sinnes, and continuance* in vertue and godlinesse.

BEhold O pitifull Father, thy most pitifull Sonne, which suffered for me being so wicked. Behold O most mercifull King, who suffered; and remember as thou art louing and kind, for whom he suffered. Is not this O my Lord that innocent, whō although he were thy Sonne thou didst deliuer to redeeme and ransome a seruant? Is not this the author and beginner of life, which being led as a sheepe to be killed, and being made obedient to thee, euen vnto death, was not afraid to take vpon him the most cruell and sharp kind of death? Call

to

to remembrance, O thou distributer of all health, that this is he, whome although thou didst beget him by thy power, yet notwithstanding thou wouldest haue to be made partaker of thine infirmitie and weakenes. Trulie this same is thy God head, which did take vpon him thy nature, which was hanged vpon the gibbet of torment or crosse, which in the flesh which he had taken vpon him, did suffer sorrowfull punishment.

Turne the eies of thy Maiestie O Lord my God, towards the worke of thine vnspeakable pitie. Looke on thy deere Sonne, whose whole body is stretched forth. Marke the harmelesse hands and pure, which dew drop and distill downe innocent bloud. And I beseech thee be pacified, and pardon the wicked deeds which my hands haue committed. Consider his bare and naked side, being thrust through cruellie with a speare, and renew and wash me with the holie fountaine or well, which I beleeue did flowe from thence. Marke the vnspotted feet, which haue not stood in the waie of sinners, but alwaies haue walked in thy lawe, how they are pierced through with sharpe nails; and make perfect my steps in thy paths, and make me of thy louing kindnesse to hate all waies of iniquitie. Remoue from me the waies of iniquitie, and make me of thy mercie to chose the waie of truth. I beseech thee, O king of holie men, by this holie one of all holie ones, and by this my redeemer, to make me runne the waie of thy commandements, that I may be vnited and knit vnto him in spirit, which did not disdaine to be clad in my flesh.

Doest thou not looke vpon and marke O pittifull Father, the head of thy most deerelie beloued Sonne, a yong man, how it leaned vpon his shoulders when it was past the most pretious death? Behold O my most gentle creator, the humanitie and gentlenes of thy beloued Sonne, and haue compassion vpon the feeblenes

of

of thy weake and fæble handie-worke. Behold O moſt glorious parent, the torne and rent members of thy moſt kind & louing child, and remember gentlie what ſubſtance I am of. Behold the paines of him that is God and man, and releaſe and loſe man, which is thy creature, out of miſerie & bondage of ſinne. Behold the puniſhment of him that did redæme, and pardon the offences of them that be redæmed. This is he, O Lord, whome thou didſt ſtrike for the ſinnes of the people, although he be thy welbeloued, in whome was found no guile, and yet neuertheleſſe, was he reckoned amongſt them that were full of iniquitie. Looke downe therefore, O Lord, thou louer of labouring and laden harts, with the eies of thy pittie, ſee the altar of the croſſe, where thy ſonne, thine onlie beloued babe is ſlaughtered. Behold O father of heauen, this thy bleeding babe, whom for our ſakes thou hadſt made vnder the lawe a curſe therof, in giuing him to the death, euen the accurſed & ſhamefull death of the croſſe, that he might thereby redæme vs wretches that were his enimies from the lawe, and from the curſe and condemnation of it. O looke vpon him, I ſaie, which is the ſauiour of the world, and who in his ſufferings, and in his life and death hath fulfilled all the propheſies; behold him, that was made a caſtawaie of the Iewes, and a ſcorne of the Gentiles, which endured treaſonable hate of his friends, and deadlie terrors in his troubled ſoule, that we might haue peace of conſcience, and be reconciled vnto thee. And let his ſhame and ignominie, I praie thee, be our honour and triumph; his wounds our medicine, his curſe our bliſſe, and his death our life: finallie, ſo lighten our minds, I beſeech thee, with thy holie ſpirit, that we may be able to conceiue and vnderſtand the height and depth, the length & breadth, and by all meanes the infinit meaſure of this ſo exceeding loue towards vs, that the ſight and knowledge of ſo great

great loue, may so inflame vs with the loue of thee againe, that all our thoughts, and deeds may wholie be set vpon thee, shewing our thankfulnesse vnto thee in all obedience vnto thy word, and glorieng in nothing but in thy Christ, and him crucified, that in the end we may inioie the full fruit of all his passions, and of this thine vnspeakable loue towards vs in our euerlasting saluation, through Iesus Christ our onelie Lord and redeemer, to whom with thee O father, and the holie Ghost, be giuen all praise, honour, and glorie, for euer and euer, Amen.

## Another godlie meditation or praier, wherin we declare *vnto God the Father, that the passion of his Sonne before* rehearsed, was for our reconciliation and *attonement with God.*

BEhold, O almightie God, Father of my Lord Iesus Christ, I beseech thee of thy benignitie and gentlenesse to haue mercie vpon me, because of the most pretious thing that I could find, the same I haue offered deuoutlie vnto thee; the thing of most estimation that I could imagine, I haue presented humblie vnto thee. I haue left nothing, but I haue declared it vnto thy Maiestie. There is nothing remaining that I may adde more, because I haue committed and betaken my whole hope vnto thee. I haue sent vnto thee mine aduocate and spokes-man, euen thy welbeloued Sonne Iesus. I haue sent thy glorious child to be a mediator betwixt me and thee. I haue sent, I saie, an intercessor, by whome I trust to get pardon and forgiuenes of my sinnes. In a word, I haue sent the word: which word, as I haue said, was sent for my misdeeds.

And behold, I haue rehearsed vnto thee the passion of thy most holie Sonne Iesus Christ, which passion, I beleeue was suffered for me; I beleeue that the God-head which was sent of thee, did take vpon him mine humanitie and nature, in the which he thought not scorne to suffer buffets, bonds, spittings, mocks, yea, he tooke vpon him to suffer the crosse, nailes and dart. I beleeue also that his manhood, being of this my nature, during his infancie, was troubled with creeping and scrallings, and was wrapt in cloathes after the manner of other children; was vexed in his youth with labours; made leane with waking and fastings; wearied with iourneieng; afterward whipped and all to torne and rent with diuers kinds of punishments, reckoned among the dead, and when it was endued with the glorie of resurrection, he carried it into the ioies of heauen, and placed it vpon the right hand of thy Maiestie.

This I saie, he is my manhood, waie, and meanes of pacifieng and appeasing thee, & the waie and meanes of hauing mercie vpon mee. Mercifullie looke vpon mee, heare the wretch whom he did redeeme, and the bond-seruant whom he deliuered. Behold him a Creator, and dw not despise a creature. Receiue the shepheard, welcommed with a gentle and louing countenance, and mercifullie looke vpon the sheepe which he hath brought home vpon his owne shoulders. This is that most faithfull shepheard, which by manie and diuers labours and trauels ouer steepe hils, and through head-long and deepe vallies, did search for his owne sheepe that was straied awaie, which also when he had found it faint and almost dead through long wandring, gat himselfe vnder it with great reioicing, and making it fast vnto him with a maruellous bond of charitie, lifted it vp out of the deapth of confusion, and brought it home to the ninetie and nine.

Behold

Behold O King, my king and God almightie, behold a good shepheard, which rendereth to thee that which thou committedst to his charge. He tooke vpon him through thine ordinance to saue man, whom he hath deliuered vnto thee cleane and pure from all spots, through the washing in his bloud. Lo thy most dearelie beloued Sonne hath reconciled vnto thee thy handie worke, which was gone astraie far out of the waie. Lo, a gentle shepheard bringeth home againe to thy flocke, hir that the violent pirate and robber had driuen awaie. He hath brought vnto thy sight the seruant, whome hir owne conscience had made to run awaie; that she which by hir selfe had deserued punishment, by thy Sonne being hir solicitor, hath deserued forgiuenes, vnto whome also for hir offences, euerlasting fire was due: neuertheleste, being a subiect vnder such a prince and captaine, she doth hope to be brought home to hir owne countrie.

I was able, O holie father, by my selfe to offend thee, but I was not able of my selfe to pacifie and appease thee. Thy welbeloued Sonne, O my God, was made my helper, by taking vpon him mine humanitie, to the intent he might cure mine infirmitie, that wherof the first occasion of thy wrath did spring, of the same he might offer vp to thee a sacrifice of praise, and that he might render and make me also well-pleasing to thy goodnes, by that thing, in the which he sitting now at thy right hand, did alwaies shew and declare himselfe to be equall with my substance, and as it were fellowe with the same.

Lo, my hope, behold in whome is all my trust. If thou despise me (as it were mæte) for mine iniquities, yet looke vpon me (at leastwise) mercifulle, for the charitie of thy welbeloued Sonne. Giue hæd to thy Sonne, whereby thou maiest haue mercie vpon thy bond-seruant. Looke vpon the sacrament of flesh, and

pardon the offences of flesh. How often soeuer thou doest remember the wounds of thy blessed Son, so oft, I beseech thee, let mine iniquitie be hid. And because flesh hath stirred thee to wrath, let flesh I beseech thee moue thee to mercie; that like as flesh hath seduced and led me to sinne, so flesh may get and obteine for me remission.

For certainly, it is much that mine iniquitie hath deserued, but much more it is that the goodnes of my Redeemer may euen of right require. Mine vnrighteousnes is great, but his righteousnes is bigger. For looke how much God is superiour vnto man, euen so much is my malice & euill inferiour vnto his goodnes, both in qualitie and quantitie. For what haue I sinned being a man, that the Sonne of God being made man hath not redeemed? What pride could be in me so exceeding high, but such humilitie as was in him should bring it downe? What power of death was there in me so great, but the punishment, which the Sonne of God suffered vpon the crosse, might deface it, and vtterlie destroie it? Trulie my God, if the sinnes of sinfull men or women should be weied in a iust and equall balance, with the loue and fauour that was in our redeemer towards vs, the East is not so far distant from the West, nor the innermost part of the earth so much separated from the vppermost part of the heauen, as they should be vnlike, so much lesse should mine iniquitie be than is his goodnesse.

Now, O most noble Creator of light, now pardon mine offences, for the vnmeasurable trauels & paines that thy beloued Sonne did sustaine. Now I beseech thee let his goodnesse be set against my wickednes, his modestie and temperance against mine vngratious frowardnes, and his meekenes against my fierce crueltie. Let his humilitie recompense my pride, his patience mine impatience, his gentlenesse mine vnkind churlish-

churlishnes, his obedience my disobedience, his quietnesse mine vnquietnes, his pleasant towardnes my bitter frowardnes, his swæt facilitie and gentlenes mine angrie and fretting fumes; to conclude, let his charitie make amends for my heinous and detestable crueltie, Amen.

I haue sinned, I haue sinned, my God my God haue mercie on me.

God forbid that I should reioice in anie thing, but in the crosse of Christ, whereby the world is crucified vnto me, and I vnto the world, So be it.

## 9. On Easter daie.

### *Of Christ his resurrection, and the Passouer of Christians.*

### The Preface.

CHrist is risen againe from the dead, and now dieth no more. Halleluiah.

Death from hencefwrth hath no more power of him. Halleluiah.

Christ is risen againe, the first fruits of them that slæpe. Halleluiah.

By Christ, all men that were dead in sinne, are restored to life. Halleluiah.

In thy resurrection, O Christ, both heauen & earth do reioice and saie. Halleluiah.

Thanks be vnto God which giueth vs victorie thorough our Lord Jesus Christ. Halleluiah.

Who hauing spoiled all principalities and powers, hath made a shew of them, openlie triumphing ouer them in his owne person. Halleluiah.

Awake O my Christ; awake vp my glorie, and sing Halleluiah.

For Christ our passouer is offered vp, and as this daie reuiued, rose again for our iustification, Halleluiah.

Let vs reioice therfore, I saie, O my soule, and kæpe it holidaie to the Lord. Halleluiah.

Not with old leauen of maliciousnes and wickednes, but with the vnleauened bread of pureneſſe and truth. Halleluiah.

That when we awake vp after his likenes, we may be satisfied with his præsence in righteousnes and glorie. Halleluiah.

And be blessed and holie with those that haue part in the first resurrection, and on whom the second death hath no power, but sing Halleluiah.

O death where is thy sting? O hell where is thy victorie? Halleluiah.

This is the daie which the Lord hath made, we will reioice and be glad therein, and euermore sing Halleluiah, Halleluiah.

The Praier.

O Of thy wonderfull victorie and resurrection from death, and glorious kingdome O Sonne of God, it was said, In that daie the rote of Jesse shall stand to be a signe to the people; vnto him shall the nations flie, and his rest shall be glorie. Thou art that blessed branch of Dauid; thou tookest mans nature vpon thæ, and camest of the line of Dauid: but in the time of thy humiliation thou wast but a sprig as it were in a drie ground: a notable and heauenlie plant, but oppressed with miseries. Thy soule dried awaie, being beaten with the mightie tempest of Gods displeasure against our sinnes: notwithstanding, that godlie rote through the power of thy diuine nature was not vtterlie choaked. Thou art deliuered from the midst of death, and by thy diuine power thou standest victoriouslie ouer thine enimies, and art

art readie to bring vs thy ſouldiers from all euils, and make vs partakers of thy moſt glorious conqueſt in thy kingdome, which is altogither otherwiſe than the triumph and glorie of this world. Death endeth all the pride, power and pompe of this world, but thy death and reſt is glorious; thy kingdome and glorie beginneth when our life is ended.

O Chriſt Sonne of God, how wonderfull was thy reſt? Man at the firſt was made to be a noble and holie Temple, wherein a perpetuall Sabboth ſhould be celebrated, and a diuine nature ſhould abide, filling and comforting him with plentie of heauenlie riches. But this reſt was turned into vnquietnes, and this ioie into ſorowe, through the hatred of ſathan thine enimie which prophaned this temple and ſabboth, & brought in an horrible miſorder and wickednes. Wherefore it pleaſed thine almightie Father of his goodnes to ſend thee his onlie Sonne, from his owne boſome, to reſtore againe this Sabboth. Hence it was, that after a wonderfull manner, in the daie of the great Sabboth according to the lawe of Moſes, thine humane nature (through death which ſeparated the ſoule from the bodie) reſted in the ſepulchre, and the word (which forſoke not that nature, no not at the graue) reuiued that fleſh the third daie, and ſo thou roſeſt againe, when the time of our redemption was expired, victorioulie vnto thy kingdome, and giueſt an eternall Sabboth and reſt to ſuch as flie vnto thee.

O Sonne of God, call thou ſinners, euen vs miſerable and vncleane perſons, vnto that ſacred feaſt, which in this world through thee the cheefe Priest is begun, and ſhall be then made perfect, when the elect for euermore ſhall followe the Lambe whitherſoeuer he go. Put on vs the feſtiuall garment, the garment of thy righteouſnes and benediction, that we putting awaie the leauen of malice and wickednes, may cele-

brate the feast in the swæt bread of sinceritie, & serue thæ in purenes of liuing and truth.

This yeare from thine incarnation 1582. are passed 3091 yeares, since the first passouer which the Israelites did celebrate going out of Egypt; so long hast thou preserued thy Church, and we beseech thæ preserue it euerlastinglie, notwithstanding the rage of the diuell and his ministers. And as thou defendedst thy people which eate of the Lambe; and moreouer, going through out Egypt, slaiedst in thy righteous iudgements all the first borne in the land; so assist vs, that with a liuelie faith we may feed on thæ the true Lamb. Kæpe vs among all the miseries of this last age of the world. The carcases remaining, were cast awaie and condemned; but thy oblation is gratefull in the sight of God, it appeaseth the wrath of the eternall Father, and by the eating of thæ, which art the Lamb of God taking awaie the sinnes of the world, righteousnes and life is giuen to belæuers. The word raiseth againe and quickneth the flesh, that vnto vs ingrafted therevnto by faith, the like life may be giuen, and the bodie of sinne mortified in vs, and thou liue and reigne in vs for euermore, wherefore let thy glorious rest be in vs.

We are made of earth, and after sinne, our bodies were appointed to the earth; yea the vngodlie shall abide for euer in the earth, and neuer appeare in thy glorious heauen. But after thou touchedst the death with thy liuelie flesh, thou madest it light, thou tookest awaie the heauinesse thereof. Through the blast of the first serpent manie times, euen mans flesh is turned into verie serpents. And in the graue of the wicked, more horrible is the filth of spirituall dragons and serpents which deuour them euerlastinglie, and kæpe them in perpetuall death. But thou, O Sonne of God makest the graues of thy saincts euen pleasant chambers as it were. Thou driuest far awaie from thence

all

all filthinesse of Sathan. Thou settest about them the watchmen, euen thy pure Angels, which bring their soules into paradise, commending them into the hands and bosome of thy Father, and keepe also their ashes, which both were and shall be at thy returne the house of the holie ghost.

Beautifie vs in like manner with this thy glorie of true knowledge and calling vpon thee. Be present with vs at the point of death; receiue our soules at their departure into thine hands; shew thou thy comfort & ioie, till at the resurrection of mankind thou crowne thine elect with perfect & endlesse glorie, a taste wherof might be seene in those fortie daies after thy resurrection. Neuer was there so godlie a world as that was, when thou rosest from death, and broughtest out of their graues a great companie of thy Saincts, as the Scripture plainelie (but braeflie for the vngodlie) doth testifie. Familiarlie did the holie fathers and matrones remaine with thy sweet mother and Apostles. Pleasant speeches and much talke was made, no doubt of the miseries of man, of the vnspeakable benefits gotten by thee, and of the glorie of eternall life.

O Lord, raise thou vp our harts, that with a true desire, we may long to come into this faire companie. Let vs turne our selues in cogitation vnto that holie assemblie. Let vs hearken vnto and learne thy wisedome reuealed in thy word. In this life thy Church is in darkenesse, in miseries; men are occupied in the obseruation of outward ceremonies, as those godlie women; they will annoint thy bodie. Manie times thy Church seemeth to be depriued of thy sweet presence, and vttereth these sorrowfull words: They haue taken awaie my Lord, and I can not tell where they haue laid him. But O Sonne of God, amend the mortall darkenesse within vs; kindle in our soule thine inward seruice which pleaseth thee; manifest thy selfe

vnto

vnto vs in affliction; speake these comfortable words in our calamitie vnto vs, Weepe not; that euen in death we may thinke with our selues that thou art present, and after death rise againe to the fruition of eternall life, with thy blessed Saincts, Amen.

Another.

Almightie God, and most mercifull heauenlie Father, who hast raised vp thy Sonne for our iustification, as thou gauest him to death for our sinnes, grant that thy holie spirit may worke that faith in vs, whereby we may be made partakers of that righteousnes, which hee hath for those that trust in him. And because without the blessed hope of rising againe from the dead, our faith is in vaine, and we are yet in our sinnes, therefore we beseech thee to confirme and strengthen it in vs, that as thou hast alreadie raised vp Christ our head, so we may be assured thou wilt also raise vs vp, that the bodie may be ioined to the head. And furthermore, as thou hast left this holie storie of thy Sonne, that we might beleeue in him, and by faith obtaine euerlasting life; so we beseech thee worke the fruit of it in vs, in constant faith, to the saluation of our soules, and thy euerlasting glorie, to whome with the Sonne and the holie Ghost, be all honor, praise and glorie, now and for euer, Amen.

Another.

Almightie God, and most mercifull heauenlie Father, who according to all that had beene written before in ỳ lawe of Moses, and in the Prophets, that it behoued the Sauiour of the world to suffer death, and to rise againe from the dead the third daie, and that

that repentance and forgiuenes of sinnes should bee preached amongst all nations in his name, and so from point to point hast fullie accomplished all these things in Christ Jesus thine onlie Sonne, whome thou didst raise from the graue, as this daie, not onlie to liue againe in this world, but euen to sit at thy right hand, and prouiding for our infirmitie, hast giuen vs a great manie of witnesses, both of holie men and women vpon the earth, and of Angels from heauen, to confirme the truth of this matter vnto vs, that we might haue strong assurance of saluation in him through faith. Open our minds to vnderstand the holie Scriptures, and grant vs stedfastlie to beleeue this thy Gospell, that by this faith, being made one with him, we may receiue the forgiuenes of our sinnes, and the estimation of righteous men in thy sight, through him. And furthermore also grant, that by this his mightie conquest, whereby he hath triumphed ouer the last enimie which is Death, in raising himselfe againe vnto life, we may both rise with him from the death of sinnes, to the life of grace, by leading a new conuersation, and sit with him at thy right hand in hope, hauing our life hid in him, that when he shall appeare to come to iudgment, our life also heere being led in the obedience of faith, may then be made manifest, and we receiue that which we now in faith possesse, and in a blessed hope looke and wait for at his comming, which is the saluation of our soules, to the glorie of thy name, to whome, with the Sonne, and the holie Ghost, be all praise and honour now and for euer, Amen.

## A Thanks-giuing.

WE lift vp our harts vnto thee, O Lord; for it is verie meet, right, and our bounden dutie, that we should at all times, and in all places giue thanks vnto thee O Lord, holie Father, almightie

almightie euerlasting God: but chieflie we are bound to praise thee for the glorious resurrection of thy sonne Iesus Christ our Lord. For he is the verie paschall Lambe which was offered for vs, and hath taken awaie the sinnes of the world; who by his death hath destroied death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels and Archangels, and with all the companie of heauen, we laud and magnifie thy glorious name, euermore praising thee, and saieng: Holie holie holie Lord God of hoasts; heauen and earth are full of thy glorie; Glorie be to thee O Lord most high, So be it.

## 10. On Ascension daie.

*Of Christ his glorious ascending into the heauens, in the* sight of his Apostles.

### The Preface.

GOD is gone vp with a merrie noise, and the Lord with the sound of the trumpet. Glorie to God on high. Halleluiah.

He humbled himselfe vnto the death, wherefore God also hath highlie exalted him, and set him on his right hand in heauenlie places, far aboue all powers and dominion. Halleluiah.

God is gone vp on high, and hath led captiuitie captiue, and receiued gifts for men. Halleluiah.

He that descended first into the lowe parts of the earth, is euen the same also that ascended vp, far aboue all heauens, to fulfill all things. Halleluiah.

God is gone vp with a merrie noise; the Lord is ascended in great triumph. Halleluiah.

Lift vp your head O ye gates, and be ye lift vp ye euerlasting doores, that the King of glorie may enter in. Halleluiah.

Yea, be thou exalted Lord in thine owne strength, so will

will we praiſe thy power perpetuallie, and euermore ſing, Glorie to God on high, Halleluiah.

The praier.

THou, O Chriſt ſonne of God, fortie daies after thy reſurrection, continuedſt in the world to the vnſpeakable comfort of thy Church, which being expired, thou aſcendedſt gloriouſlie in the ſight of thy Saints into the heauens. We yeeld thee moſt hartie thanks for this thy benefit, beſeeching thee moſt humblie to number vs among the ſaints and ſouldiers which wait vpon thee triumphieng. The hand-writing dependeth on the teſtimonie of our giltie conſcience, to our condemnation; but by thy death, the ſentence of condemnation is abolished, and thy bloud waſheth vs from all our ſins. The enimies of thine elect, euen the diuell and death, are lead bound, and the whole companie of the ſaints both in heauen and earth, is filled with ioie, & ſpeake of thy victorie and benefits. Thy Saints in heauen viſiblie do behold thy glorious victorie. Thy Saints in earth are ſaued by faith, for the ornament and glorie of the kings daughter is glorious within.

In the ſight of manie godlie auditors of thine, and of thy holie mother the bleſſed virgin Marie, thou waſt carried viſiblie from the earth in the clouds into heauen. Thou gaueſt a taſte of eternall life to thine Apoſtles wondering at thy departure, and preachedſt to them of thy returne into iudgement. Thou haſt glorified thine humane nature with vnſpeakable glorie, and placed the ſame on the right hand of thy Father, vpon the throne of triumph and victorie, as hauing for our ſakes, vanquiſhed all our enimies. But thine humane nature is not onelie aboue, as be thy

Saints,

Saints, but is eralted also to such a light, as cannot be attained to by anie creature. Thou reignest visible with the Father, replenishing the whole celestiall congregation with righteousnes and diuine glorie. Goueme thou also in this mortall life, outwardlie in thy ministerie, and inwardlie in our minds. Thou hast ascended on high, and lead captiuitie captiue, to bestowe thy benefits vpon man.

Before thy departure thou renewedst the institution of thy ministerie, thou gauest thy disciples a commandement to preach to all nations; for which thy goodnesse, we giue thee most hartie thanks: for therby thou hast called vs to the societie of thy Saints. Assist vs with thy spirit, that we may beleeue the Gospell, and keepe for euermore the couenant which in our baptisme we haue made with thee. Thou adornedst thine Apostles which were to carrie a new doctrine ouer the face of the whole earth, with singular testimonies of miracles, that the Church might assuredlie knowe they erred not. Continue among vs in like sort thy ministerie, togither with the puritie of thy word. Send among vs Euangelists, pastors and teachers, which may ioine themselues to the doctrine of the Apostles, and diligentlie spread the same abroad, and speake thou which art the head of the ministerie within to our harts, and raise vp godlie motions through thy spirit.

Thou art ascended on high to bee the head of thy Church, filling all things; finish thy worke in vs; ingraffe vs to thy glorified bodie, and powre vpon vs from thy diuine nature a like spirit, which may intermingle it selfe with our soule, and begin while we here liue, in vs an eternall life, which may create in vs a new man, fashioned accordinglie to thy similitude and likenesse. And inspire in vs such a perfection and righteousnesse, as thou shalt thinke meete and conuenient

uenient for our weake and fraile nature; and let holie motions agreeing to thine heauenlie will be planted in vs. Driue awaie the darkenesse of our minds, extinguish the wicked affections of our hart, and let the new man dailie prosper and increase in perfection. Defend thy Church by thy mightie right hand, against all the power both of man and diuels. Fill our fitting soules with a tast of a new life, receiue them into thine hands, and grant that at the resurrection and glorification of thy Church, we maie ioifullie behold thee, returning and triumphing gloriouslie, and so be placed in that kingdome, which thou wilt deliuer to thy Father, for their euerlasting happinesse, Amen. Halleluiah. Glorie be to God on high.

Another verie deuout meditation and praier, wherein *the mind is verie much moued, and plentiouslie* stirred to contemplation of heauenlie *things, if it be said in* quietnesse.

MOst mightie king, my verie good, gentle, & louing Lord Iesu Christ, which of thine inestimable charitie and vnspeakable pitie, taking vpon thee to be the seed of Abraham, not of Angels, didst vouchsafe not onlie willinglie to suffer for our sinnes both bonds, crosse, wounds, yea death and sepulchre, and after three daies (death being ouercome) didst rise againe for our iustification, wast seene of thy disciples, reforming their harts, and establishing them that were almost declining from thee: but also after thou hadst glorified our mortall nature with the stole of holie resurrection and immortalitie, the fortith daie after thou in the sight of thy disciples, didst with the triumph of thy glorie, gloriouslie ascend into

into heauen, and cariedst it aboue the heauens, and aboue all the melodious companie of Angels, aboue Cherubin and Seraphin, placing it vpon the right hand of God thy Father, where the Angels dow praise that same humane nature of ours, and all the powers of heauen dow euen tremble to see a man to be God ouer them, and where thou O Lord sittest and liuest euerlastinglie now, and reignest throughout all worlds.

Behold, I thy seelie creature, which with the weight of my frailenes am drawne euer downeward, and so not able to liue holilie, vertuouslie, and as I ought to liue, without thy continuall helpe, whervnto I thinke it necessarie for me to sticke and cleaue, most humblie beseech thee to drawe me vpward toward thee, that I may runne after thee in the sweet sauour of thine ointments. Let me runne, and not faint, when thou drawest me and leadest me running. Drawe the mouth of the soule that thirsteth after thee, vnto the high flouds and streames of thine eternall aboundance and satietie: yea drawe me wholie vnto thy selfe, which art the liuing well, to the intent I may, according to my capacitie, drinke of that whervpon I dow liue.

O my God, my life, thou didst saie with thy holie and blessed mouth; If anie man thirst, let him come vnto me, and drinke. O well of life, grant vnto my thirstie soule, alwaie to drinke of thee, that according to thy holie and true promise, waters of life may flowe out of my bellie. O well of life, replenish and fill my mind full of the riuer of thy pleasure. Make my hart to be dronken as it were in thy loue, that after the manner of them that be dronken with wine, which forget all things saue the cup, so I may forget all vaine & earthlie things, and continuallie haue nothing else in my remembrance, but thee onelie, according as it is written; I remembred God and was delighted. Giue me the holie Ghost, whom those waters did signifie, which thou

thou didſt promiſe to giue to them that thirſted after thee.

Grant I beſeech thee, that I may aſſaie to go with my whole deſire and all my ſtudie toward that place, vnto the which I beleeue thou didſt aſcend the fortith daie after thy reſurrection, that in this preſent miſerie I may be onlie in bodie, but in thought and deſire alwaies with thee, that my hart may be there whereas thou art which art my treaſure, worthie to be coueted, and much to be loued, wherewith no treaſure is worthie to be compared.

Bring to paſſe, O Lord Chriſt, that through thy gift I may be ſtirred and carried vpward: for I feruentlie deſire to aſcend, yea I make certaine aſcenſions in my hart, lifting it vpward, and ſing the ſong of ſtarres. With the lampe of thy loue, I ſaie, am I kindled and moued to go with thee thither, whereas thou my portion reigneſt, and I beleeue to reigne; thither, whereas thou my fleſh art glorified, and I beleeue to be glorified; thither, where thou my bloud ruleſt, and I perceiue me to beare rule, that is, euen vnto the peace of Ieruſalem, to Ieruſalem I ſaie which is my countrie; to Ieruſalem which is my mother, would I now go vpward. For when I remember Ieruſalem, I extend and ſtretch forth towards it the ſenſes of my hart, and towards thee, O Chriſt, which art a king ouer hir; hir light, hir father, hir defender, hir patrone, hir gouernour, hir keeper, hir chaſt and ſtrong delight, hir onlie and whole pleaſure, and of whome all hir goodnes and felicitie commeth, becauſe thou art the cheefe good, and the true good: and I will neuer turne backe, vntill thou bring me home from this pilgrimage, in which I am deformedlie ſcattered abroad, vnto the place of my dearelie beloued mother, whereas be the firſt fruits of my ſpirit; and vntill thou, O God, which art my mercie, faſhion me, and confirme me for euer.

Whither go we now vpward: to the peace of Ieru-
ſalem: Bicauſe I was glad & reioiced in thoſe thyngs
which were ſpoken vnto me, therfore wil I go into the
houſe of the Lord, there hath he placed vs, there wil he
giue vs all good things, therfore will I will & deſire no-
thing elſe, but to tarie & remaine there before the Lord
for euer. But, oh Lord, forasmuch as whileſt we be clad
in this bodie, we do as it were go aſtraie, & are ſtran-
gers vnto thee; we haue not here an abiding place for
euer; but we ſeeke for one that is to come: our abiding
place is in heauen, whither thou art aſcended. There-
fore thy fauour and grace my guide, I enter into the
chamber of my hart, and ſing vnto thee ſongs of loue,
my King and my GOD, mourning with maruellous
ſighings in this place of my peregrination, whereas
thy iuſtices are my ſongs, and whereas I am toſſed
with ſtormes on euerie ſide. For in this great floud of
this life, there is no ſtedfaſt ſtanding, or place high
inough aboue the waters; no not for the foot of a doue
to reſt vpon. In this life, I ſaie, there is no ſafe or qui-
et peace; no where anie ſure reſt; euerie-where bat-
tell and ſtrife; euerie-where enimies and fightings
without dores, and frights and feares within dores.

And for aſmuch as the one part of vs is heauenlie,
and the other earthlie; our bodie which is corrupt,
doth loden, and is burdenous vnto the ſoule: therefore
my mind, which is my felowe and freend, being wearie
with wandering forth of the waie, is ſicke, and lieth
all to torne and rent of thoſe things, which it hath
paſſed by. It hungreth and thirſteth greatlie after va-
nities, and I haue nothing to ſet afore it, bicauſe I am
poore and a begger. Thou, O Lord my God, art rich in
all good things, and the moſt plentious giuer of the
deinties of heauenlie ſatietie. Giue meate vnto the
wearie; not ſuch as it thirſteth after, but ſuch as is
conuenient for it. Gather togither the diſperſed; re-
new

new and refresh the tosne. Lo, he standeth at the dosse and knocketh. I beseech thee, by the bowels of thy mercie, wherwith thou being the daie-spring from an high hast visited vs; open the hand of thy pitie to a wretch that knocketh, and vouchsafe mercifullie to enter into thee; and that I may rest with thee, and be refreshed of thee, which art the liuing & heauenlie bread, wherewith when I am once fed, and that my strength is come to mee againe: I may ascend vnto more high things, and be lifted vp out of this vale of miserie and teares, and with the wings of my godlie desires I may flie vp vnto thee, and the heauenlie kingdome.

Let my spirit, O Lord, I beseech thee, take wings as an Egle, and flie without fainting: let it flie vp, and come to the beautifulnesse of thine holie house, and to the place of heauen, where thy glorie dwelleth; whereas vpon the meate-tables of thy supernall citizens, it may be fed full of thy secrets in the place of thy pasture by the most plentifull riuers sides. Let mine hart rest in thee, my God; my hart, I saie, which is as though it were a great sea swelling with waters. Thou diddest rebuke the winds and the sea, and there was made streightwaies a great calme: O come and wake vpon the fluds of mine hart, that all things which belong vnto me, may be made calme and cleere: that I may imbrace thee, which art mine onelie God, and that I may behold thee, which art the swet light nf mine eies without anie blind darknesse of troublesome cogitations and thought. Let my mind flie, O Lord, vnder the shadowe of thy wings for meate, that it being couered with the temperatenesse of thy pleasant coolnesse, may sing ioifullie, and saie; I will laie me downe, and rest in peace. Finallie, let my memorie sleepe, O my God, I beseech thee, from all euils; make it to hate iniquitie, and to loue righteousnesse. For what can be better, or more delectable, than in the middes of the darknesse of

this life, and among the manifold and bitter miseries of the same, to desire feruentlie heauenlie swœtnesse: To couet euerlasting blessednesse: Or our mind to be held euer there, whereas we may be most sure to haue infallible and true ioies:

Oh Lord, which for thy louing kindnesse art most worthie to be desired and coueted of all things: when shall I see thee: When shall I appeere before thy face: When shall I be satisfied of thy glorie: When wilt thou bring me forth of this darke prison, that I may confesse thy name, so that afterward I bee no more pricked: When shall I passe, and go to that maruellous and beautifull house of thine, whereas the voice of gladnesse and reioicing doth sound in the tabernacles of iust men: Blessed are they that dwell in thine house, O Lord; they shall praise thee euer world without end. Blessed are they, yea blessed indeed, whom thou hast chosen, and taken into that heauenlie inheritance. Behold, O Lord, thy Saints flourish before thee, like vnto lillies. For they are replenished with the plentiousnesse of thine house, and thou dwest giue them to drinke of the flowing riuer of thy pleasure, because thou art the well of life, and in thy light and brightnes they dw see light; and that so greatlie, that they themselues, which are a light, and are made bright by thee, O Lord, which dwst giue them light, dw shine like vnto the sunne in thy sight.

O how maruellous, how faire and beautifull, how acceptable are the mansions and dwelling places of thine house! O Lord of powers, my sinfull soule doth couet to enter into them. O Lord, I haue loued the comlinesse of thine house, and the place where thine honour dwelleth. I asked one petition of the Lord, and the same will I require; that I may dwell in the house of the Lord all the daies of my life. Like as the Hart coueteth to go vnto the water brookes; euen so doth

doth my soule desire to come vnto thee, O Lord. When shall I come and appeare before the face of my Lord? When shall I see God, after whom my soule longeth verie sore? When shall I see him in the land of the liuing? For in this land of the dead he cannot be seene with mortall eies.

What shall I doo wretch that I am, which am fettered with the heauie grieues of mortalitie? What shall I doo? Whiles we continue in this bodie wee go astraie from the Lord: we haue here no abiding place for euer; but we labour for one that is to come. Our free citie is in heauen. Wo is me; me thinke I dwell among the barbarous nations and infidels, and not amongst the faithfull Israelites. I lead my life in the tents of Cedar. My soule hath dwelt too long with them that hate peace and quietnesse. Who will giue me wings as a doue, that I may flie awaie, and rest me? There is nothing that I desire, or delight so much in, as to be in my Lords companie. It is good for me to cleaue vnto God. Oh grant me, O Lord, whilest I am in these fraile members, to sticke vnto thee, as it is written; He that cleaueth vnto the Lord, is all one spirit with him. Giue me therefore, I beseech thee, the wings of contemplation, wherewith when I am apparelled, I may flie vpward. And for asmuch as euerie vnluckie and infortunate thing lieth beneath: doo thou, O Lord, hold vp my mind, least it fall headlong into the lowest bottoms of the darke vallie, and least the shadowe of the earth should come betweene and separate it from thee, that art the bright sunne of righteousnes; and least it once hid with the clouds of darknesse, should not haue libertie; but be letted to looke for heauenlie things which be aboue.

Therefore I doo assaie to go vpward vnto the ioies of quietnesse and peace, and vnto the delectable and pleasant state of light. O hold mine hart with thine

hand, bicause it cannot be drawne vnto high things without thee. Thither do I make haste, whereas most chiefe and principall peace reigneth, and continuall quietnesse shineth forth. Hold and gouerne my spirit, and take it according to thy will, that thou being a guide vnto it, it may ascend into the region and countrie of plentifulnesse, whereas thou fedest Israel euerlastinglie with the food of truth, to the intent, that there at the leastwise with my swift cogitation and thought, I may come nigh thy wisedome, which remaineth aboue all things, ouerpasseth all things, and gouerneth all things.

But alas, there be manie things, which when my soule would flie vnto thee, do crie out vpon it. Command them all, O Lord, to hold their peace, and speake not vnto me. As for my soule it selfe, let it giue neuer a word to answer. Let it passe by all things. Let it clime aboue all things that be created, & come vnto thee. And that it may fasten the eies of faith vpon thee, which art the onlie Creator of all things. Let it couet vnto thee, and be bent towards thee. Let it thinke vpon thee by meditation and contemplation; let it laie thee before hir eies for it selfe. Let it roll and tosse thee in hir hart; thee, I saie, which art the true and chiefe goodnesse, and the ioie that will remaine without ending.

There are surelie manie contemplations, in the which mans soule is maruellouslie fed of thee; but in none of them is my soule so much delighted, or yet hath so good rest in, as in thee, and when as it thinketh vpon thee, and hath thee onelie in contemplation. Oh how much is thy swetnesse, O Lord! How maruellouslie dooest thou inspire the harts of them that loue thee: How delectable is thy loue, the fruition whereof they haue that loue nothing but thee; they seeke nothing else; they couet nothing else: happie are they, whose onelie hope thou art; which haue no trust, but in thee onlie,

onlie, and all their whole worke is praier. Blessed is he that sitteth solitarie alone, and holdeth his peace, and standeth vpon his ward, that he is set to kæpe continuallie daie and night, that yet whilest he is in this fraile bodie, he may be able to tast somewhat thy pleasures.

I require thæ by those thy wounds, which bring health vnto vs, which wounds thou sufferedst vpon the crosse for our health; out of the which thy pretious bloud (wherewith thou redæmedst vs, did distill and drop downe,) wound this my sinful soule, for the which also thou didst vouchsafe to die: wound it, I saie, with the fire and mightie dart of thy great charitie. For the word of God is liuelie and effectuous, and more pearcing and sharpe than anie two edged sword. Thou, O chosen dart, and most sharpe sword, which art able by thy power to pearce through the hard shield, or buckler of mans hart, fasten and strike the shaft of thy loue in mine hart, that my soule may saie vnto thæ; I am wounded with thy charitie, so that forth of that same wound of thy loue, teares may flowe most plentiouslie both daie and night.

Strike, O Lord, strike I beseech thæ this most indurated and hardened hart and mind of mine, with the sharpe dart of thy loue, and pearce it dæper & dæper into the innermost parts thereof, by thy mightie power, and so bring out of my head aboundance of water, and out of mine eies a verie well of teares, continuallie running, through the great affect, and maruellous desire to sæ thy glorie, that I may mourne daie and night, without taking anie comfort in this life, vntill in thy heauenlie wedding chamber I may sæ thæ my welbeloued and beautifull spouse, my God and my Lord, and that there when I sæ thy glorious, maruellous, and beautifull face full of all swætnes, togither with them which thou hast chosen, then I saie, I

may worship humblie thy Maiestie, and there at the last being replenished with heauenlie and vnspeakable reioicing of euerlasting gladnesse, I may euer crie out with them that loue thee, saieng: Behold, that which I haue long desired, now I haue obteined, for I am ioined in heauen vnto him, whome when I was in earth, I loued with all my strength, with all my charitie. I embraced him, vnto whome with all my loue I did sticke and cleaue. Him do I praise, blesse, and worship, that liueth and reigneth God world without end, Amen.

## Another praier to Christ, ascended and reigning *in glorie.*

O My good Christ, our first begotten brother, and tender-harted Ioseph! Oh naturall Sonne of that father, to whome we are made childzen of adoption through thee! Oh our head, reigning on high in glozie, forget not vs thy poze members here on earth, where-into abasing thy selfe, thou cammest downe, and sufferedst for vs most cruell death! Out of this thy throne of maiestie and glozie thou puttest vs in assured hope and confidence, that we also shall atteine to this blessed place, whither thou art gone before to take possession for vs. Oh our strong tower of defence and succour, what can hurt vs now trusting in thee? Most vnhappie are they which are ignozant of thee, and most happie are they which alwaies behold thee. Blessed are they which haue knowne thee here in the daies of this mortalitie: but moze blessed are they which see thee in the heauens, and shall see thee reigning with thy Father in ioies incomparable.

Oh Lord, the onelie ioie and comfort of our soules, shew

shew vs thy louing countenance, embrace vs with the armes of thy mercie. Receiue vs, O good Ioseph thy yonger brethren, with the kisse of comfort. Powre into our harts thy holie spirit. Plucke vs vp from the earth and earthlie things. Open our eies, and lift them vp vnto thee. Open thy mouth, and call vs vnto thee. Open our eares, that we may heare thee, so that whatsoeuer wee doo speake or thinke, it may be directed vnto thee alone our redeemer, mediator and aduocate, Amen.

Another.

THou Lord didst put awaie Marie Magdalen from thee kissing of thy fæt, because thy flesh was not yet exalted, and she knewe not yet the dignitie of thy clarified bodie, and beautified with the glorie of immortalitie, but was addicted onlie to thy bodilie presence. She yet sought thee liuing among the dead; neither was it knowne to hir that thou wast equall with thy Father: wherefore thou wouldest not suffer hir so much as to kisse thy fæt, because it was a thing vnworthie for thy Maiestie.

O thou mightie Lion of the tribe of Iuda; thou conqueror of hell and death, euerliuing and immortall; thou art now risen from death for vs. Thou art now ascended to thy Father and our Father, and sittest at the right hand in glorie: grant that we also in hart and mind may thither ascend, and with thee continuallie dwell. Suffer vs to come nære vnto thee, that we may kisse thee. Yea Lord, thou louer of our soules, come thou rather vnto vs, and kisse vs with the kisse of thy mouth, that we may be glad & reioice in thee. Drawe vs, that we may runne after the sauour of thy swæt ointments, that we may behold thee in righteousnes,

and

and when thy glorie ſhall appeare, we may be ſatiſfied. For in thy preſence there is fulnes of ioie, and on thy right hand there are pleaſures for euermore, So be it, Halleluiah.

A Thanks-giuing.

WE lift vp our harts vnto thee, O Lord God: for it is verie mete, right, and our bounden dutie, that we ſhould at all times, and in all places, giue thanks vnto thee O Lord holie Father, almightie euerlaſting God, through thy moſt deere beloued Sonne Jeſus Chriſt our Lord, who after his glorious reſurrection, manifeſtlie appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither we might alſo aſcend to reigne with him in glorie. Therefore, with Angels, and Archangels, and with all the companie of heauen, we laud and magnifie thy glorious name, euermore praiſing thee, and ſaieng, Holie holie holie, Lord God of hoaſts, heauen and earth are full of thy glorie, Glorie be to thee O God moſt high, So be it.

11. On Whitſundaie, or the feaſt of Pentecoſt.

*Of the ſending of the Comforter, euen the ſpirit* of truth.

The Preface.

THE ſpirit of the Lord filleth the round compaſſe of the world, and vpholdeth all things. Halleluiah.

The ſpirit of wiſedome is louing, and will not abſolue him that blaſphemeth with his lips. Halleluiah.

The holie ſpirit of diſcipline flieth from deceipt, and withdra-

withdraweth himselfe from thoughts that are without vnderstanding. Halleluiah.

This therefore is the condemnation, that light is come into the world, and men loue darkenesse more than light. Halleluiah.

But O Father, leaue vs not comfortlesse, but come vnto vs, and giue vs the Comforter, euen the holie spirit of truth, which the world can not receiue, that he may abide with vs, and dwell within vs for euer. Halleluiah.

Come holie Ghost, and teach vs in all thy waies, and bring all things to our remembrance whatsoeuer God hath commanded vnto vs, that we may speake with new lips, and magnifie God, according to his will. Halleluiah.

Make me a cleane hart O God, and renew a right spirit within me. Halleluiah.

Cast me not awaie from thy presence, and take not thy holie spirit from me. Halleluiah.

O giue me the comfort of thy help againe, and stablish me with thy free spirit. Halleluiah.

Then shall I teach thy waies vnto the world, and sinners shall be conuerted vnto thee. Halleluiah, Halleluiah.

The Praier.

IF ye loue me, keepe my commandements, and I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer, euen the spirit of truth, whom the world cannot receiue, &c. Oh heauenlie speech to be had in perpetuall remembrance! Thou O Christ promisest such as keepe thy commandements, such as in faith and a good conscience obeie thee, to bee loued intirelie of thy Father, and their brests to be the inhabi-

inhabiting place of thy diuinitie. Nothing is more lamentable, than to be cast from God into feare and fire vnquenchable; nothing more comfortable; than to haue thy fauour, and to be loued of God. This so excellent a benefit thou doest promise to thy disciples, wherefore ingraffe vs to the blessed companie which thy Father doth loue, whose sinnes are forgiuen through thy deserts, and they are receiued into mercie, and the inheritance of eternall life through thy death. Neither is it thy will to haue vs present in loue, and by the imputation of thy righteousnes onlie, but also by a naturall participation and reall conformitie with God in deed.

Man deceiued by the diuell, forsoke God his gouernour, & conceiued so highlie of himselfe, that he would rule himselfe without God. Let God defend thy life, the rest seeke from thy selfe, saie the wise men of this world; and they commend that man whose onlie hope dependeth vpon himselfe. But O lamentable darkenesse, how shamefullie doth man fall without God assist! How miserablie doth he perish, whome God forsaketh! Wherefore taking pitie on our wretched state, thou restorest the ancient order, interrupted through sinne, and wilt that the harts of the faithfull shall againe be made ỹ dwelling place, & temple of diuinitie.

The God-head in deed is euerie where, vpholding as long as hee thinketh good, the whole frame of the world, and the substance of euerie particular thing therein: and againe destroieng all when he thinketh good so to doo; notwithstanding, he abideth onlie in the soule, which receiueth Christ: into it doo the Father and the word breath of their spirit, and link it to themselues in like light, righteousnesse and life. In the Sonne the glorie of the Father doth shine, and filleth that humane substance, which the word, through an eternall couenant, coupleth to himselfe with the same

spirit,

ſpirit, and powreth it into the harts of belæuers, to make them like vnto him. For the word, through the ſame ſpirit, quickeneth both his owne and our flesh. And this is the beginning of eternall life in this miſerable world. This ſpirit imprinteth the image of God, which the word (preſent in our minds) doth ſpeake in our ſoule, kindeling a light and knowledge conformable to the Goſpell, turneth vs to the true ſeruice of GOD, and ſtirreth vp in our wils ſo holie motions, agreeing to the lawe of Chriſt, as ſhine in that humane nature of Chriſt now glorified, who cureth our infirmitie.

He commeth from the Father ſent by the Sonne to renew vs according to the image of Chriſt. He returneth to the Sonne and Father to couple vs vnto God; to make interceſſion for vs with grones vnſpeakable, and to moue the hart of eternall God vnto mercie and compaſſion towards vs. Such is our nature, that through Gods ſpirit we reaſon chriſtianlie, and thinke godlie: then how can it be, but that the ſpirit muſt raiſe godlie cogitations & good motions in our minds, which is by nature a God, and therefore ſubſtantiallie doth he mingle himſelfe with our ſpirits, ſpringing in our nature, but regenerated by him to imprint in vs another light and newneſſe, than is naturall wiſdome and righteouſneſſe, and therefore manie ſighes do we fetch, euen theſe deepe ſighes.

And thou word dwelling in our minds, be thou preſent, and kindle our harts by thy blaſt. Conuert vs, Lord, and we ſhall be conuerted. Turne vs to the acknowledging of our ſinnes; erect vs by the preaching of the Goſpell, and grant that through faith we may receiue the promiſe of the ſpirit. Strengthen vs, that we may retaine ſo excellent a gift, and at no time be intangled in the ſnares of Sathan, neither yet forgo ſo noble a gheſt, for our wickednes. Make vs to walke

circum-

circumspectlie, not as fooles following our baine concupiscence; to shun all occasions of falling, & euermore to craue at thine hands, that this pretious gift may from time to time continue with vs, and increase.

And as vpon this daie thou hast taught the harts of thy people, by the sending to them the light of thine holie spirit; so grant vs by the same spirit, to haue a right iudgment in all things, and euermore to reioice in his holie comfort. Let the same spirit bring into our memorie, that which thou hast said; make it firmelie to retaine the foundation of sound doctrine, vttered from the bosome of the Father, and at no time to seeke new reuelations, as do the Enthusian heretikes, both without and beside the warrant of thy word. Let vs neuer inuent fained gods, and false worshippings; but followe onelie and sincerelie that, which thou hast said and taught.

The world followeth baine pleasure, seeketh prosperitie, and hunteth after wealth and worship, especiallie the last age of this world doth so: it altogither doteth, and is become secure; but fill thou our harts with true peace, wherewith we may staie our selues in the combate of conscience, fighting before the iudgment of God. And in our agonies, when a separation shall be made both of soule and bodie; then giue vs grace to be mindfull of this thy saieng; Let not your harts be greeued; I go, and come againe vnto you.

Let not thy comfortable presence depart from our soule: thou wilt certainlie come againe, euen to raise vs from the dead, to place vs in thy kingdome. Wherfore we reioice at thy departure vnto thy Father. For the Father is greater than thou. Thou hast prepared a place, and blessed mansion in the house of thy Father, exalted to the right hand of the Father, and hast respect of the person sent euen till the consummation of the world. Cease not to applie the merits of thy sacri-

fice

face vnto vs, make continuall intercession for vs. Thou abidest our King and Priest, vntill thou deliuerest the kingdome to thy Father. And therefore as a Mediator thou dost verelie obtaine those good things, which thou hast promised to all belæuers.

Thou valiantlie didst conquer Sathan, to make vs parteners of thy victorie. Thou willinglie gauest thy life, that it might satisfie for manie. Thou wast obedient to thine eternall Father, in the race of thine humiliation, that by thy death we might liue. Wherefore, seale within vs this faith and righteousnesse; grant that continuallie we may retaine thy saiengs in our minds; that we may enioie thy peace, and kæpe a place for thy diuinitie in our harts, while we liue in this world, through our first fruits, and so hereafter in the life to come, we shall attaine the tenths, and be made like vnto thæ, beholding God face to face: So be it.

Another meditation and thanks-giuing, for the good *effects that the holie Ghost worketh in vs* by his comming.

ALL possible praise and thanks I yæld vnto thæ, O God heauenlie Father, and vnto thy dære Sonne Jesus Christ my Sauiour, for sending downe thy spirit of truth our comforter, sanctifier, and regenerator, the holie Ghost into this world. The which thing verelie I belæue thou didst for this onelie end and purpose, that bicause the grape of thy sonne our Sauiour Christs flesh was caried to the wine-presse of the Crosse, and there being pressed, yælded forth the swæt wine of his Godhead: it pleased thæ therefore of thy great mercie to send the same thy holie Ghost, to make readie the vessels of mens harts, that the new wine might be put into new vessels,

vessels: first to season their harts from marring of the wine that should be put into them, and afterward to hope them well for leaking, when the wine was powred into them: that is to saie; to cleanse them from delighting in sinne, and to bind them from delighting in vanitie. For that which is good, could not come in, till that which is euill, was first rid out.

Oh woonderfull worke! Oh vnspeakable benefit of thy surpassing goodnesse and mercie, most worthie of all praise, that man on earth, or Angels in heauen may giue or render! The holie name of thy sacred Maiestie be therefore blessed, magnified, and extolled, for euer and euer, Amen. And now, O gratious God, and good Father, I most humblie and intirelie beseech thee, that for as much as delighting in wickednesse (which is to loue sinne) doth defile vs, and make our vessels fowle; yea leadeth to death: and that the delighting in vanitie (which is to be in loue with transitorie things of this world) sheddeth out, and maketh the vessell of our bodies full of crannies and rifts, yea intiseth and deceiueth vs to our destruction; it may please thee therefore of thine ancient and accustomed mercie and goodnesse, to giue me grace to cast out the thing that is euill in me, that I may be fit to take in and receiue the thing that is good in thee, and so to powre out all sowernesse of sinne and wickednesse, that I may be filled with the swætnesse of all vertue and godlinesse.

Yea, doo thou thy selfe, O gratious Father (euen with the same thy blessed finger, and mightie power, wherewith in times past by thy sonne Christ Jesus thou didst rebuke and throwe the diuels and vncleane spirits forth of those that were possessed,) vouchsafe also I beseech thee, of the same thy singular loue and pitie, to cast out of me the fowle spirit of the diuell, which worketh delight in wickednesse, and is the occasion of faults: yea so, and in such sort to abandon him,

that

that he, nor anie of his, may euer returne into my vessell anie more to dwell therein. I beseech thee furthermore, to expell forth of my vessell, the spirit of this world, which worketh delight in vanitie, and is a fault of it selfe; that I be neuer intised, nor deceiued anie more therewith hereafter. Finallie, I humblie praie thee to throwe out of me all other euill and vncleane spirits whatsoeuer, which are noisome enimies to my soule and saluation: and grant that thy spirit, O God, euen the holie Ghost, I meane, with all the fruits, gifts, vertues, and graces thereof, may vouchsafe to come and enter into the tabernacle of mine hart and mind, to worke in me good delights, & good loue, whereby the loue of the world, and the loue of sinne, may bee vtterlie driuen awaie from me for euer: and my mind be continuallie inlightened; my conscience still clensed; mine hart euer gladded; and thou thy selfe, my GOD, my Sanctifier and Sauiour, be more and more shewed, and made manifest vnto me, Amen.

A Thanks-giuing vnto God for our regeneration and *sanctification, not vnproper to be vsed also* at publike Baptisme.

O God the holie Ghost, which procedest from the Father & the Sonne, and with them art worshipped and glorified in the vnitie of the true and eternall Deitie, and art also the substantiall amitie betweene the Father and the Sonne, we worship thee, we praise and glorifie thee, and with our whole hart we thanke thee for all thy benefits, especiallie for calling vs by the voice of thy Gospell, vnto the Christian congregation, for illuminating vs with thy gifts; for sanctifieng vs with a stedfast faith; and for keeping vs hitherto in the same. For by

the fount of the wholesome lauour, that is, by the water of holie Baptisme, being powred into vs, thou dwelst continuallie worke in vs regeneration and renewing of the inward man. Harken, we beseech thee, vnto our supplication, and teach vs miserable women, which by the proper strength of our onlie reason, can by no meanes trust in, or approch to Christ our Lord and Sauiour: teach vs, O our God, what thy pleasure is, and leade vs into all truth. For without thine assistance, none can saie that Jesus is the Lord.

O blessed Lampe of light, fill the inward parts of the faithfull with the holie oile of thy manifold heauenlie gifts and graces, without the which nothing is light and pleasant in man, but euerie thing darke, obscure, and hurtfull. Wash thou that is filthie; water that is drie; heale that is wounded; bow the obstinate; cherish the frosen, and reclaime them which wander. Giue to the faithfull trusting in thee, the reward of wel-doing, the entrance into happines and euerlasting comfort. Thou in thy gifts seauen-fold, which art the spirit of the Lord, the spirit of wisedome and vnderstanding, the spirit of counsell and strength, the spirit of knowledge, and of the feare of the Lord; inspire into vs through the preaching of the Gospell, thine heauenlie wisedome about thine essence and diuine pleasure, which is hid from the world. Grant that we may knowe the Father and the Sonne by thee, and may alwaies beleeue that thou art the spirit of them both, & so worship one God in Trinitie, and the Trinitie in vnitie, whose will is, that not one should perish, but be conuerted & liue; and that as manie as beleeue in the Sonne, should haue euerlasting life. For the Father sent the Sonne, not to condemne the world, but that the world through him might be saued.

O lightener of the mind, powre vpon vs thy new light, and purge the horrible darkenes of our minds,

so

so that we may sæ & knowe our chiefe Father, whome pure eies onlie dw behold. O thou heauenlie comfor-ter, giue vnto vs a testimonie, and grant vnto our minds a token of the certaintie of our belæfe, so that we doubt not, neither wauer about thy diuine goodnes towards vs. Make our harts quiet and secure, that with a full trust and confidence we may approch to the throne of thy heauenlie grace, receiuing by adoption the right of children; and inflamed with spirituall ioie in all boldnesse and libertie, may crie Abba, Father.

Thou most faithfull aduocate, strengthen vs against all the assaults and temptations of sathan, so that we may neuer doubt of thy diuine prouidence and prede-stination, whereby we are chosen and called in Christ vnto euerlasting life; and neuer being stroken with a seruile feare, and oppressed with dreadfull doubtings, may in a rage flæ and forsake our God. O surpassing comforter, leaue vs not destitute of thine aid and pa-tronage; but vouchsafe euermore to be present with vs in our crosses & troubles, least otherwise we faint: but rather make vs to reioice in tribulations, know-ing that a crowne of life is laid vp for such as loue him. O thou teacher of men, instruct vs how, and what we ought to praie for, according to thy will, that we may be heard; and make thou intercession for vs with sighes that can not be expressed.

O thou cleanser of the heart, giue vs the simplicitie of mind without gall and bitternes, which descendedst in Iordan vpon our Lord and Sauiour Christ in the likenes of a dowe, that we may be void of bitter enuie and contention in our harts, and haue no rote among vs, that bringeth forth gall and wormewood. O thou substantiall flame, proceeding from the breast of the Father, and his eternall Sonne, lighten our harts with the fire of chaste and burning loue. Thou which appearedst as vpon this daie at the feast of Pentecost

vnto the Apostles in clouen tongs like fire, sæ our coldnesse, and comfort vs with thy quickening heate and breathings, that we may receiue thy chrisme and annointment. O thou ghest of the soule, make thæ a mansion place within the secret parts of our hearts, that we may be an house for thy diuinitie, which may dwell perpetuallie in our members, and neuer depart from vs, throughout our Lord & Sauiour Iesus Christ, Amen.

A thanks-giuing.

WE lift vp our harts vnto thæ, O Lord GOD. For it is verie mæt, right, and our bounden dutie, that we should at all times, and in all places giue thanks vnto thæ, O Lord holie Father, the almightie, euerlasting GOD, through Iesus Christ our Lord; according to whose most true promise, the holie Ghost came downe this daie from heauen, with a sudden great sound, as it had bæne a mightie wind; in the likenes of fierie tongues, lighting vpon the Apostles, to teach them, and lead them to all truth, giuing them both the gift of diuers languages, and also boldnesse, with feruent zeale constantlie to preach thy Gospell vnto all nations, whereby we are brought out of darknesse and errour into the clære light and true knowledge of thæ, and of thy Sonne Iesus Christ. Therefore with Angels, and Archangels, & with all the blessed cõpanie of heauen, we laud and magnifie thy glorious name, euermore praising thæ, and saieng, Holie holie holie Lord God of hosts: heauen and earth are full of thy glorie. Glorie be to thæ, O Lord most high: So be it.

(.)

12. On

## 12. On Trinitie Sundaie.

*An acknowledgement of the almightie Trinitie, and his* vndiuided God-head, eſſence, power and maieſtie.

### The Preface.

WHen Jeſus was baptiſed in the water, lo, the heauens opened, and the ſpirit of God deſcended like a doue, and lighted vpon him: and behold, there came a voice from heauen, ſaieng; This is my deerlie beloued Sonne, in whom I am well pleaſed.

Holie, holie, holie; Lord God almightie. Halleluiah.

There are three, which beare record in heauen; the Father, the Word, and the holie Ghoſt, and theſe three are one.

Holie, holie, holie; Lord God of Saboth. Halleluiah.

### The Praier.

O Moſt high Trinitie, one onlie power, and vndefiled maieſtie, our God, God almightie, the beholder and ſearcher of mine hart, I the abiect and hindmoſt of all thy ſeruants, confeſſe and acknowledge thee, and being the leaſt member of thy Church, I worſhip thee with a due ſacrifice of praiſe, for ſo much as I am able and can, according to that which thou haſt vouchſafed to endue me withall. And forasmuch as I am deſtitute of outward gifts to offer vnto thee, thoſe vowes of praiſe which I haue of the gift of thy mercie, behold willinglie and gladlie I offer them vnto thee, which be an vnfeigned faith, and a pure conſcience.

I beleeue therefore with all my hart, O king of heauen, and Lord of the earth, and with my mouth do I

confesse thee, the Father, the Sonne, and the holie Ghost, to be three persons, and one in substance; the true and verie God almightie, of one simple, incorporall, and invisible nature, incomprehensible, and of such a nature, as is not in a place as other natures be, and that thou hast nothing superiour or aboue thy selfe, or lower, or anie thing bigger than thy selfe, but in all manner of meanes perfect, without all spot of deformitie. And that thou art great without quantitie; good without qualitie; euerlasting without time; life without death; strong without infirmitie or weakenesse; true without lieng; present in euerie place without anie situation, or being placed in anie place, to be all euerie where without place; fulfilling all things without stretching forth thy hand; going euerie where without anie contradiction or gaine-saieng; passing ouer all things without mouing; abiding in all things without anie kind of proportion; making all things, hauing need of nothing; gouerning all things without labour; giuing all things their beginning, hauing no beginning thy selfe; making all things mutable and variable, thy selfe being without all kind of mutabilitie and variableneſſe.

I confesse thee to be in greatnesse without measure; in power almightie; in goodnes the cheefe and best; in wisedome inestimable; in counselles, intents, and purposes terrible and fearefull; in iudgements most vpright and iust; in cogitations and thoughts most secret; in words true; in works holie; in mercies aboundant and plentifull; toward offenders most patient; towards the penitent, and those that be hartilie sorie for their sinnes most gentle & louing; alwaies the same, euerlasting, and continuallie continuing, immortall, and incommutable, impossible to be changed or altered.

Whome neither the amplitude or largenes of places

ces doth make bigger, nor the shortnesse or littlenesse of places make lesser, nor anie places or corners can conteine or presse togither. Neither doth thy will or intent varie or alter, nor familiaritie or acquaintance corrupt thee, nor sorrowfull things trouble or amaze thee, nor glad things make thee pleasant or frolike as a man would saie. For from thee can forgetfulnes take nothing, nor mindfulnes or remembrance giue anie thing. Neither are things passed vnto vs, passed also vnto thee; nor things which to vs are to come, to come towards thee. For neither beginning doth giue anie beginning to thee, nor time anie increase, nor yet chance giueth thee anie end; but before all worlds, and in all worlds, and by worlds into euerlasting thou dwelst liue, and thou hast continuall praise and perpetuall glorie; most high power, and singular honor; euerlasting kingdome, and rule, and empire without end, through the infinite, and vnwearie, and immortall world of worlds.

## Another meditation of the right beleefe in the vnitie *of persons and pluralitie in God.*

THese, and much mo things haue I learned of the holie mother the Church, whereof through thy grace I am made a member. Of hir haue I learned how thou the alone and true God, both hast no bodie, and also art vnsubiect to passions, & how nothing of thy substance or nature is anie waie violable, or changeable, or compounded, or created: and therefore certaine it is, how thou canst neither be perceiued by anie bodilie eies, nor could euer be seene in the proper nature of anie mortall man. For hence it may euidentlie be gathered, that where Angels dw now behold thee, there we also after this

life shall sæ thæ, naie, the verie Angels neither are able to sæ thæ as thou art in thy selfe, naie to conclude, the almightie Trinitie is knowne to none but onlie to thy selfe, O blessed Trinitie.

And thou, an vnitie of the God-head, through the pluralitie of persons manifold, art in number infinite, and therefore measurablie vnmeasurable, and waightily vnwaiable. For we knowledge no beginning of the souereigne goodnesse, the which thou art, of whome, through whome, in whom are all things, but through participation thereof we saie all good things are. For thy diuine essence hath alwaies bæn, and yet is without matter, although it lacke no forme, to wit, informed, the forme of formes, the most welformed forme, the which while thou imprintest as a seale to euerie particular thing, thou makest them doubtlesse to differ from thy selfe, without any either of your augmenting, or diminishing, but whatsoeuer is in the world it is thy creature.

O simple Trinitie, and triple vnitie, God, whose almightinesse both possesseth, and ruleth, and replenisheth all things which thou hast created. Neither in saieng how thou fillest all things, meane we that they conteine thæ, but rather that thou conteinest them; neither by parts fillest thou all things, nor yet may it be thought, that euerie thing, according to the greatnesse of the portion it hath, receiueth thæ, that is, the greatest thing more, and the smallest thing lesse, thou rather being in all things, or more trulie, all things in thæ, whose omnipotencie includeth all things. Neither can any man find a waie to escape thy power. For whosoeuer hath not thy fauour, can by no meanes auoid thy displesure, as it is written, Neither from the East, nor from the West, nor from the South, but God is the iudge. And againe, Whither shall I go frō thy spirit? Or whither shall I go from thy presence?

The

The immenſitie of thy diuine greatneſſe is this, that we knowe thee to be within all things, not as included; and without all things, yet not as excluded. And therefore thou art within, that thou maiſt containe all; and therfore without, that all things may be comprehended within the immenſitie of thine vncircumſcribed greatneſſe. So then by that thou art within, thou art knowne to be a Creator; by that thou art without, we perceiue how thou art the gouernour of all things. And leaſt all things, which are created might be without thee, thou art within and without, that all things may be included of thee, not by locall greatneſſe, but by thy mightie preſence, who art euerie-where preſent, and all things preſent before thee: although ſome vnderſtand theſe things, yet ſome do not.

The vnitie then of thine inſeparable nature, can not haue ſeparable perſons; becauſe, as thou art a Trinitie in vnitie, and an vnitie in Trinitie; ſo can you not haue a ſeparation of perſons. Sometimes indeed, thoſe perſons are particularlie named; but ſo thou wouldeſt, O God the Trinitie, declare thy ſelfe inſeparable in perſons; that there is no name in anie one perſon, but may be referred vnto another, according to the rule of relation: as the Father vnto the Sonne, & the Sonne vnto the Father; ſo hath the holie Ghoſt true relation both vnto the Father & the Sonne. Alſo, thoſe names, which ſignifie either your ſubſtance, O G O D, or perſon, or power, or eſſence, or elſe what, which properlie is called God, do equallie agree to all the perſons: as great God, almightie, eternall, and generallie all things, which naturalle are ſpoken of God. So that there is no name of nature, which ſo maie agree vnto thee, God the Father, but the ſame alſo may fitlie be referred vnto the Sonne, and holie Ghoſt.

We

We saie how thou the Father art naturallie God; so is the Sonne naturallie God, and the holie Ghost naturallie: and yet not three Gods; but one God naturallie, the Father, the Sonne, and the holie Ghost. And therefore, O God holie Trinitie, in persons thou art inseparable; in sense are they to be vnderstood, though in sound you haue separable names. For you receiue no plurall number in the nature. For hereby it is declared, how the persons in the holie Trinitie, which is one verie God, can not be diuided: for that the name of euerie person, respecteth alwaie another person. If I say the Father, I point vnto the Sonne; if I name the Sonne, I presuppose a Father; if I mention the holie Spirit, I must necessarilie vnderstand of whom he is the Spirit; namelie, of the Father, and of the Sonne. For this is the true faith, procæding from sound doctrine: this vndoubtedlie is the catholike and right faith, which God of his goodnesse hath taught me in the bosome of the mother Church.

## The faith or beleefe of a true Christian, concerning *the blessed Trinitie, most notablie* described.

O My light, I praise thee for inlightening mee, whereby I knowe thee; but how do I knowe thee? I knowe thee to be God alone, a liuing God, a true God, my Creator. I knowe thee to be the maker both of heauen and earth, of all things visible and inuisible, a verie GOD, almightie, immortall, inuisible, vncompassable, vnlimitable, euerlasting, to whom none can approch vnto, nor comprehend, nor find out; who art vnchangable, vnmeasurable, infinite, the beginning of all creatures, be they visible or inuisible, by whom all things were created; through

through whom all the elements dw consist: whose maiestie, as it neuer had beginning; so it shall neuer haue end.

I knowe thee to be one God alone, the true God; namelie, the eternall Father, Sonne, and holie Ghost; three persons indeed, but one simple substance, and vnparted nature; the Father made of none; the Sonne of the Father alone; the holie Ghost of the Father and of the Sonne; alwaies without either beginning or end. A Trinitie, yet but one onlie, and verie God, omnipotent; the onelie beginning of all things, maker of all creatures, both visible and invisible, spirituall and temporall, which by thine almightie power at the beginning diddest of nothing make togither, both creatures, spirituall & corporall, that is to saie, Angelicall and worldlie, and after the humane, as a middle nature consisting of bodie and spirit.

I knowe and confesse thee GOD the Father, to be vnbegotten; thee God the Sonne, to be begotten of the Father; thee God the holie Ghost the comforter, to be neither made, nor begotten. With mine hart I beleeue vnto righteousnesse, and with my mouth I confesse vnto saluation, this holie and single Trinitie, in the three coequall, consubstantiall, and coeternall persons, to be a Trinitie in vnitie, and an vnitie in Trinitie.

I knowe thee Jesus Christ our Lord, to be a true God, the onlie begotten Sonne of God, and the Creator, Sauiour, and Redeemer, not of me onelie, but also of all mankind: whom I acknowledge to be begotten of the Father before all worlds, God of GOD, light of light, verie God of verie God, begotten, not made, being of one substance, and coeternall with the Father and the holie Ghost, by whom all things at the beginning were made: stedfastlie beleeuing, and trulie confessing, that thou Jesus Christ, the onelie begotten

Sonne

Sonne of God, for our ſaluation, by the conſent of the whole Trinitie tookeſt fleſh; and wert conceiued by the holie Ghoſt, of the virgin Marie, and wert made verie man, of a reaſonable ſoule, and humane fleſh ſubſiſting.

Thou, for ſo much as in reſpect of thy God-head, being the onlie begotten Sonne of God, thou couldeſt neither ſuffer, nor die, through thine exceeding loue, wherewith thou haſt loued vs. Thou, the verie ſame Sonne of God, for all that, becameſt ſubiect to ſufferings, and mortalitie, in reſpect of thy manhood: and, O onlie Sonne of God, for the ſaluation of mankind didſt ſuffer death vpon the wood of the Croſſe, to ſaue vs from euerlaſting death. Thou, the author of light, deſcendedſt into hell, and like a glorious conqueror, roſeſt againe the third daie, taking to thee againe thy ſacred bodie, which for our ſinnes had lien in the ſepulchre; and quickening it according to the ſcripture the third daie, that thou mighteſt place the ſame at the right hand of the Father.

For thou, the verie Sonne of God, taking againe vnto thy ſelfe the ſubſtance of our fleſh, that is to ſaie, the ſoule and humane bodie, which thou tookeſt of the glorious virgin, art aſcended vp aboue all the heauens, and mounted aboue the orders of Angels, where thou ſitteſt at the right hand of God the Father, and whereas the fountaine of life is; the light which none can attaine vnto: and the peace of God, which paſſeth all vnderſtanding. There we do worſhip thee; there we do beleeue thee to be the verie God, and verie man; confeſſing God to be thy Father, and from thence wee looke, that thou wilt come a Iudge in the end of the world, to iudge both the quicke and the dead, and to render to all men, good and bad, according to their deeds, which they haue done in this life, either reward or puniſhment, according as euerie one is worthie,

reſt

reſt or torment. For all men, euen as manie as haue receiued ſoules in their humane fleſh, which they had in this world, ſhall riſe at that daie, through the ſound of thy power: that whole man may receiue either the glorie of heauen, or the paine of hell, according to his deſerts. Thou art our reſurrection and the life it ſelfe, whom we looke for; euen the Lord Jeſus Chriſt our Sauiour, who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie.

I knowe thee the holie Spirit, both of the Father and of the Sonne, to be one God, and a verie GOD, proceeding alike from them both, of one ſubſtance, and coeternall with the Father and the Sonne, our comforter, and aduocate: which cameſt downe in the likeneſſe of a dowue vpon the ſame God, and our Lord Jeſus Chriſt, and ſhewedſt thy ſelfe vpon thine Apoſtles in fierie tongues: which alſo euen from the beginning haſt inſtructed, with the gift of thy grace, all the Saints and choſen of God; and opened the mouthes of the Prophets, that they might declare abroad the wonderfull myſteries of the kingdome of God; who alſo togither with the Father and the Sonne, of all the Saints of God art worſhipped and glorified. Among whom I thine handmaid dw glorifie thy name, becauſe thou haſt inlightened me. For thou art the verie light; the true light; the fire of God; the maiſter of ſpirits, which by thine ointment teacheſt vs all truth, the Spirit of truth, without which it is impoſſible to pleaſe God. For thou thy ſelfe art God of God, and light of light, vnſpeakablie proceeding from the Father of lights, and from his Sonne our Lord Jeſu Chriſt, with whom thou reigneſt and art glorified moſt ſingularlie, being of one ſubſtance, coequall, and coeternall with them in the eſſence of one and the ſame Trinitie.

I knowe thee Father, Sonne, and holie Ghoſt, to be

one,

one, a liuing, and a verie God: thee I confesse in persons, yet but one in essence; whom I acknowledge, worship, and glorifie with mine whole hart, being the true God, the onlie God, holie, immortall, inuisible, vnchangable, whom no man can either attaine vnto, or find out. This God I acknowledge to be one light, one sunne, one bread, one life, one happinesse, one beginning, one end, one Creator both of heauen and earth, by whom all things do liue; by whom all things subsist; by whom all things are gouerned, ruled, and quickened, both the things in heauen, and the things in earth, & things vnder the earth: besides whom there is no God, neither in heauen, nor in earth.

Thus knowe I thee, O blessed Trinitie, my Lord God, who knowest me. Thus knowe I thee, through the faith, which thou hast inspired to me. I knowe thee O my light, the sight of mine eies, O Lord my GOD, the hope of all the ends of the earth: the ioie reioicing my youth, and the good susteining mine age. For in thee, O Lord, all my bones reioice, saieng; O Lord, who is like to thee? Among the gods, who is like to thee? Not that whom the hands of men haue made; but thou who hast made the hands of men. The idols of the nations are siluer and gold, euen the works of mens hands: so is not he which made man. All the gods of the people are idols; but the Lord made the heauens. Let those gods, which made not the heauens, and the earth, perish from the earth, and from vnder these heauens; but let both heauen and earth praise him, which created both earth and heauen, Amen.

A zealous praier vnto the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast giuen me to my saluation, calleth vnto thee. For the faithfull soule liueth by faith; he enioieth in hope, which one daie he shall behold

in

in thee. O my God, vnto thee crieth my pure conſcience, and the ſweet loue of my faith, which the darkenes of ignorance being driuen away, thou haſt brought vnto the knowledge of the truth: which alſo thou haſt plucked from the foliſh bitternes of this world, and made comfortable and pleaſant to me through thy ſweet loue.

Vnto thee, O bleſſed Trinitie, doth the clere voice and ſincere loue of my faith call, the which nouriſhing the ſame from the cradle, thou haſt inlightned alwaie by the light of thy grace, & confirmed mightilie in me through the inſtructions of our mother the Church. Vnto thee do I call, O happie, bleſſed, glorious, and ſingle Trinitie, Father, Sonne, and holie Ghoſt; God, Lord, and Comforter; loue, grace, and communion; the begetter, the begotten, the renewer; the verie light of the verie light, the verie illumination, the ſpring, the floud, and the watering: of one, all; through one, all; in one, all things: of whome, through whome, and in whome are all things. The liuing life, the life from the liuing, the quickener of ſuch as liue. One of himſelfe; one of one; one of two. A being of himſelfe; a being of another; a being from both. The Father is true, the Sonne truth, and the holie Ghoſt truth: ſo that the Father, the Lord, & the Comforter, are one eſſence, one power, one goodnes, and one bleſſednes; of whom, through whome, and in whome, all things be bleſſed, whatſoeuer things are bleſſed. I beſeech thee therefore, that as thou haſt giuen me grace, by the confeſſion of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine maieſtie, to worſhip the vnitie: ſo grant, that through the ſtedfaſtneſſe of this faith, I may euermore be preſerued, comforted & defended in all my troubles & aduerſities; which liueſt and reigneſt, three perſons and one God, bleſſed for euer, Amen.

Another

Another deuout praier to the holie Trinitie.

WIth all my hart and mouth dw I confesse, praise, & blesse thee O God the Father vnbegotten, and thee O God the Sonne onlie begotten, also thee O holie Ghost & Comforter; to thee be glorie in the world of worlds, Amen.

O blessed Trinitie, thou three coequall and coeternall persons, and one verie God, the Father, Sonne, and holie Ghost, who dwellest alone in euerlastingnes, and in vnapprochable light, which hast founded the earth by thy mightie power, and rulest the whole world by thy wisedome. Holie holie holie Lord God of hoasts, dreadfull, strong, righteous, mercifull, maruellous, praise-worthie, to be beloued, one God, three persons, one being, power, wisedome, gwdnes, and one vnspeakable Trinitie: I crie vnto thee. Open me the gates of righteousnes, and when I am come in, I will praise thee O Lord. Behold, I powre begger knocke at thy dowre; O souereigne housholder, command the gates to be opened at my knocking, according as thou hast said; knocke ye, and it shall be opened.

For trulie, O most mercifull Father, the desires of my groning hart, and the cries of my weeping eies, dw knocke at thy dowre. All my desire is before thee, and my groning is not hid from thee. Lord turne not thy face anie more awaie from me, neither fling thou awaie from thy seruant in a fume. O Father of mercies, heare the howling out of thy Ward, and reach hir thy singular gwd helping hand, that it may drawe me out of the deepe waters, and out of the lake of miserie, and out of the mire of filthines, that I perish not; thy pitifull eies seeing it, and the bowels of thy mercie beholding

ding it, but that I may wade out vnto thee my Lord God, so as I may see the riches of thy kingdome, and alwaies behold thy face, and sing praises to thy holie name, O Lord, which workest wonders, which cheerest my hart with remembring thee, and which inlightenest my youth: despise not mine old age, but make my bones to reioice, and my hoarie heares to waxe fresh againe as the Eagle.

A Thanks-giuing.

WE lift vp our harts vnto thee O Lord, for it is verie meet, right, and our bounden duties, that we should at all times and in all places giue thanks to thee O God almightie, and euerlasting God, which art one God, one Lord; not one onelie person, but three persons in one substance. For that which we beleeue of the glorie of the Father, the same we beleeue of the Sonne, and of the holie Ghost, without anie difference, or inequalitie. Therefore with Angels and Archangels, and with all the companie of heauen, we laud and magnifie thy glorious name, euermore praising thee, and saieng, Holie holie holie Lord God of hoasts; heauen and earth are full of thy glorie. Glorie be to thee O Lord most high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glorie, O Lord God heauenlie king, God the Father almightie, O Lord the onlie begotten Sonne Iesu Christ. O Lord God, Lambe of God, Sonne of the Father, that takest awaie the sinnes of the world, haue mercie vpon vs. Thou that takest awaie the sinnes of the world, haue mercie vpon vs. Thou that takest awaie the sinnes of the world, receiue our praiers. Thou that

ſitteſt at the right hand of God the Father, haue mercie vpon vs. For thou onlie art holie, thou onlie art the Lord, thou onlie O Chriſt, with the holie Ghoſt, art moſt high in the glorie of God the Father; to whome be all kingdome, power, honor and glorie world without end, Amen.

13. On euerie Sundaie, holidaie, or weekedaie.

*Of Chriſt his ſecond and laſt comming to* iudgement.

The Preface.

THE kingdome of heauen is nære at hand, euen at the dores. Take hæd, watch and praie.

The ſonne of man ſhall come as a thæfe in the night ſuddenlie and vnwares, at an houre that ye knowe not. Take hæd, watch and praie.

Euen Ieſus, which was taken vp from vs into heauen, ſhall ſo come againe to gather vs vnto him, as he was ſæne to haue gone into heauen. Come Lord Ieſu.

Behold, he commeth with clowdes, and euerie eie ſhall ſæ him, yea euen they which pierced him through, and all kindreds of the earth ſhall waile before him. Come Lord Ieſu.

Our God ſhall come, and ſhall not kæpe ſilence: there ſhall go before him a conſuming fire, and burne vp his enimies on euerie ſide: the hilles ſhall melt like ware at the preſence of the Lord, & a mightie tempeſt ſhall be ſtirred vp round about him. Come Lord Ieſu.

He commeth, he commeth to iudge the earth, and with righteouſneſſe to iudge the world, and the people with equitie and truth. Come Lord Ieſu.

Therefore yet a verie little while O my ſoule, take hæd, watch & praie; and he that ſhall come, will come, and will not tarrie. Come Lord Ieſu.

Surelie

Surelie I come shortlie saith Christ, and my reward is with me, to giue to euerie one according as his works shall be, either good or bad. For I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that watch, and keepe my commandements vnto the end. Come Lord Iesu.

Euen so saith the spirit and the bride. Come Lord Iesu, come quicklie: Amen, Amen. Hallelúiah.

The praier to haue Christs sudden comming, euen in our *remembrance, and that we may be in a readinesse a-*gainst his most glorious appearing.

The Preface, *Vt supra Iesus.*

The Praier.

BEholding, O heauenlie Father, the daie of accompts ouer all flesh to be euen now at hand, namelie the last daie, the daie of iudgement, the great and notable daie of the Lord, wherein the whole generation of mankind, from the beginning of the world, shall rise againe, & shall appeare both in bodie and soule, before the presence of the most iust iudge thine eternall Sonne, and our righteous God, to receiue their owne doome for weale or woe, for life or death, for ioie or paine, and that eternallie with the saincts in heauen, or for euer with the diuels in hell: we beseech thee most humblie, O gratious God, to haue mercie vpon all thine inheritance dispersed in these our euill and dangerous daies, in the midst of this wicked, most sinfull, and vntoward generation, vpon the face of the earth, amongst whome we are most miserablie entangled, contemned, cruellie dealt withall, and stirred to all abhominations.

O heauenlie Father, we acknowledge before thee, in

our selues the greatnesse of our owne frailtie, our corrupted lust to lewdnesse, the fulnesse in our selues of our owne iniquitie, and our accustomed inclination at all times to wickednesse. O Father of mercies, tender vs in our weakenes; haue compassion vpon our infirmities, pardon our sinfulnesse, and grant vnto vs thine holie spirit, to worke spredie mortification in vs, to kæpe lowe the pride of our flesh, to humble our soules in thy sight, to strengthen vs in righteousnesse, to feare alwaies thy iudgements, to thinke vpon thy wrathfull indignation, and vpon the houre of the vengeance to come, when thou for our wickednesse shalt turne awaie thy face from vs.

Haue mercie vpon vs, O Lord, haue mercie vpon vs, for Christ Iesus thy Sonne sake; and so prepare all our harts, soules, and bodies, to the necessitie of the time, that we may haue therein good regard to our selues, that our harts be not ouercharged with excesse of eating, surfeting, and drunkennesse, or otherwise vexed with the cares of this wretched world, to hinder vs, and to drawe vs backe from our carefull attendance, or diligent waiting for the Lords sudden comming to iudgement; but that we may continuallie attend, wait, watch and praie for the spredie appærance of his glorious Maiestie, that when he shall at the rising againe of all flesh, by the sound of the last trumpet, come to iudge both the quicke and the dead, we may be then in a readinesse to mæt him aboue in the heauens, and there to stand before his presence, to behold the glorie of his most gratious countenance, to sæ how in mercie he shall separate vs from the wicked, as sheepe from the goates, to set vs also on his right hand, to giue the sentence of blessing vpon vs, and to commend vs vnto the kingdome of thæ his heauenlie Father, which he himselfe hath prepared, and so pretiouslie purchased with the price of his owne bloud,

bloud, there with him, with thee, O Father, and with the holie Ghost, to liue in euerlasting ioie and felicitie. Grant this, O heauenlie Father, euen for the onelie merits sake of that thy deere Sonne, and our Sauiour Iesus Christ, Amen.

## Another meditation of the signes, which shall *appeare before the end of the* world.

IT is thy saieng, O Sonne of God, that in the last and doting age of the world, both greater, and more greeuous miseries and confusions among men should bee, than euer were; and also for all that, that thou which art the defender of thy Church, in the midst of such calamities and crueltie of thine enimies, wilt preserue some remnant of the faithfull, that thy seruice be not vtterlie extinguished before the end of this world. Wherefore being oppressed, through the intollerable burden of miseries, heaped therefore vpon vs, bicause the sins of this withering world, are most greeuous and lamentable: but especiallie for that Sathan thine enimie seeth the daie of iudgement to be verie nigh at hand, wherein his abhomination shall openlie be laid before all thy chosen creatures, and he be cast hedlong into eternall torments; which makes him extreamelie to rage against thy chosen flocke, and to seeke by all meanes that possiblie he can, to withdrawe vs from thee, and to make vs blaspheme thy sacred Maiestie. Wee, as it standeth vs vpon, flie vnto thee with all humblenesse of mind in these our extremities. The whole frame of this world groaneth also with thine elect, and earnestlie desireth to be renewed.

Therefore, according to thy gratious admonition,

we call into mind the ſignes, which ſhall come before the finall deſtruction of this world, and thanke thee for thy goodneſſe in foretelling vs of them. We lift vp our heads vnto thee, which art aloft on the right hand of the eternall Father, and in faith and praier looke for that ioifull daie, when thou wilt appeare moſt gloriouſlie in the clouds, for the deliuerance of thy people out of theſe calamities. Gouerne vs by thy word and ſpirit, O moſt mightie protector, that wee may bee watchfull and ſhun the cares of this tranſitorie world, which withdrawe the mind from the exerciſe of godlineſſe, and choke all vertuous motions raiſed by thine holie ſpirit; and flie from wantonneſſe, bellie-cheere, and vnlawfull pleaſures, which both cauſe thy ſpirit to forſake our minds, and make our bodies the receptacles of vnpure ſpirits, whereby we are caried, being ſecure, vnto abhominable wickednes, and from thence vnto euerlaſting deſtruction.

Finallie, purge thou our harts by thy ſpirit, and let thy knowledge appeare in vs, which may both expell our groſſe darkneſſe, and inflame in vs godlie motions, that all the daies of our life we may continue in the true and ſincere confeſſion of thy name. And for ſo much as thou haſt promiſed to defend vs, and to mitigate our paines, grant that wee may both eſcape euils to come, and ſtand ioifullie before thee at thy returne, Amen.

Another.

ALmightie God, and moſt mercifull heauenlie Father, as in the deſtruction of Jeruſalem thou haſt left a fearefull example of thy horrible iudgements againſt the contempt of the Goſpell, and the wickedneſſe of men; & threateneſt ſuch plagues to come for like wickedneſſe vpon the

the world, as shall cause men to die for feare of them before they come: grant vs so to read thy truth, and to be obedient vnto it, that when the signes of these things shall come, which shall astonish the wicked, wee may hold vp our heads with comfort, waiting for our redemption so nære at hand; watch with continuall praier, that we may escape all these things which shall come vpon the world in that daie, and that wee may stand before thy Sonne, when he shall come to iudgement, and be receiued of him to euerlasting glorie; to whom with thee, and the holie Ghost, be all honour, glorie, and praise, for euer and euer, Amen.

## A godlie meditation of the comming of Christ to *iudgement, and of the reward both of the* faithfull and vnfaithfull.

O Lord Iesu Christ, the Sonne of the euerliuing God, by whom althings were made, are ruled, and gouerned; as of thy loue for our redemption thou diddest not disdaine to bee our mediator, and to take vpon thee our nature in the wombe of a virgin, purelie and without sinne, by the operation of the holie Ghost, that both thou mightest in thine owne person wonderfullie beautifie and exalt our nature, and worke the same in vs also: first abolishing the guiltinesse of sinne by remission, then sinne it selfe by death; and last of all death, by raising againe these our bodies, that they may be like vnto thine owne glorious and immortall bodie, according to the power wherewith thou art able to subiect all things vnto thee. As, I saie, of thy loue for our redemption thou becamest man, and that most poore and afflicted vpon earth, by the space of three & thirtie yeres at the least, in most humilitie, and paiedst the price of

our ranſome, by thy moſt bitter death and paſſion; for the which I moſt hartilie giue thanks to thee: ſo of the ſame thy loue towards vs, in thy good time, thou wilt come againe in the clouds of heauen, with power and great glorie, with flaming fire, with thouſands of Saints, with Angels of thy power, with a mightie crie, ſhowt of an Archangell, and blaſt of a trumpet ſuddenlie as a lightening, which ſhineth from the eaſt, &c. When we thinke leaſt, euen as a theefe in the night, when men be a ſleepe: thou wilt ſo come, I ſaie; thus ſuddenlie in the twinkeling of an eie; all men that euer haue beene, be, and ſhall be, with women and children, appearing before thy Tribunall iudgment ſeate, to render an account of all things, which they haue thought, ſpoken, and done againſt thy lawe, openlie, and before all Angels, Saints, and diuels: and ſo to receiue the iuſt reward of thy vengeance, if they haue not repented, and obeied thy Goſpell, and ſo depart from thee to the diuell, and his angels: and all the wicked, which euer haue beene, be, or ſhall be, into hell fire, which is vnquenchable, and of paines intollerable, endleſſe, hopeleſſe; euen from the face of thy glorious Maieſtie, and mightie power.

But if they haue repented, and beleeued thy Goſpell; if they be found watching like wiſe virgins, with their lamps and oile in their hands; if they be found readie apparelled with the wedding garment of innocencie; if they haue not hardened their harts, and hourded vp the treaſure of thy vengeance, in the daie of wrath to be reuealed: but haue vſed the time of grace, the acceptable time, the time of ſaluation; that is, the time of this life, in the which thou ſtretcheſt out thy hand, and ſpreadeſt thine armes, calling and crieng vnto vs, to come vnto thee, which art meeke in hart, and lowlie. For thou wilt eaſe all that labour, and are heauie laden. If they haue viſited the ſicke and priſoners; com-

fforted

forted the comfortleſſe; fed the hungrie; cloathed the naked; lodged the harbourleſſe: if they haue not loden their harts with gluttonie, and ſurfetting, and carefulneſſe of this life: if they haue not digged, and hid their talent in the ground, doing no good therewith: but haue bæn faithfull to occupie thy gifts to thy glorie, and haue waſhed their garments in thy bloud by hartie repentance; then ſhall the Angels gather them togither, not as the wicked, which ſhall be collected as fagots, and caſt into the fire; but as the good wheate that is gathered into thy barne.

Then ſhall they be caught vp to mæte thæ in the clouds; then ſhall their corruptible bodie put on incorruption; then ſhall they be indued with immortalitie and glorie; then ſhall they be with thæ, and go whither thou goeſt, then ſhall they heare theſe ioifull words: Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the beginning, &c. Then ſhall they be ſet on ſeates of Maieſtie, iudging the whole world; then ſhall they reigne with thæ for euer; then ſhall God be all in all with them, and to them; then ſhall they enter, and inherit heauenlie Jeruſalem, and the glorious reſtfull land of Chanaan, where it is alwaies daie, and neuer night; where is no maner of wæping, teares, infirmitie, hunger, cold, ſickeneſſe, enuie, malice, nor ſinne: but alwaies ioie without ſorowe, mirth without meaſure; pleaſure without paine; heauenlie harmonie; moſt pleaſant melodie; ſaieng, and ſinging; Holie, holie, holie; Lord GOD of hoſts, &c. Finallie, the eie hath not ſæne; the eare hath not heard; neither hath it entered into the hart of man, that they ſhall then inherit, and moſt ſurelie enioie; although hære they bæ tormented, priſoned, burned, ſolicited of Sathan, tempted of the fleſh, and intangled with the world, whereth̃rough they are inforced to crie; Thy kingdome come. Come Lord Ieſu &c.

How

How amiable are thy tabernacles? Like as the hart deſireth the water brookes, ſo longeth my ſoule after thee O God. Now Lord let thy ſeruant depart in peace. I deſire to be diſſolued, and to be with Chriſt. We mourne in our ſoules, waiting for the deliuerance of our bodies, &c.

Oh gratious Lord, when ſhall I find ſuch mercie with thee, that I may repent, beleeue, hope, and looke for theſe things, with the full fruition of thoſe heauenlie ioies, which thou haſt promiſed and prepared for all them that feare and loue thee, and ſo reſt with thee for euermore? Amen.

*2. Peter 3, 10, 11, 12.*

The daie of the Lord will come as a theefe in the night, in the which the heauens ſhall paſſe awaie with a noiſe, and the element ſhall melt with heate, and the earth with the works that are therein ſhall be burnt vp.

Seeing therefore that all theſe things muſt be diſſolued, what manner perſons ought yee to be in holie conuerſation and good liues, looking for the haſtning vnto the comming of God, by the which the heauens beeing on fire, ſhall be diſſolued, and the elements ſhall melt with heate!

BE THOW FAITHFVL VNTO THE DEATH: AND I WIL GIVE THEE A CROWNE OF LYFE. REVELA. 2.
HALLELV-IAH
HALLELV-IAH
WE MVST ALL APPEERE BEFORE THE IVDGMENT SEAT OF CHRISTE. ROM. 14.

## ¶ Other godlie Praiers to be vſed vpon *euerie Saincts daie, as they fall or-* derlie in the yeare;

*And firſt,*

### 1. On Saint Andrewes daie.

My hart is readie, O God, my hart is readie prepared to ſeeke thee, and to followe thy Lawe: O let me not go wrong out of thy commandements.

WE thanke thee, O Sonne of God, head, and keeper of thy Church, for gathering to thy ſelfe out of the vncleane companie of men, an holie Church, which is knit to thee in true confeſſion, righteouſneſſe, and life. Manie times didſt thou repeate thy promiſe touching the bringing of man fallen, into thy fauour againe, and by the continuall preaching of thy Miniſters, haſt giuen vs the light thereof. Thou didſt in like manner appoint a tower, and ordeine the Commonwealth of Moſes in the middeſt of that part of the world inhabited, from whence it might be heard of all mankinde. At the length, thou appeareddſt in the fleſh, brakeſt the bands of the old teſtament, and entredſt into a new couenant with vs, and calledſt thine holie Apoſtle Andrew, and the reſt, to be the publiſhers and witneſſes of thy truth, and gaueſt them authoritie to preach, and ſufficient teſtimonie, that they publiſh the truth. Maintaine among vs this light, that we may giue credit to thy Miniſters and their writings, as to a voice ſounding from heauen, that we may be citizens of that companie which is builded vpon the foundation of the Prophets and Apoſtles, in which building thou art the

the cozner ſtone, bearing the whole houſe by the word of thy power. Grant that imitating the examples of Saint Andrew, and the reſt of the holie Doctors and Apoſtles, who by thy grace readilie obeied the calling of thy Sonne Jeſus Chriſt, and followed him without delaie, we alſo being called by thy holie word, may likewiſe forthwith giue ouer our ſelues obedientlie to followe thee and thy holie commandements. Of them it it is ſaid, They went forth and ſowed their ſeed with teares, but they ſhall returne with ioie. Giue alſo to thy Church in all ages for euermore, faithfull and holie teachers, which may be fiſhers of men; reteine the forme of ſound doctrine; diſpenſe thy myſteries faithfullie, and gather to thy kingdome great companes, till the number of thine elect being filled, the net ſhall be caſt off, and thy whole Church enioie thy viſible and bleſſed ſight for euermore, Amen.

## 2. On Saint Thomas daie.

I beleeue, O Lord, helpe mine vnbeleefe, and increaſe my faith.

LOthſome is the darkeneſſe, and horrible the ſtreames of diffidence and miſtruſt, euen in the elect, as the Apoſtle Thomas, albeit he had ſenſiblie heard the voice of the Sonne of God, & ſeene the miracles which bare teſtimonie that he taught and preached the truth: yea albeit in mind inwardlie he beheld the preſence of his Lord, yet beleeued he not the reſurrection of Chriſt, which is the principall article of our faith, neither gaue he credit to ſuch as had ſeene the Lord liuing againe: which doubting thou didſt ſuffer in him for the more confirmation of the faith. But confirme thou vs, as thou didſt confirme this thy weake diſciple Thomas, and grant vs ſo perfectlie, and without all doubt to beleeue in thy

Sonne

Sonne Jesus Christ, that our faith in thy sight neuer be reproued. Strengthen our frailtie by thy liuelie presence. Appeare to vs in the night, that humane darkenesse do not extinguish the light in vs. Bring thy gifts into houses shut vp, into our poore cottages, which are in great danger, by reason of thine enimies. Speake thou vnto vs with thy blessed voice, outwardlie by thy word, and inwardlie by thy spirit working thy peace within vs, that filled with the sense of thy presence, we may rest, coupled through thee in the spirit vnto thine eternall Father. Take vs vp being fraile and fallen downe in this life. Shew vs thy wonders, that in the sight of our conscience with the displeasure of thine eternall Father, we may remember thy merits. Laie vs miserable and weake ones in thy side and wounds, that we may be hid and couered from the wrath of God, and sucke from thy bodie the water which washeth all our vncleanesse, and the liuelie nourishment of thy bloud, which may strengthen vs into euerlasting life, that we be not vnbelæuers, but in the number of the faithfull, and from our hart may imitate that noble confession of this thine Apostle Saint Thomas, and against all the blasphemous spirits, and thine enimies, acknowledge that thou art the Lord, and our God, euen that God, which from the beginning hath bæne present with his Church, both externallie by his Ministers, and inwardlie by the secret working of his holie spirit, which may euermore defend his Church against the rage of his enimies, and by a couenant with mankind, knitteth the faithfull to his owne flesh. Grant O Sonne of God, and mightie Iehoua, that firmelie we may belæue this thy promise, depend vpon thee, hope of thine aid against hope, & begin our saluation from thy word reuealed, that belæuing in thee our Sauiour, which art Christ our high Priest & King, we may find eternall life in thee, Amen.

3. On

3. On Saint Steeuens daie;

*VVho was the first that was martyred, and shed his bloud* for Christ crucified.

They gather themselues togither against the soule of the righteous, and condemne the innocent bloud.

O Christ our Lord and sauiour, which with greefe of hart didst bewaile the ingratitude of the Iewish nation, which both vnkindlie contemned thy benefits, & killed thy Prophets most cruellie; we beseech thee make vs euermore to haue in mind, and acknowledge the greatnesse of thy loue towards mankinde.

Thou art that naturall hen. Thou begettest to thy selfe a congregation by the egge, and singular seed of thy first promise made in Paradise. Thou gatherest such as beleeue and depend thereon vnder thy wings; by thine intercession, against the wrath of God, which is a consuming fire; and by thy liuelie heate thou nourishest them, powring vpon them thy spirit, which is a substantiall fire flowing from the brest both of thee and thine eternall Father, expelleth the coldnesse of our nature, and quickneth such as are ingrafted in thee vnto a new life. Thou encountrest with kites, rauening birds, raging spirits, and all the mortall infernall enimies, for the safegard of thy poore chickens. Wherefore keepe vs, we humblie praie thee, among thy chickens, which with a woonderfull and entire affection acknowledge thy voice when thou callest, which couer themselues vnder thy wings, and drawe from thy brest most godlie comfort in their greefe of hart, and strength against all enimies.

And, O comfortable ghest of the soule, leaue not our houses desolate, cease not to fill vs by thy continuall presence,

preſence, with thy life and righteouſneſſe: giue vs the true comfort of mind, that before all worldlie things we may prefer the confeſſion of thy truth, euen as that reuerend old man Zacharie father of Iohn Baptiſt, betweene the temple and the altar with his bloud, as with a pretious burnt ſacrifice, did confeſſe thee to bee the Meſſias ſent frō thine eternall Father. Saue vs from bloud-ſhedding, O Lord our Sauiour, that we wrap not our ſelues in paines moſt intollerable, wherwith thine enimies, which haue defiled themſelues with the innocent bloud of thy martyrs, are oppreſſed.

And as thy glorious martyr and truſtie Deacon of thy Church Steeuen, when moſt heinous faults were laid vpon him, as though he had proclaimed defiance both to God and his Church, did continue conſtant in thy faith; vſing a moſt excellent and effectuall forme of praier for his enimies thy perſecutors, conteining the ſumme of true doctrine; ſawe the heauens open, and thee, O Sonne of God, ſtanding on the right hand of thy Father, to whom at the point of death he commended his ſoule: ſo aſſiſt vs with thy grace, that wee by his example may learne both to loue, and praie for our enimies, and that we feare not the peruerſe opinions of the wicked world. Be thou with vs in trouble according to thy promiſe; open to vs the heauens; ſhew vs thy liuelie countenance by thy good preſence; comfort our ſorowfull minds; make it knowne vnto vs, that thine eternall Father is pacified through thee. And finallie, when our ſoules ſhall depart frō our bodies, receiue them, we hartilie beſeech thee, into thine almightie hands. Giue grace, that quietlie we may reſt, and fall aſleepe, till at the reſurrection of mankind, thou bringeſt thy Church and choſen to thy viſible preſence in the heauens, where thou remaineſt, and watching full tenderlie ouer thy flocke, thou placeſt the ſame at the right hand of thy Father, Amen.

4. On Saint Iohn the Euangelists daie:

*Being the Disciple whom Christ so deerlie loued, and who at* the resurrection of Christ was 22. yeeres old, and *liued in all eightie nine yeeres.*

With the bread of life and vnderstanding shall the Lord feed him, and giue him the water of wholsome wisedome to drinke.

O Sonne of God, full sixtie and seuen yeeres did thy beloued disciple Iohn, among great miseries, & greeuous combats, spread abroad thy Gospell in Asia the lesser, where much idolatrous seruice, curiositie, and Greekish lightnesse was vsed. He rested himselfe not onelie corporallie vpon thy bosome or shoulders, being conuersant with thee in the earth, and loued of thee as thy kinsman; but spirituallie also drue from thy breast the spirit of wisdome, replenishing his mind and hart with heauenlie light, strength of faith, and celestiall vertues. He sawe the wofull destruction of his countrie, and beheld the tragicall ouerthrowe of his nation. He sawe the decaie of that Common-weale, that was ordeined of God; and of that temple, which in all the world was the onelie temple of God. He encountered with Ebion and Cerynthus, most wretched heretikes, which were the trumpets of Sathan to blowe abroad damnable opinions; which as the first Cain, by the prouocation of the diuell, did contumeliouslie deale with the Sonne of God, & derided his promise. And as afterward the nations by their monsterous multitude of feined gods did reiect Christ, and his benefits: so in a desperate boldnes did they set themselues against heauen, and blasphemouslie detract from the Sonne of God his diuinitie.

But thanks be to thee, O Sonne of God, which art the substantiall image and word of the eternall Father,

ther, thou hast by the doctrine and authoritie of this thy blessed Apostle & Euangelist S. Iohn, not onlie inlightned thy Church greatlie with the bright beames of thy heauenlie light of diuine knowledge; but also by the testimonie of thy iudgement, with horrible punishment cut off those blasphemers and heretikes that troubled thy Church, and deliuered the truth of that article vnto vs. O preserue this light among vs henceforward, that we may attaine thereby to thine euerlasting gifts, and suffer vs not to bee wrapped anie more in idolatrous darknesse and superstition, which is contrarie to thy glorie.

No enimies also, Lord, hath Sathan stirred vp to deface this thy truth and glorie, euen the horrible power of the Turks, which with brazen faces, both blasphemouslie deale with thee, and persecute thy Church, confessing thy truth: but suffer not, O Sonne of God; suffer not, we beseech thee, the true knowledge of thee, by the power of Sathan, and his ministers, to be blotted out: but keepe for thy selfe an holie seed among vs, which against all the gates of hell may professe thee to be the eternal Sonne of the euerliuing God, to whom the whole societie of Saints with one consent doth ascribe all power, all knowledge, all heauenlie vertues, and willeth all praiers and supplications to bee directed to thee alone, which art God alone. Maintaine also among vs the true sense of the difference betweene humane righteousnesse and thine. Grant that willinglie we may obeie thee, leading vs vnto the exercises of true repentance, vnto the crosse, vnto troubles, and vnto death, where our will is truelie bound, and obeieth altogither. Giue grace likewise, that we moue not vnnecessarie strife, through pride, ambition and curiositie, as did Samosatenus, Arrius, and manie mo; but may followe thee, and in our vocation both in teaching, and learning, and liuing, may conti-

nue in the truth of doctrine; that we may be found in that companie, which thou loueſt intirelie, and wilt prouide for, vntill thou returne, Amen.

5. On the holie Innocents daie:

*VVhich washed their garments in the bloud of the Lambe* euen in their infancie, by the crueltie *of Herod.*

The ſoules of the righteous are in the hands of God, and there ſhall no torment touch them.

O Sonne of God, in the time of thine humiliation, euen from thy natiuitie and infancie, trulie diddeſt thou taſte the ſtreame of mans miſerie. Poorlie thou waſt borne; naked and deſpiſed in the ſtrawe waſt thou laid, and among the beaſts diddeſt thou ſend forth thy crie. The ſæd of Dauid had almoſt withered awaie. Thy good mother, that bleſſed virgin Marie, nurſed and nouriſhed thee vp as a ſpring in a drie land, among much troubles; and in thy tender age, what with the tyrannie of Sathan, and the crueltie of Herod, into a farre countrie thou waſt exiled. The good old man Joſeph, thy foſterfather, and thy bleſſed mother Marie, at the commandement of the Angel aſtoniſhed, through the feare of danger at hand, in the night ſtole awaie with thee, and toke a long iournie, euen with greefe of hart. An hundred miles trauelled they through the deſolate wilderneſſe, by the craggie and ſolitarie places of Arabia, euen through that nation, which alwaie for theft, robberie, thæuerie, and crueltie, hath been moſt infamous, and at length they brought thee into the prouince of the Emperour of Rome, whom God would ſhould bee thy protectour. The watch of Angels did defend thee with

with thy blessed mother; they were thy leaders, and companions of thy banishment, and draue awaie the cruell thæues alwaies from thæ.

Hereby hast thou, O Sonne of God, put vs in mind both of our miserie, and of thy benefits. For mankind was banished out of paradise, from the state of happinesse and ioie, into the miseries of this life. Yea, thy Church in this world is in banishment, and oppressed with men of might. The most excellent members of thy Church, most commonlie are pursued to the death; but taking compassion on our miseries, of thine owne accord thou becamest an exile for our sakes, and an intercessor for mankind. Thou madest thy selfe of no reputation, thou tookest vpon thæ the miserable masse and skin of our nature: thou wast a pilgrime in this world; thou haddest not a place to hide thine head in; thou vsurpedst none authoritie without calling: after a wonderfull maner did the word lurke, thy flesh suffering and dieng, and all to bring vs againe into our natiue countrie indæd, from whence our beginning was, and where our citie is.

Wherefore from the bottome of our hart we besæch thæ Sonne of God, instill into vs a true loue of that celestiall countrie; kindle within vs a true desire of thy companie; comfort vs in this our banishment; and send thine holie Angels to protect vs, & to driue awaie the tyrannie of Sathan, and of thine enimies. Finallie, when our soules shall depart out of this vale of miseries, place them, we besæch thæ, in the tower of our true countrie. And as thou sauedst thy Church, notwithstanding the raging tyrannie of cruell Herod, when both thou with thy carefull parents tookedst thy flight into Aegypt; and Iohn the Baptist was hid in the desert beyond Iordan: so hence forward defend vs against the furie of diuels and men.

Oh Lord, from the brests and imbracements of their

tender mothers, did the cruell and wicked seruants of bloudie Herod the tyrant, as this daie, plucke awaie the yong infants. And such is the outward state of thy Church manie times, that of hir it may be said; Rachel would not be comforted, because hir children were not left aliue vnslaine: yet maintainest thou for all that, some remnant, and castest thine enimies into eternall damnation.

Wherefore, as thy praise was this daie confessed and shewed forth, not in speaking, but in dieng, by the yong babes, infants and innocents, who washed their wounds, and tender skins in the bloud of the Lambe, and bare witnesse of thy comming in the flesh by their death; the which are exalted into a farre better life, where thou wipest all teares from their eies: and at the glorifieng of thy Church, wilt place before all thine elect this swæt companie in vnspeakeable glorie; and rebuke to their vtter confusion the diuell and his instruments hired for their wickednesse: so mortifie and kill all vice in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we dw confesse: and kæpe vs in the profession of thy truth. Mitigate the troubles of thy Church, that it perish not altogither, and being deliuered from this sorowfull banishment; ioine vs to the citizens of thy kingdome, which folowe the Lambe whither soeuer he goeth, and chærfullie sing; Glorie be to God on high: Amen.

6. On the daie of Saint Paules conuersion,
*from a persecuter, to an Apostle.*

Their sound is gone out into all lands, and their words into the ends of the world.

WE yæld thee most hartie thanks, O Lord Christ, Sonne of the liuing God, for gathering alwaies to thy selfe a Church out of mankind, through the voice of the ministerie,

tie, and especiallie at this time, for sending thine elect vessell Paule thine Apostle, to spread forth the memoriall of thy benefit among the Gentiles and people, whose life at that time was most filthie vnder that monster among men Nero the Emperour. Great was the benefit which came by his preaching, and as great was and is the commoditie which they did in forepassed time, and we in these last daies of the world do reape by his godlie and heauenlie writings. We beseech thee euen with deepe sighes, continue oh continue among vs thy light inflamed through the ministerie of this heroicall Doctor. And grant, that as thou hast taught all the world, through the preaching of this thy blessed Apostle; so we which haue his wonderfull conuersion now in remembrance, may followe and fulfill the holie doctrine that he taught. Grant that manie labourers mightilie may be thrust into thy vineyard, and faithfull obseruers of the doctrine of Paule, earnest seekers of the aduancement of thy truth, right diuiders of the word of life, learned in shewing the difference betweene the Lawe and the Gospell; wise in comforting the troubled conscience of the wicked, patternes of the faithfull in word and conuersation; such as may become all in all, to winne manie to the glorieng in afflictions; fearing neither the hatred of men, nor the ingratitude of the world; shewing constancie vnto the death in the confession of the truth.

Blesse also the hearers of Saint Pauls preaching, that they may prooue the true followers of Paule, fighting a good fight, keeping faith and a good conscience, casting off the old man, and putting on the new, euen thee Jesus Christ, being renewed by thy spirit, vnto a true light and life, trulie touched with a desire of thee, trulie coueting to be dissolued, and to be with thee, that translated out of this darkenesse into thy wonderfull light, they may see thee face to face, and

knowe the causes of secret things, which are hid from vs in this life.

And forasmuch as in this world thou wilt haue the beginning of thy wisedome to be learned, and biddest vs to drawe our water from thee the fountaine, grant that herein also manie may imitate the faithfulnesse and labour of thine Apostle: make them as diligent in reading and preaching, so in brideling and chastising their bodies, painefull, and constant in thy seruice, till they be brought vnto thy schoole, where all thy Saints in a clere and perfect light shall behold thee, Amen.

## 7. On the feast daie of the purification of Saint Marie *the virgin, and mother of Christ.*

The word became flesh, and dwelt among vs: Halleluiah.

O Eternall Father of thine onelie Sonne our Lord and Sauiour Christ, which in the Commonwealth of Israell (ordeined according to thy wisedome, and adorned with excellent statutes necessarie for the state of mankind, and signifieng secret and heauenlie things) didst make diuers lawes concerning vncleannesse, and the keping of women with child, and another for the first borne; and that not onlie to put vs in mind of order in this life, and thankefulnesse towards thy ministerie, but also to teach, that this our giltie and polluted nature, like the foule and menstruous cloath of a woman, is washed by the bloud of thy Sonne, which is thy first borne, thy substantiall image, and the word sounding thy will, whome from the heauens thou commandest to be harkened vnto.

Gouerne vs by thy first and onlie begotten Sonne. Giue vs thy holie spirit, that earnestlie we may bewaile

waile our vncleanneſſe and pollution; aſke helpe at thy mercifull hand, be purified by the bloud of thy Sonne, and be redæmed by him vnto true integritie and cleanneſſe, which pleaſeth thæ, that for his ſake we may be adopted into thy children, and find fauour in thine eies.

And as that good old man father Simeon, notwithſtanding that publikelie little or no talke was vſed of thy benefits, by reaſon of the manifold ſects then ſprung vp, and horrible tyrannie of Gouernours; yet was confirmed by thy holie ſpirit in the truth, and receiued a ſingular promiſe, that he ſhould ſæ the Meſſias: ſo by the ſame thy ſpirit kindle in vs faith, whereby we may eſcape the palpable and curſſed darkeneſſe of idolatrie, which in the world welnigh is vſed. And grant that we may apprehend thy Sonne, who as this daie was preſented in the Temple in ſubſtance of our fleſh, and in his armes depart in peace, and be preſented vnto thæ with pure and cleane minds. Aſſiſt vs, that from our harts, as did good father Simeon and holie Jacob, we may firmelie kæpe him among the feares of conſcience, and pangs of death. Grant that he may be our light, inflaming the darkeneſſe of our fæble minds with the brightneſſe of his glorie. Blot out all our doubtings; heale the diſeaſes of our ſoule; and kindle that benefit and excellent light of true religion, that being made followers in the ſpirituall ſocietie of thy people Iſraell, whoſe glorie is thy Sonne, witneſſing, that among that people the promiſes and reuelations of the eſſence and will of the true God were made, we may alſo come to thy glorie, which our nature nædeth, and be adorned by thy Sonne, with the heauenlie bleſſing of the forgiueneſſe of our ſinnes, and receiuing righteouſneſſe and eternall life,

Amen.

8. On

## 8. On Saint Matthias daie.

Thou hast exalted one chosen out of the people, to publish thy lawe: blessed be thy name, O Lord.

ALmightie God, and most mercifull heauenlie Father, who (because the Scripture must nedes haue bene fulfilled, which the holie Ghost, through the mouth of Dauid, spake before of the Traitor Judas, who was guide to the Jewes that toke Jesus thy deere Sonne our Lord, and who now in reward of his iniquitie, for betraieng thine innocent Sonne his Lord and Maister, went & hong himselfe in the feld of bloud called Acheldama, till he burst asunder in the midst, and all his guts and bowels gushed out) didst afterward, at the earnest praiers and petition of the rest of thy disciples, chose thy faithfull seruant Matthias out of all the companie that followed thee, or had their conuersation with thine Apostles, to be of the number of thy twelue Apostles, and ordeinedst him to be a witnesse with them of thy Sonnes resurrection, as it is written in the 109. Psalme, Let his habitation be void, and no man be dwelling therein, and his Bishoprike or charge let another take: grant we beseech thee, that thy Church being alwaie preserued from hirelings, traitors, and false Apostles, may be ordered and guided by godlie, faithfull, and true pastors and ministers.

O Christ Sonne of God, greatlie didst thou reioice at the gathering of the Church; and high thanks didst thou yeld to thy Father, because he had chosen an holie seed out of mankind, and suffered not their pains to be altogither frustrate. We thanke thee also from our harts, for reioicing at our well-doing, and for repressing the diuell by thy power, that some may be saued.

Gather

Gather hereafter, we beſeech thee, from among vs a righteous people pleaſing thee. And although miſerable and ouglie be the outward ſhew of thy Church, and they which ſeeme to be the light of the world, deſpiſe thy wiſedome; euen as neither Tiberius the Emperour, with the Senate of Rome, neither the Princes and Prieſts of the Iewes would vouchſafe to heare thee wandering with thy Diſciples a Chriſtian auditorie: yet aſſiſt vs, that theſe ſiniſter iudgements of the world do not diſmaie vs, but that we may bring our minds into a godlie captiuitie, acknowledge thee by a true and liuelie faith, to be the Sonne of thine eternall Father, & receiue the words from thee, which from the boſome of thy Father vttereſt the counſell concerning the reſtitution of man, to whom all things both in heauen and earth are giuen for vs, which are thy parteners.

Leade vs by thine hand, by thy word and ſpirit, before the preſence of thy Father: ſhew vs in a new light inwardlie in our ſoules the preſence of thy Father, which is pleaſed with vs for thy ſake. Abide thou among vs. Powre on vs by thy ſpirit the beginning of that light and righteouſnes, which appeareth in thee, being the light of light, lightning the darkenes of our nature.

Behold O good Samaritane, and Phyſician of our ſoules, to thee do we lift vp our hands: we are wounded: we labour and are heauie laden: thine enimie hath ſpoiled vs, and wounded vs to the death. We are ſo burthened with the weight and greeuouſnes of ſickneſſe, that our ſoule is comfortleſſe, readie to faint and fall into death and damnation. Wherfore comfort our miſerable ſoule with thy ioifull wine and oile, with thine heauenlie and quickening balme raiſe vs from death: vtter thy comfort to our harts, and grant that our ſoules may find reſt and gladneſſe in thee.

Put

Put on vs thy ſweet yoke: tame our fleſh by thy ſpirit. Raiſe vp in vs new motions, and holie cogitations agreeable to thy will and word. Thou art meeke in deed, not deſirous of reuengement. Thou haſt not throwne miſerable man into euerlaſting damnation, as thou didſt the diuels, but haſt ſuffered puniſhment for vs in thy bodie, and praied for thine enimies. Thou art meeke and lowlie in hart. Thou flangeſt thy ſelfe vnder all angels and men; thou tookeſt our fraile and fowle fleſh vpon thee; thou ſhewedſt not the power of thy diuinitie in the time of thy paſſion, but hidſt (if it might be) thy diuinitie, after a wonderfull & vnſpeakable maner, that thy humane nature might ſuffer and die. Quench alſo in vs by thy ſpirit mercileſſe fires of hatred, and deſire of reuenge (which as worldlie men dow ſaie, is ſweeter than life it ſelfe) with all the flames of pride. Grant that acknowledging our filthines proſtrate before thy face in true lowlineſſe, we may aſke thine helpe, & being healed, may perſeuere in the imitating of thy perfect example. Aſſiſt vs, that while we liue in euerie trouble and temptation of ours, we may drawe the water of comfort from thee, which art the well of life, and afterward enioie perfect eaſe, and a ioifull ſabboth, and feaſtfull holidaies in the heauens, at ſuch time as thou wilt ſhew thy Father to thine elect, where each ſhall behold the other face to face, Amen.

## 9. On the feaſt daie of the annuntiation of the *bleſſed virgin Marie.*

Shew vs thy mercie, O Lord, and grant vs thy ſaluation.

BY thy wiſedome, O eternall God, are the times diſtinguiſhed, whereby we are certified of thy benefits, and euerlaſting bliſſe, which after this life, and deſtruction of the world, is prepared for thine elect. Now are there

there passed 5543 yeeres, sith the creation of heauen and earth, of thine Angels, & of all creatures. By thy word thou madest man out of the slime of the earth; thou breathedst on him the breth of life, and inspiredst into him a soule adorned with perfect wisedome and righteousnesse.

Afterward thy Sonne did vtter a secret decree about the restoring of man, fallen through sinne out of thy fauour into euerlasting death. About the same time of the yeere was innocent Abel murdered, which was a figure of the sacrifice to come, whose bloud indeed crieth vnto thee Father in heauen, and beggeth the forgiuenesse of sinnes to all beleeuers. In the like time was Isaac carried to be offered: and thou commandedst the people of Israell to keepe holie these daies, in which thou wouldest haue thy benefits to bee spoken of. Likewise on this solemne and ioifull daie of the Equinoctiall spring time, which sithence is 1582 yeeres, thy Sonne, as the Angel Gabriel signified to Marie the virgin, by the working of the holie Ghost, coupled the humane nature to himselfe, after a woonderfull and vnspeakable maner. The same daie 1549 yeeres sithence, thy Sonne, redeemer of mankind, in his weake and bloudie flesh hong vpon the Crosse, being the true Sio. And when the sunne going betweene Orion and the Pleiades leeseth his light, he left his life through intollerable sorowe and torments. And an old saieng it hath beene, that about this time of the yeere, our Lord and Sauiour Christ will returne in the clouds, both to vanquish his enimies, and to exalt his Church and chosen most gratiouslie vnto a new and eternall kingdome.

O Sonne of God, stir vs vp vnto the consideration of those so excellent mysteries, and worke thou so in our harts by thy grace, that as we haue knowne thy holie incarnation by the message of an Angel, so by thy crosse

croſſe and paſſion, we may be brought vnto the glorie of thy reſurrection. Through the protection and watch of thine Angel, the holie families of chaſte virgins and matrons remained ſafe and vnſpotted among infinite dangers: by thy ſpirit the truth was ſealed in them, that they could not be ſubdued by the errours of the Phariſies and Saduces. Preſerue likewiſe in this laſt age of the world, ſome holie aſſemblies, and ſuffer not the whole world, before thy cõming againe, to become blaſphemers. This ſhall be the wiſedome of eternall life, in which thou wilt open the cauſes why thou wouldeſt after this maner reſtore mankind, and how God the word could couple our fleſh to himſelfe.

Aſſiſt vs, that in this life we may learne the elements, and in true faith be ioined through the holie ſpirit to thy bodie, which thou tookeſt from the ſanctified bodie of the ſacred virgin. And as thou carieſt, and liueſt in the ſame fleſh; ſo make vs branches of the træ of life, and fruitfull vine, and replenith vs with like light, life, and glorie. Be thou our Sauiour through thy merit and vertue. Thine eternall Father hath placed thee in the throne of Dauid, that thou maiſt be the head of the Church, working all in all; and the giuer of all good things, and of the bleſſings promiſed to Dauid. Thou reigneſt in this life by thy miniſterie, gathering to thy ſelfe an eternall Church, and repreſſing thine enimies by thy mightie power. Thou ſitteſt exalted in light, and incomprehenſible glorie at the right hand of thy Father, making alwaies interceſſion for vs, vntill thou bring thy Church vnto thy ſelfe in glorie at the generall reſurrection, and ſhine in them viſiblie, and for euer.

O Sonne of God, we are bone of thy bones, and fleſh of thy fleſh. Thou broughteſt not thy fleſh from heauen, neither was the ſame borne of the ſubſtance of thy Father; but truelie thou tookeſt thy fleſh from the

ſacd

ſeed of Abraham, out of the ſanctified wombe of the holie and bleſſed virgin S. Marie. This nature did the word couple to himſelfe by an eternall couenant, and adorneth the ſame with ſurpaſſing glorie, which thou ſhewedſt not in the time of thine humiliation. Therefore in truth did bleſſed Marie beare God, euen that perſon, in which two natures, that is to ſaie, the word and flesh were vnited togither, and that without anie confuſion; euen as the ſoule and bodie are coupled in vs men.

Wherefore we come vnto thee our Mediator, God and man; and reſpecting thy promiſe in a liuelie faith, we beſeech thee haue mercie vpon vs; waſh vs with thy bloud, and make vs members of thy bodie and nature. No man at anie time hath hated his owne flesh: make vs to sticke vnto thee by the ſame ſpirit, and to drawe from thee the iuice, which may ſtrengthen vs to eternall life, Amen.

## 10. On Saint Marks daie.

Thou haſt made them princes in all lands, therefore ſhall they remember thy name, O Lord, from one generation to another.

O Eternall, omnipotent, and euerliuing God, Father of our Lord Ieſus Chriſt, which togither with the Sonne and the holie Ghoſt, haſt not onelie created the whole frame of this world, with all things therein conteined; but alſo appointed thy Sonne the word, to be a Mediator for vs men, and for our ſaluation: we beſeech thee, moſt humblie from the bottome of our harts, thou which art the good husbandman, ingraffe vs in thy Sonne, which is the true vine: make vs branches of his bodie; purge vs from the horrible corruption of our nature; giue vs grace to continue in the vine, that being deliue-

deliuered from ſinne, we may bring forth abundance of fruit to thy honour and glorie.

O Chriſt, thou art the vine, we are the branches, through thy grace, not of our owne goodneſſe; graciouſlie behold vs, we beſeech thee, that euermore we may cleaue to thee. For (alas) without thee, what can we do that good is? Abide thou in vs, that we may abide in thee; giue vs of thy vertue; let thy light ſhine in our harts, to the extinguiſhing of the fowle darkneſſe of our filthie fleſh: and quicken vs to the bringing out of that fruit, which both may pleaſe thee, and profit thy Church: ſo ſhall we eſcape the vnquenchable fire, into which they which depart from thee are caſt, and be ſure to obtaine whatſoeuer we ſhall aſke at thy mercifull hands in true faith and feare. For thy Father is glorified through our willingneſſe, which is alſo his gift to obeie him. Furthermore, as thou haſt inſtructed thy holie Church with the heauenlie doctrine of thine Euangeliſt S. Marke: giue vs grace likewiſe, that we be not, like children, caried awaie with euerie blaſt of vaine doctrine; but firmelie to be eſtabliſhed in the truth of thy holie Goſpell.

And thou holie Ghoſt, come thou inceſſantlie into our harts: firſt to inſtruct our minds with thine heauenlie and eternall will, and being inſtructed, confirme vs in the feare of thy Maieſtie, that at no time we depart from the path of thy commandements. For our continuance in the race of the commandements of God, is a ſpeciall argument, that we loue God vnfeinedlie, whom we ſee not. And ſecondlie, that we may find ioie and comfort in all our troubles, croſſes, and perſecutions whatſoeuer; that in this life we may alwaies abide among the companie of the regenerate, and in the other be made partakers of eternall happineſſe ordeined for the elect, before the beginning of the world, Amen.

## 11. On Saint Philip and Iames daie.

The heauens declare the glorie of God; and the firmament sheweth his handie worke.

O Sonne of GOD, whom truelie to knowe is euerlasting life, and without whom no man commeth vnto the Father: grant vs perfectlie to knowe thee to be (as thou hast said of thy selfe) the waie, the truth, and the life, as thou hast taught Saint Philip, & other the Apostles. Bring vs wandering trauellers into the waie of saluation; shew vnto vs thy truth; quicken vs by thy spirit; lead vs to thy Father, that by thee, and thine humane flesh now exalted and glorified, the light and life of thine heauenlie Father may be spred in vs. Make vs, miserable exiles, citizens of thine euerlasting kingdome; prepare vs places & mansions, where we may drawe from thee, which art the true vine of eternall life, in the house and table of thy Father, the new iuice of heauenlie comfort, and may continuallie be there, where thou art; that trulie thine eternall Father may be glorified in vs, Amen.

## 12. On Saint Barnabas daie.

Praise the Lord, O my soule, and forget not all his benefits.

O Christ, Sonne of GOD, which art perfect charitie, louing vs to the end, and sufferedst vpon the altar of the Crosse a most shamefull death for our sakes, to deliuer vs from death and damnation, and to allure vs by that thine example vnto mutuall amitie and good-will: we be-

ſæch thæ, inflame our cold harts with the burning affections of hartie loue. And as thou haſt indued thine holie Apoſtle Barnabas with ſingular gifts of the holie Ghoſt: ſo let vs not be deſtitute of thy manifold gifts, nor yet of grace to vſe them alwaie to thine honour and glorie, as he did. Giue vs grace, I ſaie, firſt aboue all things to loue thæ the true and onelie God, with the Father and the holie Ghoſt, with all our harts, with all our ſoule, and with all our ſtrength, that continuallie we may cleaue vnto thæ with full purpoſe of hart, as this thine holie Apoſtle exhorteth. Raiſe vp ſecondlie a deſire of brotherlie good-will towards our neighbours; that we may helpe one another, and as members of one bodie, haue a mutuall compaſſion ech of other, ſo that we may loue among our ſelues vnfeinedlie, and abound in mutuall good-will, that our harts may be vnblameable in holineſſe before God.

Inflame our breaſts, that by thine example we may loue euen our verie enimies, and bleſſe them, which curſe vs; do good to them, which hate and hurt vs, leauing reuengement alwaies vnto thæ. For he, which loueth not his brother, knoweth not God; but abideth in death, and doeth vainelie boaſt againſt the truth. Wherefore, let not the Sunne go downe vpon our wrath; but make vs quiet, putting on tender mercie, kindneſſe, humbleneſſe of mind, mæckneſſe, and aboue all, charitie, which is the bond of perfection; the end of the cõmandements, and fulfilling of the lawe: ſo that by loue our faith may be fruitfull, and we at no time ſeuered from thæ. For thou art loue, and he that dwelleth in loue, dwelleth in God, and God in him: ſo that we ſhall be no more ſeruants, but friends, in doing the will of the heauenlie Father, through the gratious good-will of thæ his onelie begotten Sonne our Sauiour, which haſt choſen vs to bring forth fruit, whereby

whereby we shall so please his and thy sacred Maiestie, that we shall be sure to obteine whatsoeuer we aske at his hands through faith in thy name, Amen.

## 13. On Saint Iohn Baptists daie.

I giue mine owne selfe the blame, and take repentance in dust and ashes.

O Eternall Father of our Lord Jesu Christ, wee yeld thee most hartie thanks for gathering to thy selfe, for and through thy Sonne, an holie companie, praising and celebrating thy goodnesse for euermore. Also for sending from time to time teachers adorned with excellent gifts and warrants from heauen, to spread forth and publish the truth to mankinde, among whome, we knowe right well, that the famous fore-runner of thy Sonne, euen the holie and reuerent Saint Iohn the Baptist excelled. He by thy prouidence was wonderfullie borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching repentance. He was the first publisher of the new Testament; the first purger of the Gospell from the grosse errours of the superstitious Pharises; the spreader abroade of the articles of our faith, and the imprinter of Jesus Christ the Sonne of God in the harts of men.

We humblie beseech thee, gather from among vs an eternall Church. Teach our harts by thine heauenlie spirit, that vnfeignedlie we may listen to, and loue the doctrine which Iohn soundeth to the world. Make vs so to followe his doctrine and holie life, I saie, that we may trulie repent according to his preaching, and after his example constantlie speake the truth, boldlie rebuke vice, and patientlie suffer for the truth sake, as

he did, that being ingrafted into thy flocke, we may become his disciples, and bring forth fruit worthie repentance, and behold the diuinitie which he sawe; so shall we be deliuered from the wrath of God, and admitted into the fellowship of eternall life, Amen.

## 14. On Saint Peters daie.

Their speech is gone out into all lands, and their words into the ends of the world.

O Lord Jesu Christ, Sonne of God, which art the word of the eternall Father, and the Embassador sent frō the beginning vnto thy Church, speake thou inwardlie to our harts thine heauenlie wisedome: lighten our nature & vnderstanding with thy newe light, that being demanded in euerie anguish, we may trulie acknowledge and confesse that thou art the Sonne of the liuing God our King and Sauiour. And for asmuch as great is the rage, and mightie the power of thine enimies, which fight against the truth, mercifullie defend thy Church, sounding forth this thy wisedome, defend the same we beseech thee against the verie gates of hell.

And as thou hast giuen to the Apostle Saint Peter manie excellent gifts, and commandedst him earnestlie to fed the flocke, wherby at the infancie as it were of thy Church, he was a glorious light of the Gospell, and publisher of the truth: so kepe among vs thy ministerie, and send godlie preachers, which may godlie and rightlie vse the keies in comforting and correcting. Make, we beseech thee, all Bishops and pastors diligentlie to preach thy holie word, and the people obedientlie to followe the same, that in this life we may be, and abide citizens of the blessed fellowship, which

which thou dweſt protect, and receiue the crowne of euerlaſting glorie, as heires of thine eternall kingdome, Amen.

## 15. On Saint Iames the Apoſtles daie.

When my father and my mother forſake me, thou, O Lord, takeſt me vp: therefore I made haſte, and prolonged not the time to keepe thy commandements.

O Sonne of God, Lord and Sauiour Chriſt, which cameſt into this world to giue thy life for manie, ſtirre vp our hearts vnto the true cogitation of thy benefits and obedience, which was a ſufficient ranſome for the ſinnes of all mankinde, pacifieng the wrath of God, and giuing euerlaſting life to as manie as approch vnto thee in true faith. We beſech thee, forſomuch as in vs doth, as in thy diſciples did, ſticke great vncleanneſſe; heale our minds by thy ſpirit. Quench in vs our vaine deſires of ſuperioritie, which marueilouſlie dw boile within the harts of men. Grant that the miniſters may knowe rightlie the difference betweene ciuill policie and religion, that they caſt not vnto thee in mockerie, purple; neither pricke thine head with a crowne of thornes: but may ſerue thy Church in humilitie, as faithfull diſpenſators of thy myſteries, folowing thine example, in whome perfect humilitie appeared, when thou ſtangeſt thy ſelfe downe vnder Angels & men. Aſſiſt vs alſo, that we may drinke of thy cup, & be baptiſed with thy Baptiſme in true calling vpon thee, and perfect patience in all our aduerſities. And grant, that as thine holie Apoſtle Iames, leauing his father and all that he had without delaie, was obedient vnto thy calling, and moſt willinglie followed thee: ſo we forſa-

king all worldlie and carnall affections, may be euermore readie to followe thy commandements, till thou drawe vs vp vnto the sight of thy visible kingdome, which is ỹ right hand of thine eternall Father, Amen.

16. On Saint Bartholomew the Apostles daie.

I beleeued, and therefore will I speake, that I may walke before the Lord in the land of the liuing.

O Christ Sonne of God, great was the weakenesse and sluggishnesse of thy disciples, both in thy last supper when they contended about superioritie, and worldlie gouernement, & in thine agonie, when they slept: and as great is the wickednes and securitie of this last age, which making warre for wealth, vnder the cloake of fauoring the Gospell, seeketh after honor and promotion, slæpeth soundlie, and is nothing moued with the blasphemous idolatrie, wherein the whole world is wrapped, to thy great dishonor: yea the græuous punishments which thou sendest euerie-where, dw nothing terrifie them from their sinne. But, O Sonne of God, breake our deadlie slæpe; teach the hearts of our ministers, that they must not be ambitious, neither striue about excellencie, nor transforme the Gospell into ciuill policie: but assist vs, that we may all thinke of thy commandement, which is, Learne of me, for I am mæke and lowlie in heart. Powre vpon vs such vertues as thou hast in thy selfe most aboundantlie. Thou destroiedst not mankinde, which had offended thee, but flangest thy selfe vnder all Angels and men, and tookest this miserable flesh of ours vpon thee, & that to saue, and serue vs trulie in great humilitie.

Thou, O Sonne of God, which hast giuen grace to thine

thine Apoſtle Bartholomew, truelie to beleeue, and to preach thy woꝛd, grant wee beſeech thee vnto thy Church, both to loue that he beleeued, and to preach that he taught. And as thou ſitteſt foꝛ euer at the table of the Father, in which all heauenlie wiſedome doth abound; ſo place vs miſerable ones in the loweſt ſeates of that thy table, where thine Apoſtles and teachers, which haue inſtructed manie vnto righteouſneſſe, doo ſhine as the lights of the Church, and diffeꝛ in woonderfull gloꝛie from other inferiour members: albeit, it ſufficeth vs, ſo we gather crooms from thy table, which filleth ſuch as eate and digeſt them with euerlaſting ioie, Amen.

17. On Saint Matthewes daie.

Incline my hart vnto thy teſtimonies, and not to couetouſneſſe.

IT was thy ſaieng O Chꝛiſt Sonne of God, that the ſicke need the Phyſician: wheꝛefoꝛe we humblie beſeech thee, heale vs miſerable folkes with thine heauenlie Phyſicke. Be mercifull vnto vs ſinners, and feed vs with the deintie diſhes of thy ſpirituall comfoꝛt. Haue mercie on thy Church, whoſe whole bodie is greeuouſlie afflicted through manifold diſeaſes and euils. The teachers ſit as doo the merchants foꝛ gaine: they tranſfoꝛme the Goſpell into an outward pompe, and bait foꝛ pꝛeferment. Wheꝛefoꝛe keepe thou ſome ſound part, which may vnfeignedlie acknowledge thee to be the onlie and beſt Phyſician, which haſt deliuered vs from the curſſe of the lawe, and reſtoꝛed vs to life and righteouſneſſe. And grant O bleſſed Sonne of God, that as thou didſt call Matthew from the receipt of cuſtome to be an Apoſtle and Euangeliſt; ſo giue vs grace to foꝛſake all

couetous desires, and inordinate care of riches, and to followe thee in all things thou hast commanded.

Furthermore, thou O Christ hast taught, that the church of the new testament is not tied vnto the Mosaicall gouernement, neither vnto the ceremonies and traditions of man, & hast reproued also the Pharisaicall error, which in all ages hath shamefullie obscured the light of thy Gospell, that ceremonies are to be preferred before the works of the morall lawe. Continue this light among vs. Grant that we may worship thee, not in the works and precepts of men, but in obseruation of thy commandements, and worshipping thee in spirit and truth. Worke, O worke within vs an obedience answering to thy lawes in both tables, that retaining faith and a good conscience, we may sit with thee for euermore in thy celestiall kingdome after our resurrection, Amen.

## 18. On Saint Michaels daie, and all Angels.

O praise the Lord yee Angels of his, yee that excell in strength, and fulfill his commandement.

O Almightie, euerlasting, and euerliuing God, which before all times didst beget a Sonne in thine owne image, in whome shineth the heauenlie light, which no creature can apprehend, as it is in deede, albeit some taste and sparke thereof thou bestowest vpon men, by lightening them by thy Sonne to vnfeigned repentance, & sorowe for their sinne. Thou commandedst that light should be made, and so not onlie bodies shining with noble light yet vnreasonable were made, but besides also other spirituall natures, as Angels, were brought forth, into which thou powredst the beames of thy light, of thy wisedome,

wiſedome, of thy righteouſneſſe and life, and appointedſt a companie of them, which remained in their innocencie to euerlaſting righteouſnes and life, that alwaies they might behold the countenance of the eternall Father, being replenished with perfect goodneſſe.

Thou haſt ordeined and conſtituted in a wonderfull order, that moſt excellent nature of all Angels, to ſerue thy Church, to defend the weake and feeble companie of men, which in this life turne vnto thy Sonne our verie Michael. Thou commandeſt thoſe heroicall and valiant ſpirits, to protect thy Church, kingdoms, and godlie ſchooles, and places where thy Church doth abide, calling vpon thee in feare, and continuing in thy ſeruice. We thanke thee from our harts for this great and vnſpeakable benefit; beſeeching thee moſt humblie mercifullie to grant, that they which alwaie do thee ſeruice in heauen, may by thine appointment ſuccour and defend vs here in earth.

Conuert vs, O Lord, and we ſhall be conuerted, teach vs to confeſſe this thy goodneſſe, and following the example of thine holie Angels, to ſerue thee and thy congregation in true and ſincere humilitie. Compaſſe our Churches, Common-weales, and houſes, with the watch of thine Angels: driue awaie from vs and our houſes, diuels thine enimies, lieng, blaſphemous, cruell, murdering, and inceſtuous ſpirits, which through extreme hatred of thee and thy Sonne, torment man, labouring to bring it about, that all fleſh may blaſpheme thee. Repreſſe the rage of them in their members, in falſe teachers, in the enimies of thy truth, in Turks, and other tyrants, which perſecute vs. Helpe vs in this world, being ingraffed into that Church, which thou doeſt protect, and may continue faithfull vnto the death, and afterward being tranſlated into eternall life be like the Angels, yelding immortall thanks vnto thee for thine infinite benefits, Amen.

19. On

19. On Saint Luke the Euangelists daie.

It is neither herbe nor emplaster that restoreth vs to health; but thy word, O Lord, which healeth all things.

O Omnipotent, almightie, and euerliuing God, which calledst Luke the Phylician, whose praise is in the Gospell, to be a Phylician of the soule; it may please thee by the wholsome medicine of his doctrine, to heale all the diseases of our soules. And as by thy Sonne our Lord and Sauiour Christ, thou hast commanded vs to praie, that labourers may be thrust into thy haruest: so grant vnto vs, for the same thy sonne, Bishops of thine owne instructing, good shepherds, sound preachers, faithfull workmen, and godlie ministers, which may faithfullie ouersee, and by thy word of saluation prosperouslie gouerne thy Church, being deerlie bought with the pretious bloud of thine onelie Sonne. Giue vnto vs such teachers, as are both learned in thy word, and commended for their good liuing: direct them being illuminated with thine heauenlie light, that they may rightlie deliuer, and diuide vnto vs the principles of good doctrine, the word of truth, and the Gospell of life, and open the difference betweene the lawe and the Gospell: teach vs to beware of the leauen of the Pharisies, and the contagious doctrine of mans traditions; informe vs in all spirituall wisedome, and bring vs by the operation of thine holie spirit vnto perfection, both in the eies of God, and sight of the world. Grant that their labours may take good successe, to the increase of thy celestiall haruest. Giue them grace to continue constant in their profession, fearing neither the hatred, nor ingratitude of this world, beleeuing certainlie that such as despise them, are despised of thee,

thæ, and that thou neither wilt of thine holinesse, nor wilt of thy iustice suffer such blaspemous impietie to go vnpunished, Amen.

20. On Simon and Iudes daie Apostles.

Thou hast made them princes in all lands: therfore shall they remember thy name, O Lord, from one generation to another.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Jesu Christ himselfe being the head corner stone: grant vs so to be ioined togither in vnitie of spirit by their doctrine, that we may be made an holie temple acceptable to thæ. And, O Lord Jesu Christ, which after this maner diddest comfort thine Apostles, whom the world would hate and abhorre, saieng; I haue chosen you out of the world, therefore the world hateth you. Separate vs, we humblie beseech thæ, from the darknesse, idolatrie, and wickednesse of this world, and ioine vs to that companie, among which thy Godhead doeth dwell. Grant that in true loue we may be ioined vnto thine eternall Father, through thy spirit, which is the bond of peace. Make vs nothing to dread the sinister iudgements of the world, neither yet for anie perils to forsake thy truth: but patientlie suffer the iniuries, from which thy selfe wast not free. Let vs alwaies thinke, that the seruant is not greater than the maister; and so togither with thæ and thine Apostles, suffer those troubles and crosses, which of God for our sinnes and amendement shall be laid vpon vs, Amen.

21. On All Saints daie.

Let the righteous be glad, and reioice before God: let them also be merie and ioifull.

WE thanke thæ, O almightie God our heauenlie Father, for that of thine infinite mercie, through our Lord and Sauiour, and working

of

of thine holie ſpirit, thou gatherest out of mankind an euerlasting Church, & hast knit togither thine elect in one communion and felowship in the mysticall bodie of the same thy Sonne Christ our Lord, & defendest the same mightilie against the rage of the diuels, and tyrannie of his members: yea, and hast promised one daie by thy Sonne to raise the same from death, and to adorne it with vnspeakable glorie. We beseech thee haue mercie on vs, for the sake of the same thy Sonne our Mediator and Sauiour; and grant vs grace so to followe thy holie Saints in all vertue and godlie liuing, that we may come to those vnspeakable ioies, which thou hast prepared for them that vnfeinedlie loue thee. And gather from among vs euermore some religious companie, which may serue thee in faith, and a good conscience. Assist, that in this life, that benefit of eternall life may begin, that we may in a contrite hart obeie thee, patientlie suffer the troubles, which accompanie thy Gospell, shew our selues meeke, and mercifull, hungring and thirsting from our hart after thy righteousnesse, and seeking for the food of our soule aboue all things. Make our ioie perfect, and reioice in deed, looking through faith vpon that blessed companie of Angels and men, which enioie thy visible presence, among whom thy Sonne is, whom they see face to face: and filled with vnspeakable delight, here discoursing of thy wonderfull wisedome, both in gathering and preseruing thy Church; bring vs, gratious Lord, vnto the blessed cõpanie of thy Saints in this world, and afterward make vs citizens of thine eternall kingdome, togither with all thine Angels and men. O Lord, blessed are they, which dwell in thine house, for euer & euer they will praise thee, Amen.

See another, pag. 622.

The

# THE DOLEFVLL DOOVE,

*Or*

Dauids penitentiall Pſalmes, verie neceſſarie to be vſed (as moſt effectuall praiers) of all godlie and deuout Chriſtians, eſpeciallie when being afflicted and chaſtiſed of the Lord for their ſinnes, either by ſicknes or otherwiſe, in bodie or mind, they feele Gods heauie hand, and feare his dreadfull threats, whereby they are mœued, not onlie trulie to conuert and turne vnto him by hartie repentance, earneſt contrition, and humble confeſſion of their faults and infirmities; but alſo by earneſt and feruent petitions in faſting, weeping, lamentation, & mourning, moſt deſirouſlie to craue at Gods hands, as well mercie and forgiueneſſe of their ſinnes; as alſo mitigation of their preſent miſeries, and deliuerance from all euils bodilie and ghoſtlie. Therewithall inwardlie thirſting and longing in ſoule, not onelie to be reſtored to Gods grace and fauour againe; but alſo to be gouerned by his holie ſpirit, the better to ſpend the reſt of their life in the true feare and ſeruice of God, as Dauid that holie man, and his choſen veſſell did, to the glorie of God, and our euerlaſting comfort.

## 1. *Domine ne in furore.* *Pſal. 6.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

Haue mercie vpon me, O Lord, for I am weake: O Lord heale me. For my bones are vexed.

My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

Turne thee, O Lord, and deliuer my ſoule: Oh ſaue me, for thy mercies ſake.

For

For in death no man remembreth thee: and who will giue thee thanks in the pit?

I am wearie of my groning, euerie night wash I my bed: and water my couch with my teares.

My beautie is gone for verie trouble: and worne awaie bicause of all mine enimies.

Awaie from me all ye that worke banitie: for the Lord hath heard the voice of my weping.

The Lord hath heard my petition: the Lord will receiue my praier.

All mine enimies shall be confounded, and sore vexed: they shall be turned backe, and put to shame suddenlie.

*2. Beati quorum. Psal. 32.*

BLessed is the man whose vnrighteousnesse is forgiuen: and whose sinne is couered.

Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed awaie through my dailie complaining.

For thy hand is heauie vpon me daie and night: and my moisture is like the drought in summer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

For this shall euerie one that is godlie make his praier vnto thee, in a time when thou maiest be found: but in the great water-fluds they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

I will informe thee, & teach thee in the waie wherein thou shalt go: and I will guide thee with mine eie.

Be

Be ye not like horſſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leaſt they fall vpon thee.

Great plagues remaine for the vngodlie: but who ſo putteth his truſt in the Lord, mercie embraceth him on euerie ſide.

Be glad O ye righteous, and reioice in the Lord: and be ioifull all yee that are true of hart.

*3. Domine ne in furore. Pſal. 38.*

PVt me not to rebuke O Lord in thine anger: neither chaſten me in thy heauie diſpleaſure.

For thine arrowes ſticke faſt in me: and thy hand preſſeth me ſore.

There is no health in my fleſh becauſe of thy diſpleaſure: neither is there anie reſt in my bones by reaſon of my ſinne.

For my wickednesſes are gone ouer my head: and are like a ſore burthen too heauie for me to beare.

My wounds ſtunke and are corrupt: through my fooliſhneſſe.

I am brought into ſo great trouble and miſerie: that I go mourning all the daie long.

For my loines are filled with a ſore diſeaſe: and there is no whole part in my bodie.

I am feeble and ſore ſmitten: I haue roared for the verie diſquietneſſe of my hart.

Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

My hart panteth, my ſtrength hath failed me: and the ſight of mine eies is gone from me.

My louers and my neighbours did ſtand looking vpon my trouble: and my kinſmen ſtood a far off.

They alſo that ſought after my life, laid ſnares for me: and they that went about to do me euill, talked of wickednesſe, and imagined deceipt all the daie long.

As

As for me, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reproofes.

For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

I haue required that they (euen mine enimies) should not triumph ouer me: for when my foote slipt, they reioiced greatlie ouer me.

And I trulie am set in the plague: and my heauinesse is euer in my sight.

For I will confesse my wickednesse: and be sorie for my sinne.

But mine enimies liue, and are mightie: and they that hate me wrongfullie, are manie in number.

They also that reward euill for good, are against me: because I followe the thing that good is.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to helpe me O Lord God my saluation.

*4. Miserere mei Deus. Psal. 51.*

HAue mercie vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies do awaie mine offences.

Wash me throughlie from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onlie haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy sayings, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But lo, thou requirest truth in the inward parts:

and

and thalt make me to vnderſtand wiſedome ſecretlie.

Thou ſhalt purge me with hyſope, and I ſhall bee cleane: thou ſhalt waſh me, and I ſhall be whiter than ſnowe.

Thou ſhalt make me heare of ioie and gladneſſe: that the bones which thou haſt broken may reioice.

Turne thy face from my ſinnes: and put out all my miſdæds.

Make me a cleane hart, O God: and renew a right ſpirit within me.

Caſt me not awaie from thy preſence: and take not thy holie ſpirit from me.

O giue me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

Then ſhall I teach thy waies vnto the wicked: and ſinners ſhall be conuerted vnto thee.

Deliuer me from bloud-giltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite hart, O God, ſhalt thou not deſpiſe.

O be fauourable and gratious to Sion: build thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullocks vpon thine altar.

*5. Domine exaudi. Pſal. 102.*

HEare my praier, O Lord: and let my crieng come vnto thee.

Hide not thy face from me in the time of my trouble: incline thine eares vnto me when I

call, O heare me, and that right ſoone.

For my daies are conſumed awaie like ſmoke: and my bones are burnt vp as it were a firebrand.

My hart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bread.

For the voice of my groaning: my bones will ſcarſe cleaue to my fleſh.

I am become like a Pellicane in the wildernelle: and like an Owle that is in the deſert.

I haue watched, & am euen as it were a Sparowe: that ſitteth alone vpon the houſe top.

Mine enimies reuile me all the daie long: and they that are mad vpō me, are ſworne togither againſt me.

For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

And that becauſe of thine indignation and wrath: for thou haſt taken me vp, and caſt me downe.

My daies are gone like a ſhadowe: and I am withered like graſſe.

But thou, O Lord, ſhalt endure for euer: and thy remembrance throughout all generations.

Thou ſhalt ariſe and haue mercie vpon Sion: for it is time that thou haue mercie vpon hir, yea the time is come.

And why? thy ſeruants thinke vpon hir ſtones: and it pitieth them to ſee hir in the duſt.

The heathen ſhall feare thy name, O Lord: and all the kings of the earth thy Maieſtie.

When the Lord ſhall build vp Sion: and when his glorie ſhall appeare.

When he turneth him vnto the praier of the poore deſtitute: and deſpiſeth not their deſire.

This ſhall be written for thoſe that come after: and the people which ſhall be borne, ſhall praiſe the Lord.

For he hath loked downe from his Sanctuarie: out of the heauen did the Lord behold the earth.

That

That he might heare the mournings of such as bee in captiuitie: and deliuer the children appointed vnto death.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

When the people are gathered togither: and the kingdomes also to serue the Lord.

He brought downe my strength in my iournie: and shortened my daies.

But I said, O my God, take me not awaie in the midst of mine age: as for thy yeares they endure thoroughout all generations.

Thou Lord in the beginning hast laid the foundations of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they shall all ware old as doth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeares shall not faile.

The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

*6. De profundis. Psal. 130.*

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voice.

Oh let thine eares consider well the voice of my complaint.

If thou Lord wilt be extreame to marke what is done amisse: oh Lord, who may abide it?

For there is mercie with thee: therefore shalt thou be feared.

I looked for the Lord, my soule doth wait for him: in his word is my trust.

My soule flieth vnto thee Lord: before the morning watch, I saie before the morning watch.

O Israell trust in the Lord, for with the Lord there is mercie: and with him is plentious redemption.

And he shall redeeme Israell from all his sinnes.

7. *Domine exaudi. Psal.143.*

HEare my praier, O Lord, consider my desire: hearken vnto me for thy truth and righteousnesse sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enimie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the men that haue beene long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet doo I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

Heare me, O Lord, and that soone, for my spirit wareth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

O let me heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou me the waie that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lord, from mine enimies: for I flee vnto thee to hide me.

Teach me to doo the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

Quicken me, O Lord, for thy name sake: and for thy righteousnesse sake bring my soule out of trouble.

And

And of thy goodnesse slaie mine enimies: and de-
stroie all them that vexe my soule, for I am thy ser-
uant.

Glorie be to the Father, to the Sonne, and to the holie Ghost.
As it was in the beginning, is now, and euer shall be, world
without end, Amen.

Heerevnto you may adde (as occasion and time will serue) these select and notable Psalmes of Dauid, as they are at large in the Psalter, that is to saie, the 5, 7, 13, 17, 22, 25, 31, 35, 42, 43, 55, 56, 57, 69, 71, 77, 86, 88.

## Other Psalmes or Praiers, compiled out of holie *Scriptures, verie necessarie to be vsed of the* afflicted soule, for obteining the remission *of sinnes, and mitigation of* miseries.

O Lord of lords, GOD almightie, great and dreadfull, which by thy word hast made heauen, earth, the sea, & all things conteined in them.

Nothing is able to resist thy power: thy mercie is ouer all thy works.

All things be vnder thy dominion and rule: both man and beast, and all liuing creatures.

Thou art mercifull to whome thou wilt: and hast compassion on whome it pleaseth thee.

Thy counsell shall stand for euer: and whatsoeuer thou wilt, shall be done.

Power, dominion, and glorie, is thine: which art aboue all things, and in all things, and in vs all.

Thou art Father of mercies, and God of all grace, peace and comfort: which wilt not the death of a sinner, nor delightest in the damnation of soules.

O Lord God, which art rich in mercie, and of thine especiall loue towards vs, euen when we were thine enimies, didst send into the world thine onelie begotten Sonne Iesus Christ; that whosoeuer beleeueth dulie in him shall not perish, but haue euerlasting life.

Haue mercie vpon me, haue mercie vpon me, according to thy great mercie.

And according to the multitude of thy mercies, put awaie mine offences.

O God most holie, wash me from my wickednesse, and make me cleane from mine vncleannesse.

For I acknowledge, O Lord, my heinous sinnes: and accuse my selfe of mine vnrighteous deeds.

I confesse against my selfe the wickednesse of mine hart, which hath beene euer vnfaithfull, and rebelling against thy precepts.

I haue beene an vntrue and froward child to thee, and haue prouoked thee with my vanities.

O holie Father, I haue offended thy diuine Maiestie, and am not worthie to be called thy child.

Bicause I prouoked thee to anger through the multitude of my sinnes: and haue not exercised my selfe in thy righteous lawes.

I haue turned backe from thy waies, and done euill before thee.

I haue done wickedlie, and vniustlie behaued my selfe, leauing thy commandements, and murmuring against thy correction.

I haue turned my selfe awaie, and not kept my promise made vnto thee: I haue walked in an euill waie after mine owne thoughts and fantasies, chosing the things that thou wouldest not.

O Lord God almightie, I haue not feared thee, nor shewed due reuerence vnto thee: but I haue beene disobedient and stubborne vnto thee.

As a common harlot is without shame, euen so am

I

I without shame of my sinnes: for behold, I speake vnto thee, and yet I sinne more and more.

I haue left that which is good, and gone backe from thee: and I haue not put my trust and hope in thee, my maker; but haue sought for helpe and safegard otherwise.

I haue ploughed wickednesse, and reaped iniquitie, and eaten the fruit of lies: because I haue trusted in mine owne waie.

I haue cast thy lawes behind my backe, not regarding thy commandements, nor leauing mine owne lewd customs.

I haue not giuen my hart to returne to thy paths: for I would not knowe thee, but haue fallen through mine iniquitie.

I neuer vnto this daie turned trulie vnto thee with all my hart: but as a woman that breaketh hir fidelitie and promise vnto hir husband: euen so, O LORD God, I haue broken my promise vnto thee.

For I haue liued abhominablie, and haue had no remorse, nor repentance for my euill deeds, but haue run from sinne to sinne, following the lewd desires of my hart.

Thou knowest all things, O Lord, how I haue prouoked thee to displeasure by my lewd inuentions: and none of all my sinnes be hid from thee.

I hated thy discipline and correction: and regarded not thy words and saiengs.

I haue not done penance for my malice: but haue increased in much vanitie.

Mine hart hath beene void of truth: and my hands haue wrought vnrighteousnesse.

My tongue hath spoken sinfullie, and I haue laboured with the imaginations of mine hart, to find out lies and deceits, and no truth hath beene in my waies.

I haue accustomed my tongue to speake trifles and

vanities, fulfilling my fleshlie desires and thoughts, my purposes and inuentions haue bene contrarie to thy will, whereby I haue offended the eies of thy Maiestie.

Thou hast sene all these things, O Lord, and hast holden thy peace: and yet they were euill in thy sight, and displeased thee.

In thine anger thou hast cast me awaie, and art diuided from me now manie daies.

Thou hast giuen me vp to the desires of my hart: to do the things, which be not seeming.

Wo I am, that I haue gone from thee: great is my miserie, that I haue led my life in sinne.

Wo is me, that I haue forsaken thee to do my deuises: not after thy mind, to accomplish my thoughts, which haue not proceeded of thy spirit, but haue heaped vp sinne vpon sinne.

Mine infamie and reproch is dailie before mine eies: and for shame I dare not shew my face.

And now, O Lord God, why forgettest thou me? Why keepest thou awaie so long thy mercie from me?

Heare now my cause gratiouslie, although thou hast bene displeased with me a great while: for thou art mercifull; be not angrie alwaies, I beseech thee.

Cast not awaie a contrite and penitent person, a wretch, and an abiect, which humblie calleth vpon thy name.

Turne againe a little toward me, O Lord God, and forgiue me my mischieuous deeds.

Order me not according to my sinnes, nor punish me as my wickednesse deserueth.

Shew not forth thy power against a poore wretch: persecute hir not so sore, which is without all strength.

Turne not thy face awaie from my praiers: but according to thy promise, take me againe vnto thy fauour.

For

For I am thine, O righteous Father, whom thine onlie dære Sonne hath redæmed with his prætious bloud.

And now my soule abhorreth mine old conuersation: and of thæ, which art iudge of all men, I alke mercie.

I dow submit my selfe vnto thy mightie hand: for after thine anger thou shewest mercie, and in the time of tribulation thou dowest forgiue sinnes.

I acknowledge, that I am a sinner, beseæching thæ, Lord God almightie, of thy gwodnesse to dow with mæ according to thy great mercie.

I am confounded, and ashamed to lift vp mine eies vnto thæ: for my sinnes are ascended vp vnto thy sight.

Against thæ, O Father, against thæ haue I sinned, and done euill before thæ: thou sæst that mine iniquitie is great.

Trulie I haue bæne an offender against thæ, euen from my cradle: and since I sucked my mothers brests, I haue not ceased to dow euill.

Behold, I was begotten in iniquitie: and my mother brought me into this world defiled with sinne.

For the corne of an euill sæd is sowne in mine hart, and how much wickednesse hath sprwng thereof vnto this daie, thou knowest, O Lord.

I can not shake off my sinnes and offences; but I carie still with me the infamie of my youth.

Behold Lord, I am sold vnder sinne, and in my flesh I find not that which is good.

For the good that I would, that dow I not; but the euill that I hate, that I dow.

All the thoughts and imaginations of mine hart haue bæne set to dow euill, euer since I was yong.

O why dow I die in my sinnes, Lord God: sæing thy will is not, that a sinner die, but returne from his sin and liue?

For thou art good and mercifull, and according to thy

thy great mercie, saueſt them that be vnworthie.

For albeit no man is able to beare the punishment, which thou dost threaten against sinners, yet the mercie, which thou hast promised, is great and vnsearchable.

Thou hast shewed mercie a thousand times heretofore: to make the same glorious, as it is euen yet still.

The old fathers in their necessities cried vnto thee, and thou diddest deliuer them: they put their trust in thee, and they were not confounded.

When they were at their wits end, and wist not what to do: this was their onelie refuge, to lift vp their eies to thee.

Thou didst saue them for thy name sake, to shew in them thy might and strength.

Manie a time they prouoked thee through their iniquities, and stirred vp thy goodnesse to displeasure.

Yet when thou sawest their tribulation, and their lowlie submission vnto thee;

Thou diddest remember thy promise, and by and by hadst pitie and compassion vpon them: according to the multitude of thy mercies.

Haue mercie vpon me, O Lord God omnipotent, haue mercie vpon me: for I am a miserable & a wretched creature. Make me whole, I beseech thee, whom thou hast striken for my sinne and iniquitie.

My soule is troubled greatlie: and how long, O Lord, wilt thou not looke towards me?

How long wilt thou reiect my praier, thus crieng out vnto thee? Wilt thou heare me at no time? How long wilt thou turne awaie thy face from me?

Where be thine old mercies, O Lord, whom thou hast stablished in thy truth?

Wilt thou now, O Lord God, cease to shew mercie? Or wilt thou withdrawe thy goodnesse in displeasure?

Hast thou cast me awaie for euer, that thou wilt neuer

uer hereafter be pleased with me?

Thine hand is not weakened, but it may helpe: and thine eares be not stopped, that they refuse to heare.

How long shall my mind be troubled with painfull and heauie thoughts? How long shall sorowe torment mine hart?

How long shall mine enimie haue the vpper hand of me? Looke towards me, Lord GOD, and heare my praier.

Giue light to mine eies: for I haue slept too long in death, and my sinnes haue preuailed against me.

Turne againe, O Lord, turne againe, and deliuer my soule: and saue me for thy great mercie sake.

Lo, now is the accepted time: now be the daies of health and grace.

In death, who shall remember thee? In hell, who shall laud or praise thee?

He that liueth, he that liueth shall praise thee: and shall make thy mercie knowne.

Lord rebuke me not in thine anger: nor punish me in thy great displeasure.

Cast not thy darts at me: nor laie not thy heauie hand vpon me.

For I haue borne thine anger a long while: & of the cup of thy high displeasure I haue dronke verie deepe.

There is no health in my flesh, for feare of thy displeasure: I haue no peace nor rest, when I behold my sinnes.

Mine iniquities be gone ouer mine head: and like an heauie burden they dailie presse me downe.

The wounds in my soule do fester and stinke, euen through mine owne follie.

I am a wretch cast awaie from thy fauour and presence, and go mourning all the daie long.

My soule is full of filthinesse, and no part of me is whole and sound.

Wherе-

Wherfore mine enimies dw persecute me the more, the greatnes of my paine maketh me to rore and crie.

My heart fainteth and trembleth within me, and my strength is gone awaie.

O Lord, thou knowest my desire, and thou sæst my necessitie.

Forgiue me all my sinnes, O Lord God almightie, for thine owne sake, and put out of thy sight my hainous offences: for according to thy goodnesse thou hast promised forgiuenesse of sinnes to them that dw pennance.

Haue mercie on me Lord for the glorie and honour of thy name, and be no longer displeased with me, and then thou shalt surelie be knowne to be iust and true in thy words, & shalt ouercome when thou art iudged.

For by this, thy great grace shall be knowne: that thou takest mercie on them, which haue not whereof they may glorie in thy sight.

And all the dwellers on the earth shall learne and knowe thy goodnesse, when thou shalt confer and giue thy benefits to vs for thy great name sake, and not after our euill waies and wicked dæds.

Uerelie Lord God, except thou shew vnto vs thy manifold mercies, the world shall not haue life, nor they that dwell therein.

And if thou helpe vs not with thy goodnesse, how may they which haue offended, be raised vp from their sinnes?

Haue mercie on me, O good Father, haue mercie on me, and for thy glorious name, be no longer angrie with me.

Take me a sinner vnto thy mercie for the name of thy holie Sonne Jesu, whome thou hast sent to be the obteiner of mercie for our sinnes, through faith in his bloud.

Behold holie Father, behold thy child, whome thou hast

hast chosen: behold thy welbeloued Sonne, in whome thy soule delighteth: vpon whome thou hast put thy holie spirit, and sent him to preach the Gospell to the poore; to heale them, which for their sinnes be sorowfull and contrite: to comfort them that mourne, to preach pardon to the prisoners, and sight to the blind.

Behold thy little one, which was borne for vs; behold thy Sonne, which is giuen to vs, whome thou hast not spared, but giuen to death for vs all, to be a swæt offering and sacrifice to thæ.

Verelie he toke vpon him in his bodie our infirmities, and he bare our paines.

He was made weake for our sinnes: and he was wounded for our offences.

The correction for our peace was laid vpon him, and by ẏ stroke that he suffered, our wounds were healed.

All we went astraie like shæpe, euerie one followeth his owne waie, and thou, O Lord, puttest on him our iniquitie, striking him for the offences of thy people.

He gaue his bodie to be beaten, and his chækes to be stricken, he turned not awaie his face from them that scorned him.

Through his loue and mercie, he hath redæmed them that were lost, and by his bloud shead on the crosse, he hath pacified all things in heauen and earth.

He gaue himselfe to death, and made his praiers for them which were offenders.

Looke O mercifull Father, and consider who it is that thus did suffer: and remember, I beseech thæ, for whome he hath suffered.

For this is that innocent, whome thou gauest to death for vs, euen then when we were sinners: and shall we not, being now iustified by his bloud, much rather be saued from wrath through him?

If we, when we were yet enimies, were reconciled to thæ by the death of thy Sonne, shall we not being recon-

reconciled, much rather be saued by his life?

Behold that pure and immaculate Lambe, which taketh awaie the sinnes of the world, by whose pretious bloud we are redæmed from our iniquities.

Looke vpon that most mæke innocent, which like a Lambe was led to his death: and being most cruellie intreated, once opened not his mouth.

Behold thine onlie Sonne, whome although thou begattest of thine almightie power, substance and nature; yet thou wouldest he should be partaker of mine infirmitie.

Which being God in nature, thought it no rauine to be equall with God, but made himselfe lowe, taking vpon him the shape of a seruant, and comming in the similitude of sinfull flesh, condemned sinne in the flesh, submitting himselfe vnto thee, O Father, euen to the death of the crosse, and there put out the hand-writing that was against vs conteined in the lawe written, and taking it out of the waie, fastned it to his crosse, on the which he spoiled potestates and powers, and made a shew of them openlie, and triumphed ouer them in his owne person.

Turne the eies of thy Maiestie, O Lord God, and looke vpon the worke of thine ineffable goodnesse.

Behold thine owne sweet Sonne, how all his bodie was drawne and stretched forth on the crosse.

Looke vpon all the parts of his bodie, from the crowne of the head, vnto the sole of the foote, and no paine shall be found like vnto his paine.

Behold, O louing Father, the blessed head of thy dære Sonne crowned with sharpe thornes, and the bloud running downe vpon his godlie visage.

Behold his tender bodie, how it is scourged: his naked brest is stricken and beaten: his bloudie side is thrust through: his heart panteth: his sinewes bæ stretched forth: his godlie eies dazell, and leese their sight:

ſight: his princelie face is wanne and pale: his pleaſant tongue is inflamed for paine: his inward parts ware drie and ſtarke: his armes both blew & wanne, be ſtiffe: his bones be plucked one from another: his beautifull legs be fæble and weake: and the ſtreames of bloud iſſuing out of his bodie, ranne downe apace vpon his fæt.

Looke, O my Father, vpon the humilitie and gentleneſſe of thy dære Sonne: and pitie the infirmitie of thy weake handie-worke.

Behold, O glorious Father, the bodie of thy dære Sonne, all to rent and torne: and remember I beſæch thæ, of how ſmall ſubſtance I am.

Looke vpon the paine of him that is both God and man: and releaſe the miſerie of man whome thou haſt made.

Behold the græuous ſuffering of the Redæmer, and forgiue the ſinne of hir that is redæmed.

Kæpe me from all euill waies: and teach me by thy holie ſpirit, to chooſe the waie of truth.

I beſæch thæ, O thou king of holineſſe, by him that is moſt holie, by this my Redæmer Chriſt, that thou bring me againe into the right waie, that I may be vnited, and made one with him in ſpirit, which abhorred not to be vnited with me in fleſh.

Make me to go perfectlie in thy paths, and to hate all wicked waies.

Waſh my hart from malice, and clenſe me from my ſecret ſinnes.

Clenſe me, O holie Father, with the bloud of the new teſtament of thy welbeloued Sonne, which hath loued vs, and waſhed vs with his bloud from our ſinnes, and hath redæmed vs from all inquitie.

Purifie my heart by the ſanctification of thy ſpirit, and the ſprinkling of the bloud of thy Sonne, from all filthineſſe of ſinne, and euill conſcience.

O God almightie, be mercifull vnto me a ſinner: for thy glorious name ſake, and remember my ſinnes no longer.

For thou art God, gratious, and mercifull, and patientlie doeſt ſuffer vs: and wouldeſt that no man ſhould periſh, but ỹ all men ſhould returne to penance.

Make me, O Lord God, to returne from mine euill waies and wicked thoughts.

Remember not the ſinnes and abhominations of my youth: according to thy mercie, be mindfull of mee for thy goodneſſe ſake O Lord.

Looke not vpon me with a grieuous countenance: for there is no man that dare ſpeake for me.

Enter not into iudgement with thy ſeruant: for if thou accuſe me, I ſhall neuer be quit.

For if thou, O Lord, marke my ſinnes and iniquitie, who ſhall not fall before thee?

This is certaine and ſure, that then in thy ſight no man liuing ſhall be iuſtified, ſeeing thou haſt found iniquitie euen in thine Angels.

How much rather in man, which is abhomination and filthineſſe, and dwelleth in the earthlie houſe of his bodie, and drinketh iniquitie as it were water?

Who is cleane from filthineſſe, when all be corrupted? trulie not one: no though he haue liued but one daie on the earth, and though his moneths may be eaſilie numbered.

Of a truth there is no mortall man, which hath not done wickedlie; nor there is anie righteous on earth, which doth good and ſinneth not.

Yet becauſe mercie is in thy hand, O Lord, although thou be dreadfull, my hope is in thee, in whome my ſoule truſteth.

My ſoule looketh for thee, becauſe mercie and plentifull redemption is with thee.

For this I knowe aſſuredlie, that thou wilt not caſt me

me awaie for euer: but although thou cast me awaie for my sinnes awhile, yet thou wilt haue mercie vpon me againe, according to the multitude of thy mercies.

For thou, O Lord, art full of pitie and mercie: and wilt not turne thy face awaie from vs, if we will returne to thee.

Thou art our God, full of swœtnesse, beritie, and patience, and disposest all things by mercie.

The fountaines of thy goodnesse be euer full, and flowe ouer: thy grace neuer decaieth.

All thy waies be mercie and truth, to them that seeke out thy couenant and testimonies.

How gentle and louing the father is to his children, so gentle and louing art thou O Lord, to them that feare thee, and for the aboundance of thy mercie thou dwelt pardon our infirmities.

Thou knowest thine owne handie-worke, thou remembrest what we are: thou seest we are flesh, and of no strength.

Thou hast not forgotten, that this world is full of vnrighteousnesse and wickednesse: and that it is wholie set and bent on euill.

Yea, neuertheless thou art mercifull and full of grace, and like a mercifull Lord, forbearest to punish sinners when they repent themselues, and returne from their sinnes.

Haue mercie vpon me, O Lord God my sauiour, for the glorie of thy name: and deliuer me, and forgiue me my sinnes for thy name sake.

O righteous Father, looke not straitelie vpon the multitude of my sinnes: but looke on the face of Jesus thy holie Sonne, which being without sinne, bare our sinnes in his bodie on the tree of the crosse.

Turne awaie thy face from my sinnes: and put out all mine iniquities.

Make a cleane hart in mee, O God, and renew mee

with a right ſpirit.

Caſt me not awaie from thy preſence, and take not thine holie ſpirit from me.

Giue me againe the comfort of thy helpe, and ſtabliſh me with thy mightie ſpirit.

Mollifie mine hart, O Lord GOD, that I may returne to thy paths: for I haue wandered ouer long in the waie of errour.

Turne me to thee, and I ſhall be turned: for thou art my maker, and I am the claie and worke of thine hands.

Turne not thy face awaie from me, nor go not from thy ſeruant in thine anger.

Be mine helper, and forſake me not: deſpiſe me not, O Lord, which art my God, and my health, Amen.

## Another Pſalme for the remiſſion *of ſinnes.*

O Moſt mightie GOD of Angels and of men: whoſe iudgements be vnſearchable, & whoſe wiſedome is profound and deepe.

Heare the praiers of thy ſeruants: and caſt not awaie the humble ſuits of thy poore creature and handie worke.

For as long as I ſhall liue, I will ſpeake vnto thee: and I will not hold my peace, ſo long as the breth is in my bodie.

I do turne my ſoule vnto thee, and I ſet mine eies directlie vpon thee.

Let thine anger be turned awaie from me, I beſeech thee, and grant that I may find grace and fauour in thy ſight.

According to the greatneſſe of thy mercie, forgiue me all my ſinnes.

Plucke me awaie from mine heinous offences: and heale my ſoule, which hath offended thee; make me free from

from the guilt of my transgression: for I acknowledge mine iniquitie, and am sorie for my sinnes.

I haue forsaken thy waie; and I, knowing thy commandements, haue done all things contrarie to them.

I haue broken the couenant that I made with thee: and haue despised to keepe thy lawe.

Verelie I haue sinned against thee, O Lord GOD, and the blemish of my sinne abideth still with me, euen vnto this daie.

I haue forsaken thee, O God my maker, and gone awaie from thee my Sauiour, & haue rebelled against thee, like an ore that winceth and striueth when hee should be yoked.

I haue hardened my hart against thee: and I haue lifted vp my necke proudlie after my sinne.

I haue trusted in lies, and through deceit would not knowledge thee: but I haue followed the lewdnesse of mine hart.

My pride and arrogancie haue beguiled me: and the foolish boldnesse of mine hart hath brought me into desolate waies.

Mine owne counsels and aduises haue brought me these things: such is the malice and rebellion that possesseth the harts of men.

My soule is put from quietnesse and rest, and I can not thinke of anie good thing.

The yoke of my sinnes is waxed verie heauie: it is lifted vp and fastened about my necke.

Thou hast spoken to me, but I would not heare; thou hast called me, but I would not answere: I beleeued not thy words, nor would abide thy counsell.

I regarded not thine holie word: and I gaue not my mind to thy saiengs.

Thou hast striken me, but I would not knowe the cause thereof: thou hast corrected me, but I would not take thy discipline.

I did not consider in mine hart, that thou wouldest not forget my sinne and malice.

With my mouth and my lips I glorified thee: but mine hart was farre from thee.

I hid my sinne as Adam did: to the intent to haue mine iniquitie vnknowne.

I asked not counsell of thy mouth: and I would not followe thy lawe.

I haue sinned before thine eies, and therefore my soule is made vnstable.

I forsooke thee, which art the fountaine of continuall springing waters: to the intent to dig to my selfe muddie pits, which haue no water.

In all these things I am not returned to thee: nor I haue not praied vnto thee, that I might leaue my wicked waies.

See Lord, and behold how vile I am made, all the beautie of my soule is perished and gone: in so much that now I dare not in anie wise behold and looke vpon thee.

And there was no cause why I should forsake thee, and vainlie followe vaine things.

Lord haue mercie vpon me, and heare my praiers: for thou art my God, and there is no Sauiour besides thee.

Turne awaie from me thy heauie displeasure: and destroie me not for the sinnes of my youth.

I humblie beseech thee, O Lord, forgiue me: forgiue me for thine exceeding mercie.

O Lord God of hosts, if thou be determined to saue, who can let or resist? If thou stretch out thine hand, who shall turne thee awaie?

Thou maist do to me, as the potter doth to his pot: for behold, I am in thine hand, as the claie is in his.

Amend me, O Lord, but in mercie, not in thine anger, least thou vtterlie consume me: make me to vnderstand

derstand and knowe how hurtfull and deadlie a thing it is to forsake thee, my Lord GOD, and to cast awaie from me, the feare of thee.

There is no man that can heale mee, nor cure my plague: no man can deliuer mee, but thou O Lord, which woundest, and makest whole; which strikest, and healest againe.

My destruction commeth of my selfe: my helpe and saluation standeth onelie in thee.

For none is like vnto thee: thou art mightie, and great is the name of thy strength.

Turne me to thee, O Lord, and I shall be turned: take awaie from mee this sinfull hart, that thy lawe may bring forth fruit in me.

Remember me, Lord, for thy goodnesse sake: and for the great loue thou beerest towards me.

O Lord God, behold, thou hast made both heauen and earth by thy great might: and nothing is hard to thee.

Thou art that puissant and mightie, whose name is the Lord of hosts: great & maruellous in thy counsell.

As soone as thou hast spoken the word, all things be done: as soone as thou hast commanded, things be: and thy word returneth not to thee void, and without effect.

Thou, O Lord GOD, shewest mercie vnto all, for thou canst doo all: and thou makest as though thou sawest not the sinnes of men, bicause they should doo penance, and amend their liues.

For thou louest althings that be, and hatest nothing that thou hast made: for nothing thou madest, or hast ordeined of anie hatred.

Thou sparest and tenderest all men: for all things be thine, and thou louest the soules of men.

Thou dost minister mercie, equitie, and iustice in the earth: and therefore in these vertues thou greatlie

delightest.

Trulie, O Lord, thou art righteous and gratious, notwithstanding I haue offended thee, transgressing thy couenant, and trespassing against thee.

O Lord, thou hast seene all mine abhominations: looke on my cause, and consider how vile and wretched I am: see and behold my great confusion.

In the time of reconciliation heare me, and in the daie of saluation haue mercie on me.

Be mercifull vnto me, and haue mercie on me, which haue none other helpe but thee: whose will nothing can resist, whensoeuer thou dost purpose to saue.

Heare me, which am a wretch making supplication vnto thee: make me to trust in thy name, and deliuer me by thy power.

Haue regard to me from heauen, O Lord, and looke downe from thine holie habitation, & from the throne of thy glorie.

Destroie me not bicause of mine iniquitie: but remember the sorowe and paine that I suffer.

Be not still angrie with me, O Lord, forget all my sinnes, and remember them no longer.

Let my praier ascend vp vnto thee, saie vnto my soule, Behold I am come to thee, thy helth, and thy saluation, Amen.

## Another Psalme for the remission *of sinnes.*

O GOD eternall, iust, and holie, which kepest couenant and mercie with them that loue thee, and kepe thy commandements.

Looke at me, and haue mercie vpon me: for I haue trespassed against thee, & done euil in thy sight.

Shew forth vpon me the tender affections of thy mercie, that thy seruant may haue an hart to praie vnto thee.

I humblie make my praier before thy face, not trusting in mine owne righteousnesse, but in thy great mercies.

For I am vncleane and filthie: and all my righteousnesse is like a foule bloudie clowt.

Vnto thee, O Lord, be iustice, mercie, and pitie: but vnto me be confusion and shame for mine iniquities.

Certainlie, euen from my beginning I haue vsed my selfe proudlie against thee, doing wickedlie, and not ceasing.

O Lord, thou hast redæmed me, and yet I haue not ceased to offend thee, and mine hart hath not bæne straight in thy sight.

Thou hast taught and instructed me, and stablished my power, and I haue bæne euill affected towards thee, being like a deceitfull bowe.

My pride and presumption accuse me to my face, I am ouerthrowne in mine owne wickednesse: I do sæke thee, O Lord, I beseech thee that I may find thee: thou art separated from me, for I haue grædilie followed filthinesse.

Yet will I accuse mine owne sinfull waies before thee, O Lord, vntill thou haue mercie vpon me, and receiue me againe into thy fauour.

God forbid, that euer I should depart from thee againe, and not diligentlie sæke for thy promises.

I will neuer hold my peace, nor kæpe silence: vntill thou haue established that couenant with me, which thou hast made and ordeined in times past.

That is to saie, like as the iustice of a iust man shall not deliuer or saue him, what time soeuer he shall offend: so the wickednesse of a wicked man shall not hurt him, what time soeuer he shall returne from his wickednesse.

In hope of this, O Lord God, I will tarie thy pleasure: for thou art good to them that trust in thee, and

to the soule that seeketh thee.

Thou keepest thy truth for euermore: and the words which issue forth of thy mouth, shall not be void, and of none effect.

Destroie me not good Lord, for my sinnes: nor reserue not eternall punishment for me.

Open thine eies, and behold the greatnesse of my paine and mine affliction: for mine iniquitie is great in thy sight, and my sinnes haue brought me into this trouble.

Destroie me not vtterlie, nor leaue me in my sinnes: for thou art God of mercie, and verie gratious.

Execute not the punishment vpon me, which thou haddest purposed: do to me according to thy name, although my defaults and sinnes be manie.

O Lord, thou art my God; and thy name hath beene put vpon me: leaue me not in the deepenesse of my troubles.

Thou hast chastised and reformed manie, and hast strengthned the wearie hands; thy words haue set vp him that staggered, and thou hast made streight the crooked knees.

Wherefore I will seeke thee O Lord God, which hast wrought great things, vnsearchable & innumerable.

Thou hast taken vp the poore out of the dust, and hast exalted them, which were abiects.

For thou dwelt deliuer the poore in his miserie out of the straite and bottomlesse pit of tribulation: and out of the wide mouth of anguish and affliction, into rest and quietnesse.

Thou art gratious and mercifull, for that thou shewest mercie to them, which be not yet come into the world: and thou art verie mercifull to them, which diligentlie obserue and keepe thy lawes; and thou dwelt patientlie suffer sinners, giuing them time and place, whereby they may be changed from their malice.

Heare

Heare me poore wretch making supplication vnto thee, for in thee and thy name I haue put my trust and affiance.

Take me thy seruant vnto thee, and make me good, and let me not be disappointed of that that I looke for.

Come againe O Lord God, and saue my soule: destroie me not, whome thou hast redeemed by thy great might and power.

Looke not vpon the hardnesse of my hart, nor vpon my sinnes; but like as thou hast manie times shewed mercie, so now be mercifull, and forgiue me.

Heare me, O Lord, and be pacified: regard my praier, and dow according to thy great name.

O Lord, I looke to haue helpe and saluation from thee: and this is my dailie meditation and exercise.

For thy mercies be great: and thy goodnesse is inestimable.

Heare me now fauourablie: and with-hold thy mercies no longer from me.

In the waie of thy iudgements I will looke after thee: my soule desireth to magnifie thy name, and to haue thee in memorie.

Incline my hart to dow thy commandements: and direct my waies euermore in thy sight.

Let me neuer hereafter go awaie from thy waies: nor leaue me not now in the depenesse of my troubles.

Turne not thine eies awaie from me, but teach me, O Lord, to dow those things which are pleasant in thy sight.

Make a perpetuall league and couenant with me, that thou wilt put thy feare into my heart, that I neuer swarue from thee in all my life.

Withdrawe not thy goodnesse from me for euer, but kepe thy promise and fidelitie.

Be good vnto me with beneuolence and fauour: for thou

thou art mercifull, and thy displeasure continueth not for euer.

Remember me with fauour and kindnesse: and visit me with thy saluation.

I knowe, O Lord God, that thou art gratious and mercifull, patient, and of great mercifulnesse.

Thou art good and mercifull, thou kæpest couenant and mercie with thy seruants, which walke before thæ in their whole heart.

There is none other God but thou, which regardest and carest for all.

For thou hast bæne euer verie mercifull to me, deliuering my soule from the dæpe hell.

Let thy goodnesse, O Lord, be euer with me, for all my wealth resteth onlie in thæ.

In the time of tribulation, I call vpon thæ, O Lord, for thou art nigh vnto them, which call vpon thy holie name.

Succour me, O God, and looke merilie vpon me: shew me the light of thy countenance, in thæ my soule trusteth, and my hart reioiceth.

Let my praier come vnto thy throne: bow downe thine eare vnto my crie.

Heare me now being penitent, O Lord, whom thou hast hitherto patientlie suffered: to the intent I should repent and amend my life.

O God, I haue opened vnto thæ my life: saue mæ for thy name sake, for my trust is in thæ.

What care I for worldlie things: this one thing onlie I need and desire, that I may find grace and fauour in thy sight.

Wherefore I beseech thæ, O Lord, take awaie from me this paine and sorrowe: or at least-wise mitigate and asswage it, either by comfort, or by counsell, or by what meanes soeuer it shall bæ sæne good to thæ.

Another

Another Pſalme, or complaint of a penitent ſinner, *which is ſore troubled and ouercome* with ſinne.

O Lord God mercifull and patient: and of much mercifulneſſe and truth.

Which for thine aboundant charitie, and according to thy great mercie, haſt taken vs out from the power of darkeneſſe: and haſt ſaued vs by the fountaine of regeneration and new birth, and the renewing of the holie Ghoſt: whome thou haſt ſhed vpon vs aboundantlie by Jeſu Chriſt our ſauiour.

If I haue found grace and fauour in thy ſight, ſuffer me to ſpeake a word vnto thee, and be not diſpleaſed with me.

Why dweſt thou euer forget me, and leaueſt me in the middeſt of my troubles and euils?

Where is become thy zeale & thy ſtrength? Where is the multitude of thy tender affections, and of thy mercies?

O Lord, may not he which is fallen, riſe vp againe? Or may not he which hath gone awaie from thee, returne to thee againe?

Shall my ſorrowe euer endure? Shall my wound be incurable and neuer healed?

How commeth it to paſſe, that I turne ſtill awaie from thee? My ſinne dailie increaſeth, and of my ſelfe I can not returne.

In as much as it is not giuen to man to direct his owne waies, neither to make perfect his owne proceedings.

For in thy hand is the life of euerie liuing thing: and the ſpirit alſo of euerie man.

Thou ſhewest thy mercie to whome thou wilt: and thou art gratious to them whome thou fauoureſt.

Thou dweſt kill, and thou dweſt quicken: thou leadeſt

deſt downe to hell gate, and bringeſt vp againe.

Thine eies behold the waies of euerie man: and thou ſearcheſt the harts of men.

There is no place ſo ſecret or darke, wherein ſinners may hide themſelues from thee.

Nor anie man may ſo lurke and hide himſelfe in caues, but thou ſhalt ſee him, which doeſt fulfill both heauen and earth in euerie part.

Why haſt thou caſt me awaie from thy preſence, and takeſt me for thine enimie?

Why haſt thou laid vpon my head the heauie weight of my ſinnes, ſeeing no man is able to beare thy diſpleaſure?

What meaneth it, that thou ſhewеſt thy power againſt a wretch? Why deſtroieſt thou me for the ſinnes of my youth?

If I haue ſinned, what ſhall I do to thee? And if my ſinnes be increaſed, what ſhall I do?

If I do iuſtlie, what ſhall I giue to thee? Or what ſhalt thou receiue at my hand?

My wickedneſſe ſhall hurt my ſelfe: and my righteouſneſſe ſhall profit me.

The life of man is a temptation vpon the earth: and if I haue ſinned, as all men haue, what may I do?

Shall anie man be found cleane, and without ſinne before thee? Or ſhall anie man be without default in his deeds?

How may a mortall man be pure from ſinne in thy ſight? Or how may he, which is borne of a woman, be righteous?

Remember, O Lord, I beſeech thee, that thou haſt made me of the earth: and that thou ſhalt bring me againe into the duſt of death.

My daies paſſe and vaniſh awaie like ſmoke: they waſte dailie, there is no tarieng.

My life flieth awaie as the winde: and conſidereth not

not that which is good.

I was but latelie borne into this world, and shortlie I shall be taken awaie hence by death: I neuer continue still in one state.

The daies of my life be few, and short: thou hast appointed an end, which I shall not passe.

Naked and bare I came out of my mothers wombe: and naked and bare I shall returne againe, trulie all men liuing are vanitie.

Haue pitie, O Lord, on them that are in miserie: and despise not the works of thy hands.

Though we sinne, yet are we vnder thee; for wee knowe thy power and strength: and if we sinne not, then are we sure that thou regardest vs.

Cease thine indignation, O Lord, and turne it from me: and cast all my sinnes behinde thy backe.

Take awaie thy plagues from me, for thy punishment hath made me both feeble and faint.

For when thou chastisest a man for his sinnes, thou causest him by and by to consume and pine awaie.

Whatsoeuer is delectable in him perisheth, like vnto the cloth that is eaten with mothes.

Would God I had one to defend me a while, vntill thine anger were turned awaie: or that thou wouldest set me a time, in the which thou wouldest remember me.

I am cleane cast awaie from thy presence: shall I neuer hereafter see thy face againe?

Behold, I haue opened the griefes of my soule: the daies of my sorrowes haue taken me.

The flouds of tribulation compasse me round about, and the streames of thy furie run ouer me.

And I crie vnto thee, O Lord God, but thou hearest me not: I aske mercie, but thou reiectest my praiers.

Why thrustest thou downe a poore wretch from thy presence? Or why forsakest thou me so long time?

Why

Why takest thou not away mine iniquitie? And why puttest thou not awaie the wickednesse of mine hart?

Arise, and tarie no longer, O Lord: arise, and reiect me not for euer.

Haue me in remembrance, I beseech thee: for I thoroughlie tremble and shake for feare.

Yet I will not hold my tongue, but crie still vnto thee with a mourning and an heauie hart.

Turne awaie the stroke of thy vengeance from me: bring my mind out of troubles into rest.

I am here no long continuer, but a pilgrime, and a stranger, as all other mortall men be.

And what is man, that thou shouldst be angrie with him? Or what is mankind, that thou shouldest be so heauie Lord vnto vs?

What? Wilt thou bring sorowe vpon sorowe? I pant for paine, and find no rest.

My sorowe greeueth me, when I should eate, and sudden sighs ouerwhelme mine hart.

I am as if my bones were all to broken, when I heare mine enimies raile vpon me, and saie to me daie by daie; Where is thy God?

Why turnest thou thy face awaie from these things, O Lord? Why hast thou no regard of my trouble?

I earnestlie make my praiers dailie in thy sight, and the heauinesse of mine hart I doo shew vnto thee.

My spirit is carefull and troubled within me: and desperation hath entered into mine hart.

Is it thy pleasure, O Lord God, to cast awaie thine owne handie worke?

Deliuer my soule from corruption, and my life from euerlasting darknesse.

What auaileth it me that euer I was borne, if thou cast me straight into damnation, seeing that the dead shall not praise thee: nor anie of them that go downe to hell?

I haue sinned, what shall I doo to thee? Why hast thou put me to be contrarie to thee? I am wearie of mine owne selfe.

Why searchest thou out my sinnes so narrowlie; when there is no man that can take out of thine hand.

If I would saie, that I were righteous and without sinne: then thou mightest woorthilie condemne me to the fire, prepared for the diuell and his angels.

But I confesse that I am a sinner, and doo humble mine hart in thy sight.

Surelie, if anie man would stand with thee in iudgment, he shall not be able to answere one woord to a thousand things, wherewith thou mightest charge him.

This maketh me to feare all my deeds: knowing that thou sparest not him that offendeth.

If I looke vpon thy power, O how mightie and strong art thou! If I shall call for iudgement, who shall defend my matter, or speake for me?

To thee O Lord, I call and crie: to thee, my God, I make mine humble suite.

Turne awaie thine anger from me: that I may knowe that thou art more mercifull vnto me, than my sinnes deserue.

What is my strength, that I may endure? Or what is the end of my trouble, that my soule may patientlie abide it?

My strength is not a stonie strength, and my flesh is not made of brasse.

There is no helpe in my selfe, and my strength flieth awaie from me.

Although thou hide these things in thine hart: yet I knowe that thou wilt remember me at length.

For thou art true and iust, O Lord God, thou dwelt not condemne vniustlie: which rewardest man according to his deserts.

All

All this is come vpon me, bicause I haue forgotten thee: and not vsed my selfe trulie in thy testament.

Mine hart hath turned backward: and I haue followed the desires of my flesh.

And thou hast surelie knowne this thing: which knowest the secrets of the hart.

Laie not against me, O Lord, the sins of my youth: nor haue in remembrance mine old iniuries done against thee.

Dailie sorowe ouercommeth me: and sadnesse possesseth mine hart.

I looke after peace, but I can not haue it: I looke for a time of health; but my greefe continueth still.

When the time of thine anger is past, let mercie come: yet am I vnhappie more and more.

Wo and alas that euer I sinned! mine hart therefore mourneth and is sad, all mirth and ioie be banished from me.

How am I wasted? How miserablie am I confounded, bicause I haue forsaken and cast awaie thy lawe?

Death hath ascended vp by the windowes; pearcing the inward parts of mine hart.

When I dailie one while muse secretlie with my selfe, another while with lowd voice crie out and complaine, the meane time my life draweth nere to the pit.

Who shall giue me a place to rest in from all my griefes and troubles? And I will forsake all men, and get me awaie from them.

Who shall giue me water to mine head, and a fountaine of teares to mine eies, that I may bewaile my sinnes both night and daie?

And I will looke for him, which may saue me, and deliuer me from the wrath to come.

I haue no trust neither in life nor death: but I feare thy iudgement, O Lord, and the paines prepared for wicked

wicked sinners.

The feare of my sinne maketh me carefull: and the burden of my conscience oppresseth me sore.

O GOD, which tenderlie louest mankind, and art a most rightfull iudge: spare me now, I beseech thee, and shew me some fauour while time is.

Forgiue that, which I feare; put awaie that, which I dread: before I depart hence, and shall not returne againe.

My sinnes do vexe and trouble me sore: they be so great that none can be greater.

Alas my fall! alas my miserie! alas the griefe of my plague and stroke! certainlie my sinne is the cause of all this, and so I will take and suffer it.

A verie deuout and effectuall praier vnto Christ, for mercie and grace, *to be hartilie said, and often vsed, especiallie* when ye fast, or prepare your selfe to *receiue the Communion.*

O Lord Iesu Christ, Sonne of the liuing GOD, which being vpon the Crosse, with thine hands spred abroad, for the redemption of all mankind, didst drinke the most bitter cup of thy passion, I beseech thee that thou wouldest vouchsafe to giue me helpe this daie (or night) and euer. Lo, I a poore wretch come vnto thee, which art rich; a sinner vnto thee that art mercifull: let mee not returne home contemned, and despised with nothing; I begin an hungred, let me not leaue off fasting; I come vnto thee, as though I were famished, let me not go awaie vnfed. Although before I eate, I sigh and sorowe: yet after my sorowe, giue me somewhat to eate.

First of all, good Iesu, I acknowledge before thy

Maiestie mine vnrighteousnesse towards thee. Behold, O Lord, I was conceiued in sinne, and borne in the same; and thou diddest wash them off from me, and sanctified me; but I afterward defiled my selfe with bigger, and more grœuous sinnes. For I was borne in sinne of necessitie, because I could be borne none otherwise: but afterward I rolled my selfe willinglie in sinnes. Neuertheless, thou O Lord, being mindfull of thy pitie, diddest take me out of the house of my carnall father, and out of the tents of the vngodlie, and hast inspired me, and put me in mind to followe thee with the generation of them that seeke thy face, of them that walke in the right path of puritie; of them that abide and continue among the lillies of virginitie and chastitie, and of them that sit downe togither with thee at supper of most scarsitie and least excesse.

But I an vnkind wretch, forgetting so manie great benefits, after that I was entered into thy seruice, haue committed manie vnlawfull things. I did offend wonderfull vngratiouslie, doing manie a foule sinne. And where I should of right haue amended mine euil life, and left my sinnes, I heaped sinnes vpon sinnes. And these be the euils, wherewith I (whom thou didst create after thine owne similitude and likenesse) haue dishonoured thee, O Lord, and haue spotted and defiled my selfe: namelie, with idolatrie, superstition, pride, vaine-glorie, couetousnesse, and other manie euils and foule vices, wherewith mine vnluckie soule is vexed, punished, torne, and destroied.

Behold, O Lord, mine vnrighteousnesse is gone ouer mine head, and is like a sore burden ouer heauie for me to beare: and except thou, whose propertie is euer to haue mercie, and to forgiue, downe laie vnder mee the right hand of thy Maiestie: I shall be constrained miserablie to sinke into the deepe, and be drowned. Giue heed, O Lord God, and behold, because thou art holie:

loke how mine enimie assaulteth me, saieng; GOD hath forsaken him, I will persecute him, and catch him, because there is no man that will deliuer him; but thou, Lord, how long? Turne againe and deliuer my soule, oh saue me for thy mercies sake.

Haue mercie vpon thy daughter, whom thou hast brought forth with no small sorowe and paine, and bee not so intentiue vnto mine euilnesse, that thou forget thine owne goodnesse. What father is there, but hee will deliuer his child? Yea, and what father is there, that will not correct his child, and chasten it? But with the rod of pitie. Therefore, O Father and Lord, although I be a sinner, yet can I not chose but bee thy daughter, because thou hast made me, yea and made me againe when I was mard with sinne. Repaire and amend me now euermore, O Lord; but first of all, I being mended and chastised as thy child, with thy gentle scourge, deliuer me to thy Sonne.

Can a mother forget the child she bare of hir womb? And surelie although she sometime be forgetfull, yet thou, O Father, hast promised not to forget vs. Behold I crie, and thou doest not heare me; I am vexed with sorowe, and thou comfortest me not. What shall I saie? Or what shall I do most wretched caitife that I am? I being desolate of so great comfort, am cast out frō the sight of thine eies. Wo be vnto me! From how great goodnesse into how great a mischiefe am I fallen? Whither purposed I to go? And whither am I come? Where am I? And where am I not? Whom did I labour to attaine vnto? And what euils haue I obteined? I sought for good things, and behold I haue found trouble, anguish, & care. Behold now I am in a most miserable case, euen in the state of death and damnation. For Iesus is not with me; my Iesus is departed from me: and surelie it were better for me to haue nothing at all, yea no being at all, than to bee

without Jesu. It is better not to liue, than to liue without life.

And thou, O Lord Jesu, where be thine old mercies? Wilt thou absent thy selfe for euer? Wilt thou bee angrie towards me a wretch for euermore? O be pacified I beseech thee, and haue mercie vpon me! Be pacified I saie, and turne not thy face awaie from me, which to the intent thou mightest redeeme me, didst not turne awaie thy face from them that rebuked thee, scorned thee, and spitted vpon thee. I confesse and acknowledge that I haue sinned, and my conscience deserueth damnation, and the penance that I am able to doo, is not sufficient to make amends for mine iniquitie: but sure and certaine I am that thy mercie exceedeth all offences that a man can doo.

Oh doo not I beseech thee, most pitifull Lord, write my heinous sinnes against me, that thou shouldest enter into iudgement with thy seruant; but according to the multitude of thy mercies now haue mercie vpon me, and crosse and blot out all mine iniquities, before I depart hence, and shall be no more seene in this world. For else, wo be vnto me wretch that I am, when the daie of iudgement commeth, and the bookes of consciences shall be laid wide open: when it shall be said of me, Lo, looke vpon this woman and hir workes, how wicked she is, and abhominable they are. What shall I doo then, I saie, O Lord my God, when the heauens which I haue offended, shall reueale and shew forth mine iniquitie; and the earth which I haue polluted, shall arise vp and testifie my manifold misdeeds against me? Behold, I shall be able alas to giue neuer a word to answere, but to stand in thy presence, trembling, quaking, vtterlie confounded, and holding downe my head for shame, as condemned also by the testimonie of mine owne guiltie conscience, vnto eternall damnation.

Alas wretch that I am, what shall I saie? I will crie

crie vnto thee O Lord my God. Why am I consumed and fretted with holding my peace? But if I should speake, my greefe would not cease: and if I hold my peace, I shall be most bitterlie vexed within. Go to therefore O my soule, mourne and lament as a widowe for hir husband that she had in hir virginitie. Howle wretch and crie out with weeping, because thy spouse Christ hath forsaken thee. O caitiffe crie alowd in the eares of thy God, and saie, O God almightie, let not thine anger fall vpon me. Deale not with me after my sinnes, neither reward me after mine iniquities, because that if thou laie so much to my charge as is due for my sinnes, it is so much that I cannot receiue it; surelie Lord, my power is not able for to suffer or beare it.

Wherefore, O Lord, haue mercie vpon me, least I despaire: but in despairing I will take hart to me, and be somewhat comforted. For although I haue committed so much, that thou maist condemne me worthilie, yet thou hast not lost that, wherewith thou wast wont to saue sinners: neither dooest thou reioice at the destruction and losse of them that die. Yea to the intent that dead men might liue, thou thy selfe didst die, and thy death did kill the death of sinne: and if they were reuiued againe, and did liue by thy death, I beseech thee let not me die now that thou liuest. Send downe thy hand and power from high, and deliuer me out of the hands of mine enimies, that they reioice not ouer me and saie, Let vs deuoure him.

Who euer, O good Jesu, needed to mistrust of thy mercie, which when we were thine enimies, didst redeeme vs with thy bloud, and reconciled vs vnto God? Behold therefore, I being hid vnder the shadowe of thy mercie, do come vnto the throne of thy glorie, requiring: and I do runne crieng and knocking, vntill thou take pitie vpon me. For if thou didst call vs to

pardon and forgiuenesse before we laboured for pardon, how soone shall we obtaine forgiuenesse when we aske it? Do not remember, O most bountifull Iesu, thy iustice towards a sinner; but thinke vpon thy liberalitie and gentlenesse toward thy creature. Do not remember thine anger toward the giltie, but remember thy pitie and mercie toward a wretch. Forget me, in that I proudlie did prouoke and moue thee vnto wrath, and looke vpon a wretch that calleth vpon thee. For what is Iesus but a Sauiour? Therefore O good Iesu, for thine owne sake, arise and helpe me: and saie vnto my soule, I am thy health and thy safegard.

Thus I presume much, and am verie bold of thy goodnesse, O Lord, because thou dooest teach vs to aske, to seeke, and to knocke: wherfore, I being admonished by thy word, do aske, seeke, and knocke. And thou O Lord, that commandest vs to aske, make me able to receiue. Thou that giuest counsell to seeke, grant that I may finde. Thou that teachest vs to knocke, open to me when I knocke, and confirme me which am vnstable and wauering. Restore me that am lost, raise me that am dead: and vouchsafe to direct and gouerne in thy fauour, all my senses, my thoughts, and doings, that from henceforth I may serue thee, I may liue toward thee, and that I may commit my selfe vnto thee. I knowe, O my Lord, that through this that thou hast made me, I owe and am in debt vnto thee euen mine owne selfe: and because thou hast redeemed me, and wast made man for my sake, for this I owe vnto thee more than my selfe. Lo, I haue no more, neither can I giue that which I haue vnto thee, without thee; but doo thou take me, and drawe me vnto thee, that I may be thine in following and louing thee, like as I am thine in condition and creation, which liuest and reignest one God in blessed Trinitie, worlds without end, Amen.

The

## The PSALTER, which S. AVGVSTINE *composed out of euerie Psalme of Dauid a* verse, for the vse of his *Mother.*

O Lord God almightie, and king of eternall glorie, who dwelt acknowledge him to be a blessed man, that abhorreth the waie of sinners, and doth meditate in thy lawe daie and night.

Teach thou me a wretched sinner, faithfullie to serue thee with feare and trembling of the heart.

And seeing with all humilitie of hart I do call vnto thee with my voice, heare me, haue mercie vpon mee, and so harken vnto my praier, that neither thou for thy part rebuke me in thy wrath, nor that old enimie to mankinde, lieng in wait for his part to deuoure my soule like a Lion, and teare it in peeces while there is none to helpe.

But Lord, whose name is excellent in all the world, turne thou mine enimie backe, that he fall againe, and perish at thy presence.

Let him not intrap my soule with his firie snares, and suffer not brimstone and stormie tempests to torment me.

But for the oppression of the needie, and for the sighings of the poore, now thou dwelt arise; behold and heare me, O Lord my God, because thou art the counsell and trust of the poore.

Make me to walke vprightlie, and to worke righteousnesse, that thy fauourable kindnesse may be the portion of mine inheritance.

Keepe me as the apple of thine eie. Hide me vnder

the shadowe of thy wings, because thou art my strength, my rocke, and my refuge.

Cleanse me frō my secret faults, and kæpe thy seruant from presumptuous sinnes.

Send me helpe from thy sanctuarie, and giue mæ mine harts desire.

Saue me from the Lions mouth, and lead me in the paths of righteousnesse, that I may ascend into thy mountaine, and stand in thine holie place, hauing innocent hands, and a pure hart.

Remember not the sinnes of my youth, nor my rebellions.

Gather not my soule with the sinners, neither giue me vnto the lust of mine aduersaries.

But so fauourablie harken thou vnto the voice of my petitions, that calling vpon the glorie of thine holie name, thou dw heare me, and haue mercie vpon me.

And so trusting in thæ, let me neuer be confounded: but forgiue the punishment of my sinne.

Let thy mercie, O Lord, be vpon me, as I trust in thæ, and deliuering me out of all my feare, saie vnto my soule, I am thy saluation.

And because I trust vnder the shadowe of thy wings, giue me mine harts desire, and haste thæ to helpe mæ, O my Lord, my saluation.

Lord, let me knowe mine end, and the measure of my daies what it is, let me knowe how long I haue to liue.

Incline vnto me, and heare my crie: bring me out of the lake of miserie, out of the mirie claie, and set my fæt vpon the rocke, and order my goings.

Deliuer me in the time of trouble, that I may go into thy glorious house: for thou art the God of my strength.

Let not my steps go out of thy paths, that I may loue righteousnesse, and hate iniquitie.

Be thou mine hope and ſtrength: for thou art a great King ouer all the earth.

Thou which art a God for euer, deliuer my ſoule out of the power of hell: for it hath receiued thee.

And when thou ſhalt appeare to iudge vs, haue mercie vpon me, according to the multitude of thy mercies, and take not thine holie ſpirit from me.

O moſt gratious GOD, in that houre hide thy face from my ſinnes, and put awaie all mine iniquities.

Create in me a cleane hart, O God, renew a right ſpirit within me, that I may appeare like a græne oliue tree, in the houſe of my God, and there with Iacob reioice, and euerlaſtinglie be glad with Iſrael.

Saue me, O God, by thy name, and by thy power iudge mee.

Hide not thy ſelfe frō my ſupplication; but be mercifull vnto me.

Send thou from heauen, and ſaue me from the reproofe of them that would ſwalowe me vp.

Breake their teeth, O God, in their mouths: breake the iawes of the yoong lions, O Lord.

Thou art my defence, and my mercifull God.

Helpe me with thy right hand, and vnder the couering of thy wings let me be protected, when thou art to render euerie man according to his workes.

While my ſoule thirſteth for thee, hide me from the conſpiracie of the wicked.

Sith all fleſh ſhall come vnto thee, put not backe thy mercie from me.

Neither take from me thine holie ſpirit; but cauſe thy face to ſhine vpon me.

Send me a good paſſage, O our God, which ſaueſt vs, that the deepe ſwallowe me not vp, nor the pit ſhut hir mouth vpon me.

Be thou mine helper and my deliuerer; O Lord, make

make no tarieng.

Sith in thæ, O Lord, I do trust; let me neuer bee confounded, when thou shalt iudge the people.

Lo, they which withdrawe themselues from thæ shall perish. Oh let not me oppressed returne ashamed!

Bicause thou art a righteous iudge, thou makest lowe, and thou exaltest: and who shall stand in thy sight when thou art angrie?

Thou art the God that dwelt wonders.

As thou nourishedst thy people with bread in ỹ wildernesse, and didst not turne them from their lust: so let thy grace refresh me an hungrie soule; make haste, and let thy tender mercies preuent me.

And thou my defender, giue me the bread of teares, and the bitternesse of a troubled mind, in the time of tribulation; and grant withall, that from the honie of the rocke, I may taste the swætnesse of inward consolation.

O God, who iudgest betwæne the innocent and the sinners; who alone art the most high ouer all ỹ earth, haue mercie vpon me, and giue grace and glorie, who hast ordeined a lawe.

Forgiue the iniquitie of mine hart; couer all my sinnes, and saue thou thy seruant that trusteth in thæ.

O God, who laiest the foundations of thy Church vpon the holie mountaines, incline thine eare vnto my crie.

Let thine hand therefore establish me, and turne me not vnto destruction; but deliuer me from the snare of the hunter, from the pestilence, and from the plague that destroieth at noone daie: that being planted in thine house, I may flourish like a palme-træ, & growe like a Cedar in Libanon, bringing out fruit euen in mine old age; bicause holines becommeth thine house, O Lord, for euer.

Be thou my refuge, O my God, the rocke of mine hope:

hope: for thou Lord art a great God, & a great king aboue all gods.

When thou wilt iudge the world with righteousnesse, and thy people in truth, I shall enioie light with the righteous, and ioie with the vpright in hart.

Let thy right hand, and thine holie arme preserue mee.

Thou which sittest vpon the Cherubims, make mee to come before thy presence with ioifulnesse, that I may walke in the vprightnesse of mine hart in the midst of mine house.

Let a froward hart depart from me, but cause mine eies to be turned vnto the faithfull, that I may sit with them walking in a perfect waie, when through thy iudgement thou shalt cut off all the workers of wickednesse from the citie.

O Lord heare my praier, and let my crie come vnto thee.

Hide not thy face from me in the time of trouble: incline thine eares vnto me.

Pardon all my sinnes, and redeeme my soule from destruction.

Satisfie my longing with good things, thou which lookest vpon the earth, and it trembleth; and broughtest forth thy people with ioie, and thy chosen with gladnesse.

Make me to keepe iudgment, and to worke righteousnesse at all times.

Bring me out of darknesse, and out of the shadowe of death, that with a prepared hart I may sing and giue praise.

Saue me, O Lord, according to thy mercie, that in the glorie of Saints, in the assemblie and congregation of the iust, my righteousnesse may endure for euer, and mine horne be exalted with glorie.

That while thou raisest the needie out of the dust,

and

and liftest vp the poore out of the dong, making Iudah thy sanctification, and Israel thy dominion, I may blesse thee, O Lord, from henceforth, and for euer: then shall I walke before the Lord in the land of the liuing.

Breake thou my bonds, and confirme thy mercie towards me: when I call vpon thee in my trouble, O Lord, heare me, and set me at large.

Teach me, O Lord, the waie of thy statutes, that I may liue, and keepe it vnto the end.

Giue me vnderstanding both to search thy lawe, and to obserue it also with mine whole hart.

I haue gone astraie like a lost sheepe: O seeke thy seruant, and deliuer my soule!

Preserue my going out, and my comming in, that my feet may stand in the courts of Ierusalem.

I lift vp mine eies vnto thee that dwellest in the heauens.

Deliuer my soule out of the snare of the foulers, least I put forth mine hands vnto wickednesse.

Fill my mouth with laughter, and my tongue with ioie: replenish my longing with good things, that thy beloued may find rest, and blesse me out of Sion, that I may see the welth of Ierusalem, hauing escaped the cords of wickednesse.

Let thine eares attend vnto the voice of my praiers, O Lord.

Let not mine hart be hautie, nor mine eies loftie; but giue me grace to thinke humblie, vntill I find a place for the Lord, an habitation for the mightie God of Iacob.

There the Lord hath appointed the blessing, and life for euer. There will I lift vp mine hands to thy sanctuarie, and praise thee, who iudgest thy people, and art pacified towards thy seruants.

O God of gods, and Lord of lords, now weeping and worshipping towards thine holie temple, trie me, and

knowe

knowe me, marke and consider my paths, and leade me in thy waie for euer.

Deliuer me, O Lord, from the euill man, and preserue me from the cruell man.

Let my praier be directed in thy sight as incense.

Bring my soule out of prison, that I may praise thy name.

Heare my praier, O Lord, in thy righteousnesse, and enter not into iudgement with thy seruant.

Heare me spædilie, O Lord, least my spirit faile me: for thou God art my refuge and my deliuerer.

And forasmuch as thou art great, and most worthie to be praised, and thy greatnesse is incomprehensible, raise vp the crooked, loose the shackeled, and giue sight to the blind, thou which dwelt build vp Ierusalem.

And when thou hast made the barres of thy gates strong, let me be coupled to thy children within.

As the Angels and all the powers in the kingdome of heauen do praise thee, there let me triumphing gloriouslie in the congregation of the Saints, with the sounding Cimbals of my lips praise and magnifie thy name, the which is holie and glorious, and reigneth now and euerlastinglie, Amen.

## Shus-hanna hir Psalter, conteining verie deuout praiers for *remission of sinnes; for the auoiding of all kind of* sinne, and for the leading of a godlie *life.*

O Almightie and euerliuing GOD, thou God of al power, before whose eies all things be naked and bare: O Lord, thou great and terrible God, I saie, that kæpest couenant & mercie with them that loue thee, and do thy commandements; Let thine eares bee open, that thou maist

maiſt heare the praiers of thy ſeruant, which I make before thee at this time, and let them aſcend vp before thy preſence, and be accepted in thy ſight, for Ieſus Chriſts ſake.

Haue mercie vpon me thy poore creature, and worke of thine hands. For I haue ſinned, and done wickedlie, and haue offended thy Maieſtie greuouſlie, in that I haue gone backe and departed from all thy precepts and iudgements, and haue not followed thy ſeruants the Prophets, that ſpake vnto me in thy name; but haue from daie to daie prouoked thy iuſt wrath and indignation againſt me.

O Lord, I acknowledge and confeſſe vnto thee my manifold ſinnes and wickedneſſe, the which I haue vnrighteouſlie & moſt greuouſlie committed againſt thee in thought, word, and deed, from my youth vp vntill this daie: for the which I am now taught by thy word and grace to be hartilie ſorie, and do vnfeinedlie repent, purpoſing euermore, through the aſſiſtance of thy grace, to walke in a new life. Deſiring thee for the pretious bloud-ſhedding of Ieſus Chriſt, thy deere Sonne our Lord, to haue mercie vpon me, and forgiue me all thoſe mine offences, according to thy great mercie and promiſe, which haſt ſaid; At what time ſo euer a ſinner doth repent him of his ſinne from the bottome of his hart, I will put all his wickedneſſe out of my remembrance.

O Lord remember not therefore the multitude of my miſdeeds, I beſeech thee: but according to thy great mercies thinke vpon me.

Call to remembrance for Chriſts ſake thy louing kindneſſe, and thy tender mercie, the which hath euer beene of old.

Hide not thy face from me, nor caſt not off thy ſeruant in thy diſpleaſure.

For thy mercies ſake deliuer me from all my ſinnes,

and

and make me not a ſcorne vnto the fooliſh.

Turne not awaie thy mercie from me, but let thy moſt louing kindneſſe and truth alwaie preſerue me.

Helpe me for thy name ſake, and deliuer me in thy ſtrength.

Heare my praier, O Lord, and conſider the words of my mouth, for my miſdeeds preuaile againſt me: O bee thou mercifull vnto my ſinnes.

Let the ſorowfull ſighing of the priſoner come before thee, O Lord, and comfort the ſoule of thy ſeruant, for vnto thee doo I flie for ſuccour.

Satiſfie me with thy mercie, and that ſoone, ſo ſhall I reioice and be glad in thee all the daies of my life.

Looke not extreamlie what is done amiſſe in me, for I haue ſinned againſt heauen and before thee, and am no more worthie to be called thy child: yet Lord, of thy great goodneſſe powre downe ſome of the crums that fall from thy childrens table, and make me as one of the leaſt of them.

Reward me not according to my deſeruings, for then I muſt needs periſh, for vnto me perteineth nothing but open ſhame, confuſion, and damnation, but with thee there is mercie, forgiueneſſe, and plentious redemption.

Therefore I come vnto thee, O Lord, thou louer of ſoules, not hoping in mine owne righteouſneſſe, but truſting onlie in the multitude of thy great mercies, which thou haſt made and laid forth before the eies of all people, offering ſaluation to the whole world, and haſt promiſed, that whoſoeuer he or ſhe be of the whole generation of man, that will receiue grace, repent and turne vnfeignedlie from his ſinnes, ſhall haue free remiſſion and forgiueneſſe, through Jeſus Chriſt our Lord, which is our onelie aduocate and mediator, in whome our ſaluation lieth, and of whome thou haſt ſaid, This is my deere Sonne, in whome I am well

pleaſed.

pleased and well pacified.

For this thy Sonnes sake (by whome I am bold to come vnto thee, which appeareth now in thy sight, making continuall intercession for vs) haue mercie vpon me, O thou mightie God: cleanse me from all my sinnes, and do awaie all mine iniquities.

Oh let me feele thy mercies towards me, for I do confesse my sinnes vnto thee, O Lord, and hide not mine vnrighteousnesse. I do acknowledge mine offences, and accuse my selfe before thee of all my misdeeds.

Helpe me, O God my sauiour, for the glorie of thy name: O deliuer me, and forgiue me my sinnes for thy rich mercies sake.

Remember not the offences of my youth, O Lord, but thinke vpon thy great mercies and couenant made vnto me in Christ Iesus.

For thy tender mercie sake, laie not my sinnes to my charge, but forgiue that is past, and giue me grace to amend my life, to decline from sinne, and incline to vertue, that I may walke with an vpright hart, a cleane conscience, and single eie before thee this daie (or night) and euermore.

Put me not from thy presence, oh thou God of all comfort, but incline thine eare vnto my calling.

Strengthen thy seruant with the power of thy right hand, and helpe thine handmaiden.

Comfort my soule with thy sweet promises, and let thy mercies couer mine infirmities.

O most mercifull Father, consider mine infirmities, I saie, which are manie and great, & beare with mine imperfection, for thy Sonne my sauiour Iesus Christes sake, which had good experience of our infirmitie, that he might be mercifull vnto all them that are afflicted.

Consider the enimie hath gotten an open waie into my flesh, wherein I confesse that there dwelleth no-

thing

thing but ſinne, wretchednesse, and miserie. Yea O Lord, I acknowledge that I was borne in ſinne, and conceiued in wickednesse, and am by nature a child of wrath. For in my flesh dwelleth no good thing, and of my selfe I am not able to thinke a good thought, much lesse do that thou in thy lawe requirest of me to bee done, which hast ſaid, Cursed is he that continueth not in all things that are written in the lawe to do them. Againe, the lawe is ſpirituall, but I am carnall, ſold vnder ſinne.

Therefore O Lord my God, I call vnto thee for grace (which hast ſaid, Aske, and yee ſhall haue; ſeeke, and yee ſhall finde; knocke, and it ſhall bee opened vnto you) to preuent and drawe my will to all goodnesse: for none can come vnto thee except he be drawne; and except we be borne from aboue, we cannot ſee the kingdome of God.

Aſſiſt me therefore, and guide me with thy holie ſpirit from time to time. Drawe me, and I ſhall runne after thee, and giue me ſtrength and ableneſſe through Chriſt our Lord, to accompliſh and fulfill thy righteous will, and to ſtand againſt all the aſſaults of the diuell, that they may haue no place in me, but that the old man which I beare about in my bodie, may be crucified, and dailie die in me; that the lusts of ſinne may vtterlie be deſtroied; that I may euermore be renewed in the ſpirit of my mind; and that the life of Chriſt may alwaies appeare in me.

Good Lord for thy great mercies ſake, deliuer me from all kinds of euill, namelie, from the ſpirit of pride, boaſting, vaine-glorie, hypocriſie, wantonneſſe, haughtineſſe of mind, preſumption, ſelfe-loue, and make mee poore in ſpirit, humble, meeke, gentle, and lowe in mine owne ſight; that I lift not vp my ſelfe aboue my brethren and ſiſters; but eſteeme my ſelfe to be as a ſeruant and hand-maiden to all men and women, to do

them good, after the example of Christ, who came not to be ministred vnto, but to minister, who also hath said, Blessed are the poore in spirit. Againe, Thou resistest the proud, but giuest grace to the humble.

Take from me my stonie, vnbeleeuing, blind, doubtfull, vnfaithfull, and vnthankefull hart; and giue me an hart of flesh, to loue and incline to thy will; my carnall, secure, and impenitent hart take awaie from me, and giue me an hart to feare, loue, and obeie thee; write thy lawe in my hart; graue it in my mind, that I may beleeue, trust, and liue in thee for euer.

Take from me the wicked spirit of suspicion, enuie, hatred, variance, strife, sedition, sects, euill gealousie, vaine surmises, murmuring and grudging, backbiting or slandering of anie, especiallie such as be in authoritie, and ministers of thy holie word.

O Lord keepe me from all wrath, malice, and hastinesse, all respect of persons in the faith, all idolatrie, superstition, vanities, lieng, euill words, debate, contention, murther, theft, false-witnesse-bearing, flattering, dissimulation, hypocrisie, blasphemie, and vaine swearing by the name of God, his works or creatures; from all lightnesse, idle words, and all vnstablenesse of hart.

Oh Lord deliuer thou my hart from all surfeting, drunkennesse, gluttonie, and leacherie, and from all filthinesse of the flesh and spirit, from all vncleane thoughts, and vnlawfull desires, euill concupiscence, fornication, adulterie, and lusts of the bodie.

Take vtterlie from me also couetousnesse, and inordinate care of riches, all deceipt and guile, or dwing of wrong to anie in my calling and office: all idlenesse, sloth, and beastlie securitie, and giue me not euer vnto an vnshamefast and obstinate minde; but hold me alwaies vnto thy nourture and correction, and bow my hart alwaies vnto thee, that I may serue thee all the daies of my life, in such holinesse and righteousnes, as

is

is acceptable before thee.

Giue me thy grace, oh Lord, that I may haue thee alwaies before mine eies; that I may also haue a respect vnto thy iudgements, that whatsoeuer I saie, thinke or doo, it may be agreeable to thy holie will and word: that I be not minded, as the vngodlie and wicked men and women are: let me haue no pleasure in such things as please them; and grant, that whensoeuer I be ouertaken with anie kind of sinne and wickednesse, either in thought, word, or deede, or that I feele mine owne infirmitie and weakenesse, I may immediatelie with hartie repentance returne to thee againe, and not to lie still in the securitie of sinne.

Make me able and contented with patience to beare all occasions of offence, when they be offered or giuen me, and not to recompense euill for euill, and suffer me not, good Lord, to giue occasions of euill to anie man, and if I doo, make me willing to confesse my fault, and to amend it.

Giue me grace that I neuer enuie anie good mans loue or womans, because they doo either loue God and his people more than I, or else that they be beloued of him or his more than I. Make me to reioice in other mens gifts, and not to enuie them, because they be better than mine, but rather to giue thanks for them with all my hart, desiring that they may be increased in them and in me.

Increase my faith, O Lord my sauiour, in thee and in thy Christ, & make it strong to beleeue thy promises.

Increase my loue, O my redeemer, to thee and to thy righteous people, and make it perfect, true, and vnfeined to all vertue and godlinesse.

Increase a sure hope in me of my saluation, O my iustifier, without doubt or wauering in aduersitie, and without pride or presumption in prosperitie, so that I may serue thee with reuerence and godlie feare all the

daies of my life.

Increase in me strength to resist sinne, and to get the victorie and masterie to stand against all euill temptations and assaults of the flesh, the world, and the diuell, that they may haue no place in me, and that according to thy promise I be neuer further proued nor tempted than thou wilt giue me strength to ouercome.

Increase in me, O Lord, all other vertues agreeable to a godlie life: for I come vnto thee my God, as vnto the well and euerlasting fountaine of all health and saluation.

Good Lord giue me grace therefore all the daies of this my pilgrimage, to walke with a good conscience and pure mind both before thee, and towards all men in my doing: that I be not a reader of thy holie word, and a talker onlie, but that it may appeare also in my life and conuersation.

Regenerate my hart with the spirit of grace dailie more and more: giue me an inward taste and feeling of thy fauour and mercie towards me in Christ Iesu our Lord, that I may knowe thee to be my God and father, and my selfe to be thy child for euermore.

Assist thy seruant against this world, with the vaine pompe, pleasures, and beautie thereof, that it may be vnto me as vile dust, filth and slime; that I may vse it, as though I vsed it not, and that it may serue me, and I not it; that I may take my part thereof vnto my necessitie with thanks-giuing; that I do not vse thy creatures voluptuouslie, but that I may liue soberlie and godlie in this present life to thy glorie.

Preserue and defend thy seruant from all false opinions, that I be not deceiued and caried awaie in the errour of the wicked, but that I may growe in grace and knowledge of our Lord and sauiour Iesus Christ.

O Lord giue me wisedome, knowledge, and vnderstanding to perceiue those false, lieng, and flattering spirits,

ſpirits, which dw deceiue the harts of innocents, and begile vnſtable ſoules.

Giue me alſo, O Lord, a right, a reuerent, and a pure iudgement and vnderſtanding of thy holie word, and to auoide all raſh iudgements, and peruerſe interpretations, that I may neuer ſwarue from the true ſenſe and meaning therof; and grant, that my cheefeſt felicitie may be in the ſame thy holie word, in hearing, reading, and talking of it, and in watching, praier, faſting, mortifieng mine owne will and members.

O Lord, plant in me true obedience to thy lawe, and let not the cares of this world choke thy word in me.

Make me to lift vp my hart oftentimes to thee, and if I chance to fall or ſlip, make me to thinke on thee, and to be ſorie with a ſtedfaſt purpoſe of amendment.

Oh Lord, I offer vp my ſelfe wholly with all my crooked and corrupt nature, ſo much as it is, in will and works, vnto thy mercie to be corrected, and reformed at thine owne will and pleaſure.

O let not the hand of the vngodlie caſt me downe, but ſaue my ſoule, O my Lord God, whither it bee through proſperitie or aduerſitie, loſſe or gaine, ſickeneſſe or health, life or death.

Aid, ſtrengthen, ſuccour and defend thy ſeruant in all aduerſities, tribulations, and temptations, and ſuffer me not to be tempted aboue my ſtrength.

Increaſe my ioie and comfort in thee and thy holie ſpirit, that I may reioice in all trouble and affliction, and imbrace the ſame to my conſolation and comfort, and thinke my ſelfe happie, when I am counted worthie to ſuffer anie trouble for thy name ſake.

Take from mine hart the thoughts of earthlie comforts, onlie ſet before mine eies the ioie of the croſſe of Chriſt, that I may take comfort therein, and deſpiſe the ſhame, for the great reward that is laid vp in heauen for all thoſe, that with patience ſuffer in aduerſi-

tie, and continue in well-doing vnto the end.

Oh Lord, take from me, I saie, a carefull hart in all worldlie things: let them be vile vnto me for thy sake, and grant that neither pouertie oppresse me, and driue me to despaire or falshood, neither wealth and prosperitie lift me vp to forget thee, or my selfe, but that in prosperitie I may be thankfull, and in aduersitie patient and humble.

Lord, let me be merie without lightnesse; sad without mistrust; sober without dulnesse; fearing thee without desperation; trusting in thee without presumption: let me not be merie with the ioie that is without thee, and let me desire nothing besides thee.

God Lord giue me ioifulnesse of hart, and peace of conscience, continuall gladnesse and consolation in thy word and promises, that I may euermore be thankfull vnto thee, and praise thy name for euer.

Let thy kingdome come vnto me, which is righteousnesse, peace, and ioie in the holie Ghost, long suffering, gentlenesse, goodnesse, faithfulnesse, mæknesse, temperance, strength, and patience, with all such like vertues as are prescribed vnto me in thy holie word.

Grant me, O God, a tender, louing, and mercifull hart towards my brethren, long amitie, and perfect patience, to beare all things well that thy prouidence shall sæ mæt to laie vpon me.

Of thy fatherlie mercie, O God, leaue me not to my selfe; but stand thou alwaies by me. For I am to weake of mine owne power to do anie thing that is good; but my righteousnesse and strength lieth onelie in thee. Therfore, O Lord, I come vnto thee, requiring mercie in thy sight, and the assistance of thy grace, that I may bæ strengthened with power in the inward man, and be armed at all assaies with thine holie complet armour, which is the breast-plate of righteousnesse; the shæld of faith; the hope of saluation for an helmet,

helmet, and the ſword of the ſpirit, which is thy holie word: that I may ſtand perfect in all that is thy will, and bee found worthie through Chriſt to receiue a crowne of life, which thou haſt promiſed to all them that loue thee in puretie of mind.

Now therefore, O Lord, I giue ouer my ſelfe into thine holie hands, deſiring thee for Chriſts ſake, that I thus armed may remaine vnder the protection and ſtrong defence of thy power, and that thine holie Angels may pitch their tents round about me, and compaſſe me alwaies.

And I beſeech thee, O Lord, giue vnto thy ſeruant the ſtrength of thine holie ſpirit to ſubdue this bodie of ſinne, with the whole luſts thereof, that it may bee made obedient, both in will, mind, and members, to doo thine holie will: that when thou ſhalt appeare to reward euerie one according to their deeds, I may reioice, and not be aſhamed of thee at thy comming.

Moreouer, O Lord, I beſeech thee thinke vpon all thy people, which are ſtraied here and there from the fartheſt part of the earth, which be entered into couenant with thee, and are minded to walke after thy will. Grant, O Lord, that we may growe togither in loue, through the knowledge of thy word: to keepe the vnitie of the ſpirit through the bond of peace, to the vtter confounding of errour, and all falſe opinions, and to keepe vs cleane from all hypocriſie and ſuperſtition, and to make vs ſtrong in all trouble and affliction.

O heauenlie Father grant vnto me and all other, I ſaie, whereſoeuer they be diſperſed throughout the vniuerſall world, which profeſſe thy holie word, ſo to liue, that we may die to ſinne, and lead a godlie conuerſation, walking innocentlie before thee.

Rule and confirme our harts with thy ſpirit, O Lord; lighten our minds, and guide vs alwaies with the lightſome lampe of thine holie Goſpell. Gouerne

and preserue thy Church, and defend those Realmes and Cities, that giue succour and harbour to thy people: make vs all diligent and happie in the works of our vocation; take into thy custodie for euer our soules and bodies, our liues, and all that euer we haue.

Be gratious and fauourable, oh Lord, to all men, and euen to our verie enimies, and according to thy good will and purpose, forgiue them their sinnes: conuert vnto thy truth all those, whom thou hast appointed in Iesus Christ to saluation.

Be mercifull, O God, to all our brethren and sisters, that suffer anie kind of persecution or affliction, whether in mind or in bodie, especiallie such as suffer for thy name and Gospell: giue them patience, constancie, and stedfast hope, till thou send them full and good deliuerance of all their troubles.

Be gratious to all those, whom thou hast coupled and linked to vs in loue and friendship, whose harts thou hast moued to praie for vs, to wish vs good, to succour and helpe vs in our necessities: grant vs all thy blessing and holie spirit, to sanctifie vs in the vnitie of faith, and dwell in vs for euer.

Finallie, oh Lord, haue mercie vpon mine husband, children, and familie, which thou hast giuen vs; make me to be content with him as thy gift, and increase thy feare in our harts, that we may trulie loue thee, and one another of vs in thee: so that we may be pure both in soule and bodie, and may godlie liue together, according to thine holie ordinance.

Giue him an hart of wisedome and vnderstanding, and set thy feare alwaie before mine eies, that as Ioseph cast off all surmises of the mis-behauiour of Marie his spouse, and obeied the word of thine holie Angel; so he may beare with mine imperfections, and bee obedient in word, deed, and thought, to all that is thy will.

Oh

Oh Lord, giue vs the power of thy spirit to gouerne our selues holilie, and to rule and bring vp these our children and familie, in all godlie feare, nurture, information of the Lord, and knowledge of thy holie word, and that we may be alwaies vnto them an example in all godlinesse and vertue, to the praise of thine holie name.

Plant in mine hart all vertues that be necessarie and requisite in a Christian woman, & giue mee grace so to vse them, and all other good gifts, which I haue receiued at thy mercifull hands, as may be most to thy glorie and praise, to my consolation and saluation, and to the profit of thy Church.

Behold Lord, although I am but dust, earth, and ashes; yet I haue taken vpon me, and am bold to come and make these petitions and requests vnto thee, not trusting in mine owne worthinesse or righteousnesse, which I do acknowledge with the Prophet to be stained and defiled; but onlie in thy great mercie and promise, and through the merits of Christs death & bloudshedding, to laie mine humble praiers before thee, requiring mercie, pardon, and forgiuenesse of all my sinnes, and also the assistance of thy grace, to do thy will all the daies of my life, and to obteine all these my petitions.

O therefore heare me speedilie, good Lord; forgiue me fauourablie, O Lord, and tarie not ouerlong; but for thine owne sake do it, and for thy deere Sonne Iesus Christs sake, in whom all thy promises are Yea and Amen, which is our onelie Redeemer, Mediator, Sauiour, and Iustifier; to whom with thee, O Father, and the holie Ghost, be all honour, glorie, and praise, now and euer, Amen.

Another

## Another good and godlie praier, to be said at all *times of euerie Christian, both man* and woman.

O Almightie, and euerlasting GOD, Father, Sonne, and holie Ghost: thou that hast made heauen and earth, and all things in them conteined; haue mercie vpon me poore wretched sinner, dailie assaulted with all kind of miserie and wretchednesse. I beseech thee O Father, for the loue of thy Sonne Iesus Christ, consider my weakenesse, frailtie, and imperfection, and haue mercie vpon me. Increase thy graces in me, my souereigne Sauiour, my deere Redeemer, and mine onelie Iustifier. For I come vnto thee O Lord, according to the words of our Sauiour Christ, who hath said; Come vnto me all ye that labour, and are laden, and I will ease and refresh you. Oh most mercifull Father, ease me of and from the great burden of my sinne, which I haue vnrighteouslie committed against thee, either in thought, word, or deed; and refresh my soule dailie with thy mercies. Sprinkle me with the sweet hysop of thy mercie, and then shall I be cleane: wash me, and then shall I be whiter than snowe. Powre vpon me ioie and gladnesse, and make my bones reioice which thou hast smitten. Turne thy face from my sinnes, and put out all my misdeeds. Make me a cleane heart, O God, and renew a right spirit within me. Cast me not awaie from thy presence, and take not thy holie spirit from me. Oh giue me the comfort of thy helpe againe, and stablish me with thy free spirit. Then shall I teach thy waies vnto the wicked, that sinners may be conuerted vnto thee. Deliuer me from bloud guiltinesse, O God, thou that art the God of my health, that my tongue

may

may praise thy righteousnesse. Open my lips, O Lord, then shall my mouth shew forth thy praise.

Consider mine imperfection, and helpe it with thy mercies. Remember thine old wonted mercies, and faithfull promises made vnto our forefathers, Abraham, Isaac, and Iacob, and all other Patriarchs, Prophets, Apostles, Martyrs, and other thy Saints, in our Sauiour Christ Iesus, who being compassed with infirmitie, and weakenesse of the flesh, came vnto thee, O Lord, as vnto the well and euerlasting fountaine of their health and saluation, and thou mercifullie susteinedst them, keepedst them, & deliueredst them in all their temptations and tribulations. If their feet at anie time slipt, or went out of the waie, and committed sinne against thee; yet thy mercie was alwaies readie, so that thou by thine holie spirit diddest procure them to repentance, so that they turned againe vnto thee; which conuersion and turning againe thou mercifullie acceptedst at their hands. For bicause they were desirous to liue perfectlie in thy sight, thou preseruedst them, so that they were found faithfull before thee.

O Lord, thou art the same, and thy yeeres endure for euer. I beseech thee, O Father, beare mine imperfection, and helpe it likewise with thy mercie, if at anie time I happen to fall, and commit sinne against thee, as thou saiedst by thine holie Apostle Paule; Let thy grace at all time be sufficient for me in such wise, that I may immediatelie turne againe by true repentance vnto thee, which conuersion and turning againe, accept alwaies at mine hands for Iesus Christs sake; so shall I be found perfect before thee. For although the spirit bee willing, yet is the flesh vntoward and weake.

Therefore dare I not leane mine owne righteousnesse before thee. For I knowe and confesse in me, that

is to saie, in my flesh is nothing but plaine miserie, wretchednesse and sinne. Therefore dow I come vnto thee, and beseech thee for Christes sake to extend thy mercifull hand towards me, and to dow awaie mine offences. For I knowe, O Lord, that all grace and goodnesse commeth of thee, and therefore art thou praised, loued and feared in the congregation among the Saincts. For thou art onlie he that giuest victorie, O Lord of hosts, and that as thou saiest by thy Prophet, neither through an host of men, nor through strength, but through thy spirit. Therefore, I beseech thee, giue me not onlie strength and knowledge of thee, but also a readie earnest purpose and will to subdue mine imperfections, and grace at all times to liue as thou in thy holie word hast prescribed vnto me.

Moreouer I beseech thee, make me perfect in thy sight, that I may render continuall thanks by Jesus Christ to thee. And where I haue not hitherto indeuored my selfe, according to that power, which thou hast giuen me to liue after thy will, I praie thee forgiue me for Jesus sake. And now I protest before thee, through the helpe of the spirit, to order my life from henceforth according to thy word, and to walke perfectlie before thee: neuertheless I beseech thee for Christes sake, at all times to beare the imperfections that shall or may at anie time be found in me, and deliuer me by thy power and mercie.

Increase my faith O my sauiour; increase my faith O my iustifier; increase my faith O my redeemer; increase faith, hope, and charitie, and all other vertues in me, consonant and agreeable to a godlie life. For I come vnto thee the well and euerlasting fountaine of all health and saluation. O my heauenlie Father, let me and all other men and women liue in thy sight, which seeke thy word, to the intent to forsake sinne and all vngodlie liuing, and to walke in a godlie conuersation.

tion innocentlie before thee.

And I thanke thee, O Lord, with all my hart and mind, that it hath pleased thee of thy great mercie and goodnesse to create and forme me of the mould of the earth, and giuen me all my members requisite and needfull to the bodie, and that it hath pleased thee to preserue all that which thou hast created in me, sith the time of the creation vntill now, and that it hath pleased thee to defend me this daie (or night) and all the daies and time of my life hitherto, from all hurt and perils, and deliuered me from the hour of temptation and tribulation, as well when I was asleepe and forgetfull, as when I remembred and called vpon thee. And that it hath pleased thee to minister to my necessitie, meate, drinke, and cloathing, inward reioicing, quietnesse of mind, health of bodie, and such like, and that it hath pleased thee to giue me this man, and my brother in profession T. B. to be my husband, baile, remedie, consolation, and comfort in my necessities. Grant me grace in him, O Lord, trulie to honor, loue, serue, and obeie thee: for I knowe, whatsoeuer I do to him, be it good or euill, it shall be rewarded of thee. Lighten vs dailie with thy grace, that we may gouerne our selues, the houshold and children which thou hast giuen vs, in the true faith, feare and knowledge of thee, so that it may be an acceptable sacrifice vnto thee by Jesus Christ our Lord.

And seeing it hath pleased thee O Father, to lighten the inward eies of my mind with thy grace, and to call me from the great blindnesse of ignorance and sinne, wherein all men are borne, to the knowledge of thee; let it now more (as S. Paule saith) please thee to preserue me and all other whome thou hast called, which are dailie oppressed by sinne, which desire to turne, and to come vnto thee, of what tongue or nation soeuer they be through the whole world.

And

And seeing it hath pleased thee to call me by grace to the knowledge of thy word, & giuen me a will to seeke it, to loue, and beleeue it: let it be thy will to direct my waies, that I erre not. Oh staie my feet with thy holie hand, and preserue me with thine arme, for I am else farre too weake, without thee I can do nothing.

Oh let me liue in thy sight, O Lord, and put me not from thee, but giue me a new hart, and a new spirit, yea a pure mind, and a cleane conscience make thou in me, then shall I be perfect before thee. Then shall I call vpon thee in time of my trouble, and offer acceptable sacrifice vnto thee by Iesus Christ, euen the fruit of these lips, which confesse thy name, and patientlie receiue the cup of health at thy hand, and call vpon thy name in time of aduersitie.

Oh heare my praier, I beseech thee: let my power and pleasure alwaie be in the tree of life, and in the fruit thereof, which standeth in the midst of the Paradise of God. O accept this voluntarie sacrifice at my hand, as the sweet smell of incense, and let the lifting vp of my hart with my hands be an euening sacrifice, pleasant and acceptable vnto thee, through Iesus Christ our Lord, to whome be euerlasting praise, honor and glorie now and euer, Amen.

## Another Christian praier for grace and remission, *to be dailie vsed.*

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy deerelie beloued sonne Iesus Christ my onlie sauiour and redeemer, and most humblie beseech thee for his sake, to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloudie death

death and paſſion.

Powre vpon me, O Lord, thy holie ſpirit of wiſedome and grace. Gouerne and leade me by thy holie word, that it may be a lampe vnto my fæt, & a light vnto my ſteps. Shew thy mercie vpon me, & ſo lighten the naturall blindneſſe and darkneſſe of my hart through thy grace, that I may dailie be renewed by the ſame ſpirit & grace: by the which, O Lord, purge the groſeneſſe of my hearing & vnderſtanding, that I may profitablie reade, heare, & vnderſtand thy word & heauenlie will, belæue and practiſe the ſame in my life & conuerſation, & euermore hold faſt ỹ bleſſed hope of euerlaſting life.

Mortifie and kill all vice in me, that my life may expreſſe my faith in thæ. Mercifullie heare the humble ſuite of thy ſeruant, and grant me thy peace all my daies. Gratiouſlie pardon mine infirmities, and defend me in all dangers of bodie, goods and name, but moſt chieflie my ſoule, againſt all aſſaults, temptations, accuſations, ſubtill baites, and ſleights of that old enimie of mankind Sathan, that roring Lion, euer ſæking whome he may deuoure.

And hære, O Lord, I proſtrate with moſt humble mind craue of thy diuine Maieſtie, to be mercifull vnto the vniuerſall Church of thy Sonne Chriſt. And eſpeciallie, according to my bounden dutie, I beſeech thæ for his ſake to bleſſe, ſaue, & defend the principall member thereof, thy ſeruant, our moſt dære and ſouereigne Ladie Queene Elizabeth: increaſe in hir roiall heart true faith, godlie zeale, and loue of the ſame, and grant hir victorie ouer all hir enimies, a long, proſperous, and honourable life vpon earth, a bleſſed end, and life euerlaſting.

Moreouer, O Lord, grant vnto hir Maieſties moſt honourable Counſellers, and euerie other member of this thy Church of England, that they & we in our ſeuerall callings, may trulie and godlie ſerue thæ. Plant

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in our harts true feare and honor of thy name, obedience to our Prince, and loue to our neighbours. Increase in vs true faith and religion. Replenish our minds with all goodnes, and of thy great mercie kæpe vs in the same till the end of our liues. Giue vnto vs a godlie zeale in praier, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioie in the holie Ghost.

And lastlie, I commend vnto thy fatherlie protection all that thou hast giuen me, as husband, children, and seruants. Aid me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this world I must alwaies be at warre and strife, not with one sort of enimies, but with an infinite number; not onelie with flesh and bloud, but with the diuell, which is the prince of darkenesse, and with wicked men executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euerie side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the end I may atteine to thy heauenlie rest, which is prepared for me, and all thine elect, through Christ our Lord and onlie sauiour, Amen.

## Another praier for mortification and *holinesse*.

O Lord our God, most gratious and most mercifull, I do acknowledge before thee that I am vnworthie to appeare before thy high Maiestie, to offer vp vnto thee a sacrifice of praier, being full of sinne and corruption, naturallie glad of euill, and vnprofitable to good: yea, being so miserable,

miſerable, that I ſee not my miſerie, I feele it not, I bewaile it not as I ought to dw, but multiplie mine iniquities, prouoking thy iuſt iudgement againſt me. My zeale is cold, my loue feeble, my exerciſes of religion faint and few, and I take no waie but that which leadeth from euill to worſſe, and finallie, would leade me from ſinne, to the reward of ſinne. All this is true, deere Father, yet my hart is not moued with feare; all this true, yet I dw not ſorowe for it, but walke with ioie, where I muſt (if I continue) reape affliction. Therefore, be mercifull vnto me, and bleſſe me: be mercifull vnto me, and in Chriſt Jeſus waſh awaie all mine iniquities: be mercifull vnto me, and create in me a new hart, and prepare it to praier, and to thy holie ſeruice. For thou alone, O Lord, art my hope, and the mightie God of my ſaluation. Thou haſt giuen me a deſire to ſerue thee, O teach me that I may dw it! and the gwd worke which thou haſt begun, make it perfect in me, that I may no more loue gwdneſſe, and yet followe vanitie; but that my gwd deſires in thee may be increaſed, and all of them accompliſhed, ſo ſhall I praiſe thee, and magnifie thee for euer. For there is no honour but thy honour; no glorie but thy glorie, O Lord. It is in vaine to truſt in princes, but trulie to truſt in the Lord, bringeth plentifull ſaluation. From age to age it hath appeared, that thou O Lord God art mercifull, and that in thy courts there is nothing but truth and holineſſe. This world is full of vanitie, full of pride, full of rebellion, and the fleſh alſo. The world hath manie baits to deſtruction, and the fleſh doth delight in them, they are ſworne togither to betraie vs to Sathan, yea we betraie our ſelues. Therfore, deere Father, by the croſſe of Chriſt, mortifie in vs the deeds of the fleſh, and crucifie both vs to the world, and the world to vs, that our ſoules may liue.

In our generall calling make vs obedient to ſerue

in our harts true feare and honor of thy name, obedience to our Prince, and loue to our neighbours. Increase in vs true faith and religion. Replenish our minds with all godnes, and of thy great mercie kæpe vs in the same till the end of our liues. Giue vnto vs a godlie zeale in praier, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioie in the holie Ghost.

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## Another praier for mortification and *holinesse*.

O Lord our God, most gratious and most mercifull, I dow acknowledge before thæ that I am vnworthie to appeare before thy high Maiestie, to offer vp vnto thæ a sacrifice of praier, being full of sinne and corruption, naturallie glad of euill, and vnprofitable to good: yea, bæing so miserable,

miſerable, that I ſee not my miſerie, I feele it not, I bewaile it not as I ought to doo, but multiplie mine iniquities, prouoking thy iuſt iudgement againſt me. My zeale is cold, my loue feeble, my exerciſes of religion faint and few, and I take no waie but that which leadeth from euill to worſſe, and finallie, would leade me from ſinne, to the reward of ſinne. All this is true, deere Father, yet my hart is not moued with feare; all this true, yet I doo not ſorowe for it, but walke with ioie, where I muſt (if I continue) reape affliction. Therefore, be mercifull vnto me, and bleſſe me: be mercifull vnto me, and in Chriſt Ieſus waſh awaie all mine iniquities: be mercifull vnto me, and create in me a new hart, and prepare it to praier, and to thy holie ſeruice. For thou alone, O Lord, art my hope, and the mightie God of my ſaluation. Thou haſt giuen me a deſire to ſerue thee, O teach me that I may doo it! and the good worke which thou haſt begun, make it perfect in me, that I may no more loue goodneſſe, and yet followe vanitie; but that my good deſires in thee may be increaſed, and all of them accompliſhed, ſo ſhall I praiſe thee, and magnifie thee for euer. For there is no honour but thy honour; no glorie but thy glorie, O Lord. It is in vaine to truſt in princes, but truelie to truſt in the Lord, bringeth plentifull ſaluation. From age to age it hath appeared, that thou O Lord God art mercifull, and that in thy courts there is nothing but truth and holineſſe. This world is full of vanitie, full of pride, full of rebellion, and the fleſh alſo. The world hath manie baits to deſtruction, and the fleſh doth delight in them, they are ſworne togither to betraie vs to Sathan, yea we betraie our ſelues. Therfore, deere Father, by the croſſe of Chriſt, mortifie in vs the deeds of the fleſh, and crucifie both vs to the world, and the world to vs, that our ſoules may liue.

In our generall calling make vs obedient to ſerue

thee in holineſſe and righteouſneſſe all the daies of our life: in our particular callings alſo make vs faithfull, that we may neither put awaie a good conſcience, nor make ſhipwracke of faith. I beleeue, O Lord, helpe mine vnbeleefe. In the daie of peace and proſperitie make vs ſober; in the daie of trouble and aduerſitie make vs to looke vp, and cheerfullie to wait and truſt in thee for our deliuerance, that our enimies mouthes may be ſtopped by our godlie conuerſation, and their harts pricked with zeale to turne vnto thee.

Neither doo I praie, O Lord, for my ſelfe alone, but for the whole bodie, vnto the which I am ingraffed by Chriſt Jeſus; that is, for thy Church, O God; for thine inheritance, that thou wouldeſt increaſe it from one end of the world to another, that all nations may worſhip before thy footſtoole. Eſpeciallie, O Lord, I praie for them that profeſſe thy Goſpell: as for this our nation, that thou wouldeſt be mercifull vnto it, turning our harts to thee; for our gratious Souereigne the Queene, and for all hir Counſell, that thou wouldeſt powre thy graces vpon them, to the diſcharge of their dutie, and our peace: for all the holie teachers of thy Church, that thou wouldeſt bleſſe them and their labours; for the peace and full beautie of this Church; for the peace and wealth of the Commonwealth. We praie thee alſo for to bleſſe the meanes to bring this to paſſe: alſo we praie thee for our parents; for all others to whom we owe eſpeciall loue or ſeruice; but principallie we beſeech thee, to ſhew thy compaſſion vpon all that are in perſecution for thy Goſpell: O Lord, increaſe and renew their ſtrength, giue them victorie, and turne their aduerſaries harts, if they apperteine to thine holie election; otherwiſe, O Lord, bring vpon them the cõfuſion, that they would bring vpon others; and into the pit that they haue digged, let them fall, and neuer riſe vp againe. O Lord, heare vs in theſe

ſuits,

suits, pardon our dull spirits in praier, and giue vs these and all other graces needfull for vs, and thy Church, to thy glorie, for our Lord Iesus Christs sake, in whose name, as he hath taught vs, so we praie, saieng: Our Father, &c.

After that, you may ad anie morning or euening praier.

Another verie deuout praier for grace and mercie.

O Lord God almightie, three in persons, yet but one GOD, who both art in all, and wast before all, and wilt be in all things, a blessed God for euermore. Now and alwaies into thine hands I doo commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, with all my cogitations, affections, actions, outward and inward things, my sense, and vnderstanding, my memorie, my faith and beleefe, and perseuerance, that thou maiest keepe them daie and night, euerie houre and moment.

O sacred Trinitie heare my petition, and saue mee from all euill, from offending, and from sinning anie maner of waie; from all snares and pursuits of Sathan, and of enimies visible and inuisible. Expell farre from me the hautinesse of mind, and increase within me the sorowe of hart; diminish my pride, and establish true humilitie within my breast; fetch teares from mine eies, mollifie mine hard and stonie hart, and saue Lord both me and my soule from all traps of the enimie, and continue me in thy pleasure. Teach mee to doo thy will: for thou art my God. Giue me perfect sense and vnderstanding, O Lord, that I may be able to conceiue the deepnesse of thy mercie. Grant me grace

to beg that at thy hands, which may both be ioifull for thee to grant, and behoofull for me to receiue. Make me vnfeinedlie to bewaile my ſinnes, and manifold offences. Heare O my Lord and my God; heare O light of mine eies; heare my petition, and grant, that what I requeſt, I may obtaine. If thou deſpiſeſt me, I am vtterly vndone; if thou heareſt me I take hart againe; if thou examineſt my righteouſneſſe, lo, I ſtinke like a dead carion: but if in mercie thou reſpect me, thou raiſeſt him that ſtinketh out of the graue. What thou hateſt in me, remoue farre from me, and ingraffe the ſpirit of chaſtitie, and of a cleane life in my mind, that in aſking anie thing at thine hands, I may not offend thee in aſking the ſame. Take from me whatſoeuer is hurtfull to my ſoule, and giue whatſoeuer is behoofull. O Lord, giue me a ſalue to heale my græuous wounds.

Indue me, good Lord, with thy feare, with ſorowe of hart, with humilitie of mind, and with a pure conſcience. Giue me grace, Lord, to keepe brotherlie concord euermore; to remember my tranſgreſſions; not to meddle with the dealing of other men or women. Pardon my ſoule; pardon my ſinnes; my wickednesſe pardon; O pardon mine offences: viſit me that am weake; cure me that am ſicke; heale me that do languiſh, and raiſe me, which am dead. O Lord, giue me both an hart to dread thee; a mind to loue thee; ſenſe to knowe thee, eares to heare thee; eies to ſee thee. Haue mercie on me, O God, haue mercie on me; looke vpon me from the holie ſeat of thy Maieſtie, and illuminate the darkneſſe of mine hart with the beames of thy brightneſſe. Giue me wiſedome, O Lord, to diſcerne betweene good and euill, and grant me a watchfull vnderſtanding. Forgiue all my ſinnes, I beſeech thee, and in this time of neceſſitie and trouble, be thou good and gratious to me, I onlie beſeech thee. After thy wonted mercie, and

moſt

moſt louing kindneſſe, O Lord, I beſæch thæ vouch-ſafe to giue me the life, which euer ſhall endure.

O Lord Jeſus Chriſt, giue both to thy miniſters vnitie of mind, and to magiſtrates iudging vprightlie, peace and tranquillitie. Furthermore, O Lord, my re-queſt is for the whole catholike and holie Church; for men and women; for religious, and for ſecular men; for all Chriſtian gouernours and people beleæuing in thy name, which labour for thine holie loue, that they may haue grace to continue in well-doing. O Lord, eternall King, giue to virgins, chaſtitie; to the vnma-ried, continencie; to the wedded, puritie; to repenters, mercie; to widowes and orphans, comfort; to the poore, protection; to trauellers, a ſafe returne; to mour-ners, conſolation; to ſea-faring men, a ioifull hauen; to the good, zeale to perſiſt, to the well inclined, a mind to proue better; to the wicked and ſinfull, as to me a wretch and chiefe of ſinners, grace with ſpæd to re-pent.

O ſweete Lord, and moſt mercifull Jeſus Chriſt, Sonne of the liuing God, redæmer of the world: I acknowledge that among all, and aboue all ſinners, I am moſt wretched; but thou moſt gratious, and high father, who takeſt mercie vpon all, canſt not ſuffer me to be vtterlie deſtitute of thy mercie. O thou Lord, King of kings, who graunteſt truce of life, ſtir in mæ a mind alwaie, and aboue all things to ſæke, to deſire, to loue, to feare thæ, and to dw thy will, who art euerie-where all whole, a Trinitie, and but one God. Eſpeci-allie, O Lord holie father, who art bleſſed and glori-ous for euermore, I beſæch thæ in moſt humble ſort, vouchſafe to gouerne and kæpe them from deſtructi-on, who either dw make mention of me in their prai-ers, or haue commended themſelues to mine vnwor-thie ſupplications, or haue done good, whether it bæ vnto my bodie with temporall benefits, or to my ſoule

with profitable instructions; or be linked vnto me either in kindred, friendship, or good-will. Furthermore, both for all Christians, which are aliue, I praie thee stand thou at their elbowe to assist them: and for such also as are dead, and euerlastinglie do rest from their labours, I yeeld thee immortall praise. Finallie, this one thing more grant me, O Lord, I do earnestlie beseech thee, who art Alpha and Omega, that when the vttermost daie and end of my life shall come, thou wilt be a mercifull iudge to me, against that malicious accuser the diuell, and that thou wilt continuallie protect me against the snares of the old Serpent; and finallie conduct me into the societie of Angels, and of all Saints in thine holie paradise, who art blessed now and euermore, Amen.

## Another praier for grace and newnesse of life.

O Lord my God, giue me grace from the verie bottome of mine hart to desire thee; in desiring to seeke thee; in seeking to find thee; in finding to loue thee; in louing vtterlie to loath my former wickednesse. O Lord my GOD, giue I beseech thee, to mine hart repentance; to my spirit contrition; to mine eies a fountaine of teares; to mine hands liberalitie vnto the poore. O my King, quench in me the desires of the flesh, and inflame within my breast the fire of thy loue. Driue awaie from me the spirit of pride, O my redeemer, and of thy mercie bestowe vpon me the treasure of thine humilitie. O my Sauiour, remoue from my mind the rage of wrath, and graciouslie giue me the sheeld of patience. Plucke euen from the verie rote of mine hart the rancor of malice, O my Creator; and make me to enioie the swet-

ſweetneſſe of a quiet mind. Giue me, O moſt louing Father, a ſound faith, a right hope, and a conſtant loue.

O my gouernour, driue awaie farre from me all vanitie, and ſuffer me to haue neither an vnconſtant, nor a wandering hart; nor a ſcurrilous mouth; nor a proud looke; nor a greedie bellie; nor a ſlandering tongue; nor itching eares after curioſitie; nor a couetous mind after riches; nor polling hands to abuſe my power; nor ambitious motions to get vaine glorie: let both curſed hypocriſie, and poiſoned flatterie, and proud contempt of the poore, and violent oppreſſion of the weake; let both burning couetouſneſſe, and cankered enuie, with dammable blaſpheming of thy name be alwaies farre from me thy ſeruant. O my maker, make a large diſtance betweene me and raſhneſſe; betweene me and wickednеſſe; betweene me and frowardneſſe; betweene me and vnquietneſſe; betweene me and idleneſſe; betweene me and drowſineſſe; betweene me and blockiſhneſſe. Grant that mine hart proue not blind; my ſenſes obſtinate; my maners ſauage: but let me delight in goodneſſe, and followe counſell, and neuer looſe the bridle to my tongue; nor cruellie make a praie of the poore; nor violentlie oppreſſe the weake; nor vniuſtlie ſlander the innocent; nor negligentlie regard inferiours committed to my charge. Finallie, let mee bee neither crueltie towards my ſeruants, nor treacherie towards my friends, nor violence vpon my neighbours.

O my God, my mercifull God, euen through thy beloued Sonne, I beſeech thee giue me grace to exerciſe my ſelfe in the workes of mercie, and in godlie cogitations; namelie, to weepe with them that weepe; to inſtruct ſuch as go aſtraie; to helpe the afflicted; to cheriſh the poore; to comfort the ſorowfull; to releeue the oppreſſed; to nouriſh the hungrie; to refreſh them which mourne; to forgiue my debters, to pardon them

which haue hurt me; to loue them which hate me; to render for euill good; to despise none, but to honor all; to imitate the vertuous; to shun the wicked; to embrace vertue; to flee sinne: in aduersitie to be patient, in prosperitie to be continent: to set a watch before my mouth, and a seale of wisedome before my lips: to despise earthlie, and to couet after heauenlie things.

Thus, my maker, I haue asked much, and yet haue deserued naught, I confesse; yet alas I confesse that not onlie I deserue not those blessings which I do require, but also do deserue manie exquisit torments: notwithstanding euen publicans, harlots, & theeues, who in a moment pluckt from out the iawes of the enimie, are taken into the armes of the shepheard, do embolden me to do as I do. Wherefore haue mercie vpon me, O good Lord I beseech thee, and vouchsafe fauourablie to heare me, and grant my requests, So be it.

A praier called, ô bone Iesu: necessarie to be said at all *times for mercie and grace.*

O Bountifull Lord Iesu Christ, O sweet Sauiour, O Christ the sonne of God, haue pitie vpon me, mercifullie heare me, and despise not my praiers. Thou hast created me of nothing: thou hast redeemed mee from the bondage of sinne, death, and hell, neither with gold nor siluer, but with thy most pretious bodie once offered vpon the crosse, and thine owne bloud shed once for all for my ransome. Therefore cast me not awaie, whome thou by thy great wisedome hast made; despise me not, whome thou hast redeemed with such a pretious treasure, nor let my wickednesse destroie that which thy goodnesse hath builded. Now whilest I liue, O Iesu, haue mercie vpon me. For if I die out of thy fauour, it will

will be too late afterward to call for thy mercie. Whilest I haue time to repent, looke vpon me with thy mercifull eies, as thou didst vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obteine thy fauour to liue and die therein.

I acknowledge, that if thou shouldest deale with me according to thy iustice, I haue deserued euerlasting death: therefore I appeale to thy high throne of mercie, trusting to obteine thy fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners trulie repenting and amending their euill life, into his fauour againe. Accept me, O Lord, among the number of them, whome thou hast in Christ elected and chosen to saluation: forgiue my sinnes, giue me grace to leade a godlie and innocent life: grant me the heauenlie wisedome, inspire my hart with faith, hope, and charitie: giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing trulie with all men, to liue chastlie in wedlocke (or in this my single life) to abhorre adulterie, fornication, and all vncleannesse: to do good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may atteine euerlasting life, through thy mercie, and the merits of thy pretious death and passion, Amen.

A forme of praier, conteining a paraphrasis of these *words of Dauid in his 119. Psalme:*

Order my steps in thy word, and so shall no wickednesse haue dominion ouer me.

O Eternall God, Father of our Lord Iesu Christ, which with thine onlie begotten Sonne, and the holie Ghost, art the maker, preseruer, and helper

helper of all creatures. Vpon thee do I call, in the name of Christ the Mediator. Helpe and gouerne mee with thy holie spirit, that with a stedfast purpose I may constantlie cleaue vnto thy word: that my steps, my thoughts, intents, purposes, actions, and all the course of my life, may be directed & made conformable to thy commandements and promises, and that I may euer haue thy word before mine eies, to followe it as the onlie and most infallible rule of my life, and lightsome lampe to my fæt.

Order my steps in thy word, that I may feare in my hart thy great wrath and threatnings against sinne, and quake and tremble at the dreadfull examples of punishments, which therefore from the beginning, thou hast published in the world against all the wicked and vngodlie ones, that haue and do contemne thy word, and that I may acknowledge those punishments to be forewarnings of thy iudgements to come, in the which this most dreadfull sentence shall be pronounced against all the vngodlie, Go yee cursed into euerlasting fire.

Order my steps in thy word, that in true feare and awe of thy Maiestie, I may tame my mind, bridle my lusts, kæpe vnder mine affections, rule mine imaginations, restraine my thoughts, represse and stop all vicious motions, shun all wickednesse, and kill the life of sinne in me.

Order my steps in thy word, that in frights and feares, in terrors and temptations, in all astonishments, troubles, afflictions, distresses and dangers bodilie or ghostlie, with fired eie and firme faith, I may behold & looke vpon thy grace and mercie, which for thy sonne our Lord Iesus Christes sake is shewed and declared vnto vs in thy Gospell; and neuer sæke thy will anie where else but in thy word, and surelie persuade my selfe that trulie to be thy will, which in thy word and promises

promises is reuealed and set forth. Helpe me also, O God, I beseech thee, that in all mine agonies & feares, I may cheere and raise vp my selfe with the heauenlie comfort of thy word, and so with a constant faith in thy mercifull promises that I find there, I may repose my trust, and quiet my conscience in Christ my mercifull Mediator, assuring my selfe vndoubtedlie that for his sake I shall be both heard, receiued, helped, deliuered, and saued.

Order my steps in thy word, that in all this short course of my life I may be obedient vnto thee, and serue thee faithfullie and diligentlie in my vocation: that I may keepe my selfe within the limits of my charge, and serue thee trulie in those workes which thou requirest of me in my seuerall calling.

Order my steps in thy word, that this knowledge of thy word in me be firme, constant, certaine, immoueable, and vnchangeable, that my mind wauer not, nor wander to and fro, neither be caried hither and thither inconstantlie with euerie blast of opinions.

Order my steps in thy word, that in the race & course of this life, there be no obstacles, lets, or vaine strife and contention betweene flesh and bloud, to burst the bonds of my vocation; but let it be constant, healthfull, happie and prosperous to the end, and helpe me therein, that I may perseuere in a right course, and win the goale; and make me an instrument and vessell of mercie, caring and ministring healthfull and good things both to my selfe and to others, that I may be comforted in this thy promise, which saiedst, Thy labour shall not be in vaine in the Lord, and all that thou dooest shall prosper.

But alas, sinne dwelling and sticking in this our corrupt nature, doth too too much trouble, and hinder our steps. Our vntamed lusts, vncomlie affections, and inordinate desires, euen like furious mad men, do solicit

ſolicit vs, vexe, diſquiet, and torment vs, and quite drawe, driue, and carrie our ſteps forth of the true waie, which thy word sheweth, into the by-paths, and ſtrange waies that are moſt perillous, dangerous, pernicious, and leade to deſtruction. Yea alas (ſuch is the miſerie of our corrupt nature) that ſinne, a thing moſt horrible and deteſtable, doth ſmile vpon vs, and is become verie delightfull and pleaſant vnto vs, and moſt willinglie and gladlie we obeie, and are readie to followe the flickering intiſements and vaine allurements of all manner of vices. Yea ſo great and lamentable is the weakeneſſe and imbecillitie of our nature thus corrupted, that quicklie and eaſilie we ſuffer our ſelues continuallie to be more and more removed, driuen backe, and diſtracted from the right waie that leadeth to thee.

Order my ſteps therefore in thy word, O Lord I beſeech thee, and ſo rule, direct, gouerne & helpe me, that ſinne neither dwell in me, nor haue dominion ouer me in action nor to damnation. O let not ſinne reigne in mee, I ſaie, to action, as it did in Dauid, by forcing me to follow the ſugred ſuggeſtions of Sathan, the delightſome vanities of the world, nor the brittle and short pleaſures of the fleſh, nor by compelling and driuing my deeds and actions to obeie cleane contrarie to my conſcience. Neither let ſinne reigne in me to damnation, as it did in Saule, by not regarding thy word, by furie, wrath, malice and contempt of thy commandements: that I be not ouerwhelmed in terrors and wonderfull great furies, nor drowned in eternall damnation; but helpe me, that in temptations I may conſtantlie ſtand, and valiantlie reſiſt, and in all dread and diſtreſſe be lifted vp, and comforted with the voice of the Goſpell, as it is written: Sinne ſhall not beare rule ouer you, for you are not vnder the lawe, but vnder grace. So ſhall it come to paſſe, that though this tyrant ſin

rob

rob and rage neuer ſo cruellie, yet I through faith imbracing the ſweet comfort of the Goſpell, and beleeuing ſurelie that it is pardoned, and the terrors of the lawe ouercome, by the conqueſt and triumph of our mediator and Lord Jeſus Chriſt, it ſhall not ouercome me; but I it in him, through the helpe of his holie ſpirit, power and grace, which grant vnto me, O Lord I beſeech thee, for thy holie name ſake, Amen.

Meditations after praier.

O Lord God heauenlie Father, which to declare thy readines in hearing of ſinners, moſt mercifullie haſt ſaid, that before they crie, I will anſwer, and whileſt they are yet in thinking what to ſpeake, I will heare: vouchſafe, we beſeech thee, for the ſame thy great mercies ſake, fauourablie to heare our requeſts, and gratiouſlie grant all theſe our poore petitions, which we haue aſked of thee, not truſting in our owne righteouſneſſe, which we acknowledge with the Prophet to be ſtained and defiled, but onlie in thy manifold mercies and promiſes. And grant, that at what time ſoeuer thy good ſpirit doth moue vs to call vpon thee, we may aſke ſuch things, and in ſuch ſort as thou requireſt, to thy honor and glorie, our neighbors profit, and our owne ſoules health, through Jeſus Chriſt our Lord, Amen.

Or thus, for a concluſion of the whole praiers.

O My good God, which haſt commanded all men to call vpon thee in all their troubles, need and neceſſitie, and haſt promiſed ſo to heare them, and deliuer them, that they ſhall praiſe thee: and haſt promiſed to be preſt and readie at hand to all ſuch as feare thee, and call vpon thee faithfullie, and that thou wilt fulfill their deſires, and helpe them: now I haue called vpon thee, not in mine owne worthineſſe, for to me belongeth nothing but wrath,

ſhame

shame and confusion: but in the name and worthinesse of thy swæt Sonne Jesus Christ mine onlie mediator and aduocate. For vnto thæ belongeth mercie and forgiuenesse.

Oh dære God, I beseech thæ for his sake forgiue me all my sinnes; increase my faith; purge my corruption; helpe mine infirmitie; confirme mine hope, and grant me all those things that I haue praied for, and all other things, that thou knowest to be most necessarie, profitable, and expedient for me, and thy whole Church, (although mine infirmitie dare not, and my blindnesse can not aske them) so as the same may redound to thy glorie, and profit of thy Church, the reformation of my life, and mine assured saluation and consolation in thy Sonne Jesus Christ mine onelie Lord, Mediator, and Sauiour, in whose name I beseech thæ: Our Father which art, &c.

## Evening praiers, and *first*,

### At the Sunne setting praie.

O Sunne of righteousnesse, euermore arising, and neuer going downe. O brightnesse of perpetuall charitie, euer shining, and neuer darkened. In this Euening now the Sunne hath run his course, and is going downe; and the daie being farre spent, it draweth towards night. I praie thæ depart not thou from vs, neither let the Sunne of thy grace set, or cease to giue light vnto our soules: but that in thæ we may abide, and alwaies haue daie light most clærelie in our minds, to knowe, loue, and praise thæ perpetuallie in the vision of that light, where thou the Sunne of all glorie dwelst euerlastinglie shine vpon thine elect, making them to shine as the Sunne before thæ,

thee, & where the Sunne shall not go down by daie, nor the Moone lie hid by night. For there shall be no night, neither light of the Sunne or Moone: but thou, O Lord our God, shalt be our euerlasting light, and inlighten vs with vnspeakable glorie for euer, Amen.

Lord let not the Sunne go downe vpon our wrath: but make vs to feare thee as long as the Sunne and Moone endureth.

*Meditation.*

THinke now of the brittle state of the world, the glorie whereof, like the Sunne or Moone, is verie vnconstant, variable, and now vp, now downe: but the goodnesse of God onelie is permanent, and endureth for euer.

Thinke also, that as it is no greefe for vs to see the Sunne to set, because we expect his arising againe in the morning: no more ought we (as men without hope) to be sorie for the death of the bodie, knowing that in the morning light of the resurrection it shall eftsones arise, & receiue the soule againe to ioie, or paine eternall.

*When the candles or lamps be*
light, praie:

THanks be giuen to thee O Lord, which after daie, when night commeth, hast giuen vs for the remedie of darknesse this artificiall light of the candle or lampe, whereby we see and discerne those things in this night of our bodies, which are expedient for vs to vse. But especiallie we render immortall praise vnto thine holie Maiestie, for the light of thy doctrine, which thy Sonne against the horrour of sinne and ignorance, hath brought vnto vs for a remedie against death eternall. Grant, we beseech thee O Lord of light, and Maister of all truth, that the most thicke and obscure clouds of our minds may be so driuen awaie and expelled by the lampe of thy grace, and candle of knowledge and right vnderstanding, that in bodie corporallie, and

in ſoule ſpirituallie, wee may euer ſee by both theſe lights to glorifie thee, both in our liues and in our deaths.

Thy word, ô Lord, is a lampe to our feete, and a light vnto our paths. O light thou our candle, and make our darkneſſe to be light, that with our lamps euer burning, we may ſtill watch for thy comming! Amen.

*Meditation.*

Thinke now, that as without this materiall light of the candle all would be horrour and vncouth darkneſſe: euen ſo without the ſpirituall light of Gods diuine word and wiſedome, all our light is darkneſſe; our knowledge errour; and our life death and vtter confuſion.

Thinke alſo, that as the candle is not put vnder a buſhell, but ſet on a candleſticke to giue light to all in the houſe: ſo likewiſe ought we to let the light of our faith ſhine bright before men, that other ſeeing our good works may therefore glorifie God.

Euening praiers for Sundaie to be ſaid kneeling by the *bed ſide, before you make you vnreadie.*

¶ Here you may ſaie one of the confeſſions for the Sabboth daie, as before, pag. 384, 387.

WE render vnto thee euerlaſting praiſes, moſt mercifull Father, for that of thy gratious fauour and loue towards vs, thou haſt vouchſafed to preſerue vs this daie, and the reſt of our life hitherto vnder the ſhadowe of thy moſt mercifull protection, beſeeching thee alſo to take vs into thy tuition this preſent night and euer, that we be not tempted with anie ſuggeſtion of Sathan; but being thoroughlie armed with the holie Ghoſt, we may haue power and force to reſiſt his aſſaults, by a ſure faith and confidence in the bloud of thy bleſſed Sonne our

Lord

Lord and Sauiour Christ Iesus. Giue vs grace to repent vs of our sinnes vnfeinedlie; to craue remission of them vncessantlie; to imbrace thy holie word and commandements sincerelie; and to expresse them in our liuing effectuallie: whereby we may walke vprightlie in our conuersation, with sure and certaine hope of the resurrection to eternall life, by the merits of Christ Iesus, that with the wise virgins we may be found waking and watching for his comming, when he shall come to iudge the world with equitie, and to reward euerie man according to the works of his bodie. Grant vs grace, most mercifull Father, to behaue our selues so vprightlie in this life, that then we may be made partakers of thy kingdome with thine elect, there to liue in eternall ioie and felicitie, world without end, Amen.

## Another Euening praier on the *Lords daie.*

OAlmightie and eternall God, Father of our Lord Iesu Christ, which togither with thy Sonne and the holie Ghost, didst create man after thine owne likenesse, and breath into him the breth of life, the which through thy godnes continueth at thy pleasure. Thou hast made of one bloud all mankind, and assigned times, and length of our life in this world: thou giuest life to the people on the earth, and breth to the walkers therein, which if thou take awaie, they shall depart, and be turned into dust. We blesse thee heauenlie Father, and with all our harts giue thee thanks, not onelie for sauing vs this daie from dangers: but also from our cradles for defending both our soules and bodies from death. Wherefore magnifie the Lord, O our soules, and our

ſpirits reioice in God our Sauiour. For he hath loked vpon the baſeneſſe and afflictions of his ſeruants. He that is mightie hath done for vs great things, and holie is his name. Wherefore we will praiſe the Lord for euermore, becauſe his mercie endureth from generation to generation on ſuch as feare him. We will ſhew forth his power in the euening, and when we go to bed, we will remember his mercie. Ariſe now our ſoules in the night, praiſe your God. In the beginning of the watches powre out your harts like water before the face of the Lord. For the Saints will be ioifull with glorie, & ſing lowd vpon their beds. Wherefore we alſo will praiſe thee continuallie, and will confeſſe thy name for euermore. For thou art the God, which delighteth our harts, and maketh our ſoules merie. Therefore in the night we will thinke vpon thy benefits, and our ſpirits ſhall conſider of thy woonderous workes. For thou haſt commanded that thy mercie be celebrated in the daie time, and thy truth in the night ſeaſon.

O our Lord, and God of mercie, gentleneſſe, patience, pitie, and truth, which ſhewest mercie vnto thouſands, and blotteſt out all our offences: we lift vp our ſoules vnto thee, and from our harts we praie thee, put not before thine eies the horrible confuſion, vncleanneſſe, and wickednеſſe of our minds, being repleniſhed with loathſome darkneſſe and ignorance, full of doubtings and errors. Our harts and will are turned from thee our God, and all the powers and ſtrength both of our ſoules and bodies are defiled, and filthilie weakened: but Lord, of thy great mercie blot out our offences, looke vpon the troubles and dolours of our harts, and forgiue all our ſinnes. For lo, our ſoules are woonded, and can not be holpen, but onelie through mercie. There is no health in our fleſh becauſe of thine anger, neither is there reſt in our bones, becauſe of our ſins.

For

for our iniquities haue gone ouer our heads, and as an heauie burden haue preſſed vs down. Our wounds are putrified and corrupt, becauſe of our fooliſhneſſe. Aſſwage thine anger, and turne from thine indignation. Pardon our faults, remit all puniſhment, and reſtore in vs the light of thy goodneſſe, which was loſt. O Lord heare; O Lord forgiue; harken O our God, for thine owne ſake. For thy name is called vpon by vs.

O God of heauen and earth, in this euening tide do we call vnto thee, that remitting our ſinnes, which this daie eſpeciallie we haue committed againſt thee in breaking thy Saboth, and prophaning this our holie daie with our vnholie deeds, ſpeech and cogitations, thou wouldeſt receiue vs into thy protection, and keepe vs and all ours this night, that the diuell haue no power ouer vs. Be thou watchfull ouer vs, O eternall Sauiour, leaſt the ſubtill tempter apprehend vs. For thou art made for vs an euerlaſting protector. For behold, whether we ſleepe or wake, whether we liue or die, we are thine: thou art our Creator and redeemer. Stand therefore on our behalfe in the watch with the armie of thy celeſtiall warriers thine Angels, which being filled with perfect goodneſſe, and perpetuall integritie, behold thy face alwaies in the heauens. Expell from vs and our houſes wicked ſpirits, which bee our mortall enimies, that they damage vs in no caſe, and deliuer vs from perſecutors, which laie ſnares for our deſtruction. Turne not away thy mercie and truth from vs. O God aſſiſt vs, that peaceablie we may reſt, and ſleepe in quiet. We will laie vs downe in peace, and ſleepe. For thou Lord alone makeſt vs to dwell in ſafetie without danger. Hide vs in thy tabernacle, O Lord, that ſitting in thy ſecret place, and abiding vnder the ſhadowe of thy wings, we may ſaie vnto thee; Lord, thou art our keeper, and our refuge. O God, we will truſt in thee, and will feare no danger. And al-

though we were in extreame darkneſſe, yet will wee not feare. Though we ſhould walke in the midſt of the ſhadowe of death, yet will we dread none euill, for thou art with vs; thy rod and thy ſtaffe they do comfort vs. Let thy mercie, O God, followe vs all the daies of our life, that we may dwell in thy houſe in longneſſe of daies, praiſing thee euermore with the Sonne & holie Ghoſt one true God, reigning worlds without end, Amen.

## Another more large Euening praier, with *Confeſſion.*

O Lord God, Father euerlaſting, and full of pitie, we acknowledge and confeſſe, that we be not worthie to lift vp our eies to heauen, much leſſe to preſent our ſelues before thy Maieſtie, with confidence that thou wilt heare our praiers, and grant our requeſts, if we conſider our owne deſeruings. For our conſciences do accuſe vs, and our ſinnes beare witneſſe againſt vs, and we knowe that thou art an vpright iudge, which doeſt not iuſtifie the ſinners and wicked men, but puniſheſt the faults of all ſuch as tranſgreſſe thy commandements. Yet moſt mercifull Father, ſince it hath pleaſed thee to command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues as it were ſwallowed vp of death & deſperation: we vtterlie renounce all worldlie confidence, and flie to thy ſouereigne bountie, as our onlie ſtaie and refuge, beſeeching thee not to call to remembrance our manifold ſinnes and wickedneſſe, whereby we continuallie prouoke thy wrath and indignation againſt vs: neither our negligence and vnkindneſſe, which haue neither worthilie eſteemed, nor in our liues ſufficientlie expreſſed the ſweet comfort of thy Goſpell reuealed vnto vs, but rather to accept

cept the obedience and death of thy Sonne, who by offering vp his bodie in sacrifice once for all, hath made a sufficient recompense for all our sinnes. Haue mercie therefore vpon vs, O Lord, & forgiue vs our offences. Teach vs by thy holie spirit that we may rightlie way them, and earnestlie repent for the same; and so much the rather, O Lord, because that the reprobate, & such as thou hast forsaken, can not praise thee, nor call vpon thy name, but the repenting hart, the sorowfull mind, the conscience oppressed, hungering and thirsting for thy grace, shall euer set forth thy praise and glorie. And albeit we be but wormes & dust, yet thou art our Creator, and we be the worke of thy hands: yea thou art our Father, and we thy children; thou art our shepheard, and we thy flocke; thou art our redæmer, & we the people whom thou hast bought; thou art our God, and we thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifullie chastise vs with a fatherlie affection, that all the world may knowe, that at what time soeuer a sinner doth repent him of his sins from the bottome of his hart, thou wilt put awaie his wickednesse out of thy remembrance, as thou hast promised by thy holie Prophet.

Finallie, we humblie thanke thee, O mercifull Father, by thy dærelie beloued Sonne Iesus Christ our Sauiour, for all thy benefits bestowed vpon vs from the beginning of the world to this time, for our election, our creation, our redemption, our sanctification, & continuall preseruation; and namelie, for that of thy mercie and goodnesse thou hast preserued vs this daie, and all the time of our life hitherto, from all misfortunes, hurts and dangers bodilie & ghostlie. And forsomuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the daie to trauell, and that whither we sleepe or wake, liue or die, we are

alwaies thine: grant, O dære Father, that we may so take our bodilie rest this night, that our soules and harts being kindled with the light of thy countenance, may continuallie watch for the time that our Lord Jesus Christ shall appeare for our deliuerance out of this mortall life. And in the meane season, take thou, O God, care and charge of vs and all ours, that we perish not in the works of darkenesse, and that we (not ouercome by anie fantasies, dreames, or other temptations) may fullie set our minds vpon thæ, loue thæ, feare thæ, and rest in thæ. Furthermore, that our slæpe be not excessiue or ouermuch, after the insatiable desires of the flesh, but onlie sufficient to content our weake nature, that enioieng swæt slæpe and comfortable rest both in bodie and mind, we may healthfullie and ioifullie rise againe, and be the better disposed to liue in all godlie conuersation and perfect obedience of thy word, to the glorie of thy holie name, and profit of thy Church, through Jesus Christ our Lord, in whose name we furthermore make our humble petitions vnto thæ, not onlie for our selues, but for all others, whome thou wouldest we should continuallie praie for, saieng as he in his holie word hath taught vs, Our Father which art in heauen, &c.

O Lord increase our faith, strengthen it in thy manifold swæt promises, and grant vs a perfect continuance therein to our liues end, whereof we humblie make our confession, saieng: I beleeue in God, &c.

Let thy mightie hand, and out-stretched arme, O Lord, be still our defence; thy mercie and louing kindnes in Jesu Christ thy dære Sonne our saluation; thy true & holie word our instruction; thy life & holie actions our imitation; thy grace & holie spirit our comfort & consolatiõ vnto the end & in the end: and the blessing of God almightie, Father, Sonne, and holie Ghost, be with vs, and remaine with vs now & euer, Amen.

A forme of generall praier, to be vſed in priuate hou-
*ſes and families euerie Euening.*

O Lord prepare our harts to praier: for if we praie with our lips onlie, our praiers are abhominable. O teach vs therefore by thy holie ſpirit to praie rightlie, according to thy will, and giue eare gratiouſlie to our calling.

OGratious Lord & louing Father, according to thy commandement we dw hære præſent our ſelues befoze thy Maieſtie, humblie pzoſtrating our ſelues befoze thy thzone of mercie, acknowledging and confeſſing from the bottom of our harts, that we be miſerable ſinners, dailie bzeaking thy commandements both in thought, wozd, and dæde, wherein we iuſtlie deſerue euerlaſting damnation, and to be vtterlie thzowne from thy præſence. Yet, O Lord, we ſee thy goodneſſe againe towards vs, who not ſuffering vs thus to periſh in our ſinnes, haſt ſent thine owne dære Sonne Jeſus Chriſt, to take vpon him whatſoeuer is due, to reconcile and make vs at one with thæ againe. In him therefoze, good Lord, and through him dw we come vnto thæ, beſæching thæ foz his ſake, that we fæling the græuouſneſſe of our ſins, and groaning vnder the burthen of them, may fæle the releaſe and eaſe of them, in that we be through thy holie ſpirit aſſured, and ſtedfaſtlie belæue, that Chriſt hath bozne the burthen of them euen foz vs. Grant O Lozd, that we being aſſured hæreof in our conſcience, may through thy holie ſpirit be renewed in the inward man, to hate, deteſt, and abhozre ſinne, and to ſtudie to liue acozding to thy bleſſed will during this whole life.

We dw not onlie præie foz our ſelues, O Lozd, but alſo foz all the whole Church, eſpeciallie ſuch as be perſecuted foz thy wozd: grant vnto them, that whither it be by death oz life, they may glozifie thy name to their liues end. Be mercifull to this Church of Eng-

land and Ireland we beſæch thæ gwd Lɔrd, and pɾeſerue euerie part and member of the ſame, eſpeciallie thy ſeruant Elizabeth our gratious Quæne and Gouernour. Grant hir all ſuch gifts as be nædfull fɔr ſo high a calling, to the aduancement of thy glɔrie, and the benefit of this Common-wealth: to the eſtabliſhing of a perfect gouernement of thy Church, accɔrding to the pɾeſcript rule of thy bleſſed wɔrd, to the rɔting out of all ſuperſtition, idolatrie, and relikes of Antichɾiſt, to the gouerning of hir ſubiects in all peace and tranquillitie. Defend hir, O Lɔrd, from all conſpiracies, treaſons, and rebellions, and ſo wɔrke in the harts of all hir ſubiects, that knowing hir authɔritie doth come from thy heauenlie Maieſtie, they may with obedient harts humblie obeie hir in thæ and fɔr thæ. Pɾeſerue the whole Counſell & the Magiſtrates of the Realme, that being lightened by thy holy ſpirit, they may defend the truth, ſuppɾeſſe wickedneſſe, and mainteine equitie. Behold all the paſtɔrs and pɾeachers of thy wɔrd: bleſſe their labours, increaſe the number of them; place ouer euerie Church a painefull watchman: remoue all idle lubbers, and confound the power of Antichɾiſt, and turne the harts of the people, that they may be obedient to the truth. Bleſſe the two Uniuerſities, Cambɾidge and Ɔrfɔrd, and all the ſtudents of the ſame, with all the Schɔɔles of learning. Behold all thoſe that be afflicted with anie kinde of croſſe, that they may pɾɔfit by thy cɔrrection in newneſſe of life.

Laſtlie fɔr our ſelues hære gathered togither, we render moſt hartie thanks to thy Maieſtie, O Lɔrd, which haſt hitherto from our infancie pɾeſerued vs by thy mercie, from all perils and dangers both of ſoule and bodie, wherevnto fraile man is ſubiect, that thou haſt ſent vnto vs all things neceſſarie fɔr this pɾeſent life, as health, fɔod, apparell, and ſuch like, which manie of

of thy dære childzen dw want, being notwithstanding as prætiouslie bought with the prætious bloud of thy dære Sonne as we be, and yet lie in miserie and calamitie, oppzessed with pouertie, nakednesse, impzisonment, and banishment; in which case also dære Father, thou mightest haue brought vs, saue onlie that thou dealest hærein moze fauourablie with vs than with them. For the which thy louing kindnesse, we giue thæ hartie thanks, desiring thæ, that as thou hast hitherto thus fauorablie in mercie præserued vs by thy protection, and euen presentlie this daie hast brought vs past all the dangers thereof: so we besæch thæ good Lord, in like fauour behold vs this night, that we taking our naturall rest and quietnesse, may through thy protection be so defended, that our bodies resting, our soules may be occupied in beholding thy fauour and mercie towards thy childzen, still looking for the comming of our Lord and Sauiour Iesu Christ, for our full redemption. Grant that our slæpe be not immoderate, according to the lusts of the flesh, but as much as is sufficient to refresh our weake nature, that being thus refreshed, both the bodie & the mind may be moze able to dw their seuerall office and function in that vocation wherein thou hast placed vs. Grant, that wæ laieng our bodies dowme to rest, may be thereby put in mind of our long rest of death: that as we dw laie dowme our bodies in bed, so we may be thereby admonished, that hereafter they shall be laid down in graue, to be consumed to dust, earth, and ashes, from whence they were taken, that we hauing this before our eies, may be stirred vp in minde warilie to walke in this our pilgrimage, not knowing when the time shall be of our departure, but alwaies be found readie with our lamps of pure faith clearelie burning, that we may be accepted to mæt the bridegroome, when our mortall, earthlie, and corruptible bodies shall be made

like

like to the glorious bodie of our Lord and Sauiour Christ Iesus, there to reigne with him in perpetuall ioie & consolation, togither with all the elect children of GOD, continuallie lauding with all the heauenlie multitude the glorious Maiestie of thee our Lord God and heauenlie Father, in our Lord and Sauiour Iesu Christ. In whose name for these thy mercies, and whatsoeuer else thou knowest to be needfull for vs, and thy whole Church, we praie vnto thee, as he himselfe hath taught vs, saieng: Our Father, which art in heauen, &c.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs, and grant vs his peace.

The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable felowship of the holie Ghost be with vs, preserue and keepe vs this night and euermore, Amen.

*When you vncloth your selfe, and make you vnreadie* to bedward, praie:

THis our life and weake knit bodie by reason of sinne, by little and little shall be dissolued, and so shall be restored to the earth, from whence it was taken: then will be an end of this vanitie, which by our foolishnes we haue wrought to our selues. O most meeke Father, so dow thou vntie and lose me (for thou hast knit me togither) that I may perceiue my selfe to be losed and dissolued, and so may remember both of whom I was made, and also whither I go, least I be had vnprepared vnto thy tribunall and iudgement seate. And as I willinglie now put off my garments, which in the morning I shall put on again: so let me not vnwillinglie put off this my bodie,

bodie, whensoeuer by death it shall please thee O God, to call me; especiallie for that I knowe that after the night of this world is expired, I shall receiue it on againe in much better light to immortalitie: So be it.

Put off the old man with his lusts and concupiscences, and be content with Ioseph to put off your prison apparell, that you may put on new.

I haue put off my cloaths: how shall I put them on? O Lord, I will confesse my wickednesse, and that of my selfe I haue nothing. Cant. 5, 3.

*When you wash your feete, praie thus to your selfe.*

OMost meeke and louing Iesu, the perfect paterne of all humilitie, who being Lord of heauen and earth, didst not disdaine to wash thy Disciples feet, and wipe them cleane with the towell wherewith thou wast girt, and that for our example to teach vs to loue and serue one another in thee: haue mercie on me a miserable sinner, which from top to toe, both within and without, am altogither polluted and defiled with sinne in thy sight. And with Peter I humblie beseech thee, vouchsafe now to wash me in the sweet bath of thy pretious bloud, from all the filth and pollusions of my sinnes, that I may be whiter than snowe. Wash thou, I saie, not my feet onelie, O Lord, but my hands and head: yea my verie hart, soule, and conscience also. For if thou wash me not, I shall haue no part with thee, but if thou wash me, I shall be cleane euerie whit in all parts, yea cleaner than the glasse. O wash mee therfore cleane from mine vncleannesse, and do awaie all my sinnes, negligences, and ignorances: yea so purge and scowre all mine affections by thy grace and mercie, that with both my feete, that is to saie, with perfect

perfect loue to thee, and true charitie to my neighbor, I may walke in the paths of thy peace by the direction of thy spirit, and at the last come pure and cleane vnto thee my purifier, to the confusion and shame of mine enimies, which in the daie of my death shall most busilie watch to trip and ouerthrowe me: so shall I blesse and praise thee, with thine elect and holie Saints in euerlasting happinesse, Amen.

I haue washed my feete: how shall I file them againe. Cant. 5, 3.

*Another.*

O Most mercifull Iesu, which gentlie sufferedst that sinfull woman Marie Magdalen to approch vnto thy presence, and to wash thy blessed fæt with hir teares; to wipe them with hir heare; and to kisse and annoint them with costlie oile, and didest greatlie commend this hir fact to all posteritie, haue mercie on me a more sinfull woman in thy sight; and grant me grace likewise continuallie to wash thy fæte with the teares of true contrition; to wipe them with the heare of mine obedience; to kisse them with the kisses of feruent loue of thee and thy Saints, and to annoint them with the swæt oile of deuout praiers, confessions, and thanks-giuing, that I may obtaine by thy mercie forgiuenesse of all my manifold sinnes, and fæle my selfe much bound vnto thee for my saluation. Finallie, let me thine handmaid be a seruant, I praie thee, to wash the fæt of the seruants of my Lord: make me I saie, of the number of those holie matrons, that willinglie wash the fæt of thy Saints, that minister vnto them that are in aduersitie, that are continuallie giuen to euery good worke, and be well reported of for their vertues, through Iesu Christ our Lord. Amen.

Wash you, make you cleane, take awaie the euill of your works from before mine eies: cease to doo euill, and learne to doo well. Esai. 1, 16.

When

*VVhen you enter into your bed, praie:*

I Enter into my bed, and laie mee downe to rest, in the name of the Father, the Sonne, and the holie Ghost. The Lord Jesu Christ, which was crucified, dead, and buried for me, blesse, preserue, and keepe me both bodie and soule, and raise me with him, at the last daie by the power of his glorious resurrection to life euerlasting, Amen.

And grant, O God, I beseech thee, that as I am not afraid now to enter into my bed, and to dispose my selfe to sleepe: so I may not be afraid or loth to die; but rather cheerfullie prepare my selfe therunto, and euermore desire to be dissolued, and to be with Christ my Sauiour, Amen.

*Being new laid in your bed, saie this Psalme.*

O Lord, thou hast searched me out, & knowne me, thou knowest my downe lieng, and mine vprising, thou vnderstandest all my thoughts long before.

Thou art about my path, and about my bed, and spiest out all my waies. For lo, there is not a word in my tongue; but thou, O Lord, knowest it altogither.

Thou hast fashioned me behind and before, and laid thine hand vpon me. Such knowledge is too wonderfull and excellent for me, I can not attaine vnto it.

Whither then shall I go from thy spirit? Or whither shall I go from thy presence?

If I clime vp into heauen, thou art there: if I go downe to hell, thou art there also: if I take the wings of the morning, and remaine in the vttermost parts of the sea; euen there also shall thy hand lead me, and thy right hand shall hold me.

If

If I saie, Peraduenture the darkenes shall couer me, then shall my night be turned to daie: yea the darknesse is no darkenesse with thee, but the night is as clere as the daie: the darkenesse and light to thee are both alike.

For my reines are thine: thou hast couered me in my mothers wombe. I will giue thanks vnto thee, for I am fearefullie and wonderfullie made. Marueilous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee, though I be made secretlie, and fashioned beneath in the earth. Thine eies did see my substance, yet being vnperfect, and in thy booke are all my members written, which daie by daie were fashioned, when as yet there was none of them.

How deere are thy counselles vnto me, O God? O how great is the summe of them? If I tell them, they are more in number than the sand, when I wake vp, I am present with thee.

Trie me, O God, and seeke the ground of my hart; proue me, and examine my thoughts; looke well if there be anie waie of wickednesse in me, and leade me in the waie euerlasting.

Let me neuer imagine mischiefe vpon my bed, as do the vngodlie that set themselues in no good waie, and can not sleepe before they haue done some harme; but make me to abhorre the thing that is euill, and to commune with mine owne hart, and in my chamber to be still, that with the Saincts I may be ioifull with glorie, and reioice on my bed with them that praise thee daie and night.

Finallie, grant that I may behold thy presence in righteousnesse, and when I awake vp after thy likenesse, bring to passe that I may be satisfied with it, and glorifie thee eternallie, Amen.

The

The Praier.

THE daie now ended, men giue themselues to rest in the night, and so this life finished, we shall rest in death. Nothing is more like this life than euerie daie; nothing more like death, than slæpe; nothing more like to our graue, than our bed. O Lord our kæper and defender, grant that I now laieng me downe to rest, being vnable to kæpe my selfe, may be preserued from the crafts and assaults of the wicked enimie: and grant furthermore that when I haue runne the race of this life, thou wouldest of thy mercie call me vnto thee, that I may liue and watch with thee for euermore. And now, O gratious God, giue me to take my rest in thee, & bring to passe that thy goodnesse may be euen in slæpe before mine eies, that slæping I be not absent from thee, but may haue my dreames to drawe me vnto thee, and so both in soule and bodie may be kept pure and holie for euer, Amen.

I will laie me downe in peace, and take my rest: for it is thou Lord onlie that makest me dwell in safetie. Psal. 4. 9.

*Another praier to be vsed of the husband and wife so* soone as they are laid in their bed.

O Lord our GOD, our protector and defender, which diddest gratiouslie preserue and kæpe thy seruant holie Tobie, when he laie with his wife Sara, by the gard of thine holie Angel, so that Sathan was bound, and had no power ouer them, kæpe vs also, O king of kings, and Lord of lords this night and euermore, that that subtill Serpent by no meanes haue power to vere or græue vs; but that we may slepe this night in the remembrance of thee, into whose tuition and kæping we commit vs

both

both bodie and soule, which hast bought & redeemed vs with the pretious bloud of that immaculate Lambe thy deere sonne, and our deere beloued Sauiour Iesus Christ; to whom with the holie Ghost be all honour and glorie, Amen.

*Meditation.*

REmember now, that you be neerer your end by one daies iournie than you were in the morning.

Also that this troublesome daie is past, and night come; and therwithall rest, quietnesse, and pleasant sleepe, which maketh most excellent princes and poore wretches all alike for the time: euen so, after the tumults, troubles, temptations, and tempests of this life, if we beleeue in Christ, we haue prepared for vs an hauen and rest most pleasant, ioifull, and perpetuall.

*When you put out the candle, saie:*

THE light of the vngodlie shall be put out, and the light of his candle shall not shine: the light shall be darke in his dwelling, and his candle shall be put out with him: yea full often shall the candle of the wicked be put out, and their destruction shall suddenlie come vpon them, so that all shall be horror, and full of darknes with them. O Lord, let not our candle be put out, nor the light that is in vs be turned into darknesse: but lighten thou our candle, and make thou our darknesse to be light: yea lighten thou our darknesse, we beseech thee O Lord, that we sleepe not in death, and by thy great mercie defend vs from all perils and dangers of this darke and dredfull night, and lighten & illuminate thou euerie darke corner of our habitation with thy light, that our candle go not out by night: for the loue of thy Sonne our Sauiour Iesus Christ: So be it.

A

*A little while after saie.*

O God, although we were in extreame darkenesse, yet will we not feare: and though we should walke in the midst of the shadowe of death, yet will we dread none euill. For thou art with vs, thy rod and thy staffe do comfort vs.

Now therefore that we lie in darknesse, be thou our protector, bring vs to thy light, and saue vs from vtter darkenesse, where is wæping and gnashing of tæth: that we may behold thæ in that clære light of the perpetuall morning, where shall be no darknes, no night, nor næd of anie candle or materiall light: but thou, Lord wilt inlighten vs with vnspeakable glorie, So be it.

*When you feele sleepe to be comming, and dispose* your selfe to rest, praie.

O Lord Iesu Christ, my watchman and kæper, take me to thy care, grant that my bodie slæping, my mind may watch in thæ, & be made merie by some sight of that celestiall and heauenlie life, wherein thou art the King and Prince, togither with the Father & the holie Ghost, where thine Angels and holie spirits be most happie citizens. Oh purifie my soule, kæpe cleane my bodie, that in both I may please thæ slæping and waking for euer, Amen.

Lord, into thy hands I commend my spirit. For thou hast redeemed me, ô Lord thou God of truth. Psal. 31, 6.

*Another praier to be said last of the husband and wife,* before they giue themselues to sleepe.

O Lord assist vs, that peaceablie we may now rest and slæpe in quiet. Let our eies slæpe, but let our harts wake vnto thæ. O lighten thou our eies, that we slæpe not in death,

that Sathan hurt vs not, and our enimie saie; I haue preuailed against thee: but watch ouer vs, O eternall sauiour, least the subtill tempter ouertake vs, and we sleepe a perpetuall sleepe, and wake no more. For thou art made our euerlasting helper and protector.

Giue vs this night a good sleepe, that quietlie without cares and anguish of mind we may take our rest. Let not troublesome dreams, and vaine fantasies and apparitions of the night nor the diuell disquiet vs. Defend vs this night from vncleane and troublesome spirits, let not their rushings, ragings, and misrule disquiet vs. Keepe vs, good Lord, from sights of Sathan, from snares and illusions of the diuell.

But admonish our soules of miseries to come, euen as thou didst arme the Patriarches and Prophets by dreames and visions in the night, when sleepe came vpon them, from dangers nigh at hand, through thine heauenlie oracles; so gouerne and preserue vs in sleepe, that our soules come not into danger, neither fall vpon the sword and pit of perils.

Let vs not sleepe in sinne and contempt of saluation, as do the children of night and darkenesse, but make vs of the number of those which sleepe in Jesus, and whome thou, O Lord, in the resurrection of the iust, & comming of thy Son, shalt not suffer to be preuented with sleepe, but wilt bring with thine elect to meete him in the clouds, that whether we wake or sleepe, we may liue togither with him, and obteine euerlasting saluation, through the merits of his death & passion.

In thy name, O sweet Jesu, will we giue sleepe to our eies, and slumber to our eie lids. O Sauiour of the world: saue vs Lord watching, and keepe vs sleeping, that in peace we may both rest and wake; and let our sleepe be sweet and healthfull to our bodies, that waking in the morning, we may rise in good health, and delight in thee our God.

Grant

Grant also, that both being in bed aslæpe, and awake, we may alwaies remember our death, which is a passing to an immortall life, and withall our ioifull resurrection to euerlasting glorie.

Finallie, at our last gaspe, when our harts pant, our strength faileth, our sight departeth, our hearing is deafe, our mouth dumbe; when our fæt cannot go, nor our hands fæle; when all our senses forsake vs, giue vs, O blessed Trinitie, some sense of eternall life, that we may tast in this world the beginning of thine euerlasting ioie, and at our departure out of this world, behold by faith thy diuine præsence, and so slæpe quietlie to eternall life, Amen, Amen.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord into thy hands we commend our soules, because thou hast redeemed vs.

Lord Iesu receiue our spirits.

*At mid-night, if you happen to awake,*
praie:

HAue mercie vpon me, O God, after thy great goodnesse, according to the multitude of thy mercies do awaie mine offenses.

Turne thy face from my sinnes, and put out all my misdæds.

Make me a cleane hart, O God, and renew a right spirit within me.

Cast me not away from thy præsence, and take not thy holie spirit from me.

I will remember thæ, O God, in my bed, and thinke vpon thæ now that I am waking, because thou hast bæne mine helper.

Euen now in the night season, while thou holdest mine eies waking, I saie, will I thinke of thæ my creator, and make my præiers vnto thæ my redæmer,

and God of my life, that my ſoule may not refuſe hir comfort.

In my bed now by night will I ſeeke thee whom my ſoule loueth: O let me find thee, and my ſoule embrace thee.

For with my ſoule do I deſire thee now in the night ſeaſon, and with my ſpirit within me will I ſeeke thee in the morning.

Yea at mid-night I will ariſe vp to giue thanks vnto thee, O Lord, becauſe of thy righteous iudgements, and in the night watches I will lift vp my hands towards thy holie place, and bleſſe thee, and powre out my hart before thee, and ſaie:

Haue mercie vpon me, O God, haue mercie on me a moſt miſerable ſinner.

From the ſnares of the diuell, O Lord deliuer me: from the mid-night euill defend me, and in the houre of death, helpe me.

Our father which art in heauen, &c.

*Meditation.*

AT mid-night there was a crie made; Behold the bridegroome commeth, go out to meet him: bleſſed are thoſe virgins, whom the Lord, when he commeth, ſhall find waking.

O my ſoule, let vs therefore take heed, watch and praie, that we may be found prepared with our Lamps burning, readie to enter with our ſpouſe and Lord Ieſus vnto the wedding.

*In the night, when you heare the clocke ſtrike,* praie:

THE clocke of our conſcience doth ring euerie minute the houre of death to be at hand. O mercifull God, grant vnto me therefore I beſeech thee a happie houre, & bleſſed departure out of this life, whenſoeuer it ſhall pleaſe thee to call me hence, and cauſe my ſoule to flie out of this bodie.

die. Be mercifull vnto me, O God, be mercifull vnto me a moſt miſerable ſinner, and deliuer me from the houre of temptation, death and damnation, through Jeſus Chriſt our Lord, Amen.

*Meditation.*

HE that hath eares to heare, let him heare. The daie of the Lord will come as a theefe in the night.

Watch therefore; becauſe yee know neither the daie, the time, nor the houre when the ſonne of man will come to iudgement.

*When you giue your ſelfe to ſleepe againe, and commend* your ſelfe laſt to God, Praie:

INto the hands of thy vnſpeakable mercie, O Lord, I commend my wretched ſoule and bodie, my ſenſes, ſpæch, counſell, thoughts, workes, & all things belonging vnto me, my lieng downe, and riſing vp, my faith and conuerſation, the whole courſe and end of my life, the daie and houre of my departure out of this world: finallie, my death, buriall, reſt and reſurrection; beſæching thee, O Lord, now ſuffer mine eies to ſlæpe, & mine eie lids to ſlumber, & the temples of my head to take ſome reſt, that my bed may comfort me, and my couch giue me ſome refreſhing. Grant that I may ſo ſlæpe, gouerne, and end my life, that I may ſlæpe in peace, and reſt in thee. Sticke thou to me, O my God, euen to the end, that ſlæpe with reſt, and reſt with quietneſſe, & quietneſſe with euerlaſtingneſſe, may receiue me. For lo, I giue my ſelfe once againe to ſlæpe and reſt in the name of thee, O Father, Sonne, and holie Ghoſt, euermore crieng and ſaieng, Haue mercie on me, O glorious Deitie; Haue mercie on me, O triumphant humanitie; Haue mercy on me, O bleſſed Trinitie, and receiue my ſpirit (yea rather thy ſpirit) into thy holy hands, & ſend me a ioifull reſurrection with all thy Saints, & elect people: Amen, Amen.

NOt vnto vs O Alpha, not vnto vs O Omega; but vnto thy name O Iehoua be giuen all the glorie, for thy louing mercie and for thy truths sake. For thou hast directed the thoughts of our harts, and prosperd the works of our hands vpon vs; euen thou I saie, O Lord, hast gouerned all our counsels & enterprises from heauen, & hast gratiouslie wrought all our works for vs. O let our mouthes therfore be filled with thy praise, and make vs continuallie thankfull, that we may giue worthie honor and glorie to thee for so great graces and manifold benefits bestowed vpon vs.

And now, forsomuch as thou hast giuen euerie one of vs that portion of thy graces that hath pleased thee, and hast commanded vs to occupie and vse them to thy honor, till thou come: grant vs, whether we haue receiued little or much, that we do not idelie or slothfullie neglect our dutie herein. Suffer vs not I saie, O sweet Christ with the rest of the world; to fall asleepe in the pleasant vanities of this life, and to forget the waiting for thy comming: but rather stirre vs vp by thy holie spirit faithfullie to vse thy gifts giuen vnto vs, and in all warie watching, fasting, and earnest praier continuallie to prosper and go forward in our holie calling, prouoking one another by good example to followe thee in true worship, and due obedience: and grant that all ambition, vaine glorie, hypocrisie, and dissimulation being removed, our chefe care may be in all our doings, studies and labours, euer to seeke the increase of thine honor, and the aduancement of thy kingdome; and so with a single eie respecting the praise which is of thee, looke and wait for the reward and recompense of our labours, not of men but of thee; that in that daie of thy second comming, which shall be sudden and fearefull to the wicked, we may with ioie and comfort meet thy sonne in the aire; and when thou shalt heare our accounts, we may also receiue of thee through our redeemer Iesus, not onlie praise and commendation, as thy good and faithfull seruants, whose liues are hid in thee: but also obtaine the finall end of our faith, and all holie exercises of the same, euen the saluation of our soules, to thine euerlasting praise, high glorie, and perpetuall renowme, now and for euer, Amen.

(I saie) To God onlie be giuen
all the Glorie.

FINIS.

BE THOW FAITHFVL VNTO THE DEATH: AND I WIL GIVE THEE A CROWNE OF LYFE. REVELA. 2.
WE MVST ALL APPEERE BEFORE THE IVDGMENT SEAT OF CHRISTE. ROM. 14.
HALLELVIA
HALLELVIA
O. Katherine.

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